

THE
NEVVE TESTA-
MENT OF OVR LORD IE-
sus Christ.

Conferred diligently with the Greke, and best ap-
proued translations.

*With the arguments, as wel before the chapters, as for every Booke
& Epistle, also diuersities of readings, and moste profitabie
annotations of all harde places: wherunto is added a cop-
ious Table.*

Genesius M. D. L. VII.



AT GENEVA
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M. D. LVII.

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THE EPISTLE DECLARING THAT

Christ is the end of the Lawe, By Iohn Calvin.



GOD THE Creatour, moste perfect and excellent worker of all thinges: aboue all his other creatures, wherein he had declared his selfe moste wōderful, made mā as the perfection of his worke: in whome we may beholde a meruelous excellencie. For he fashioned him according to his image and likenes, so that the light of his glorie shyned clearely in him. Now & onely way to cause him to remaine in this estat, wherein God had placed him, was, humbly to submit him selfe alwaies before the maiestie of his Creatour, & magnifie him with thanks geuing, in no case seeking glorie in his owne selfe: but, forasmuche as he sawe that all thinges came from aboue, to lift vp his eyes continually thitherwarde to glorifie one God only, to whome the praise dyd apperteyne. Notwithstāding wretched man, desirous to aduance him selfe, incontinent began to forget, and to become vnmyndeful whence he had all goodnes, & by cruel ingratitude was bolde to extolle him selfe & swee against his maker, and the autour of all graces. Therefore he fell into destruction, he lost all the dignitie and excellencie of his first creation, he was spoyled and bereft of all his glorie, he was dispossessed of the gifts which were bestowed vpon him, to beate him downe in his pride, and to cause him to learne that by force, which he wolde not vnderstande of his owne wil. That is to say, that he was but vanitie, nether at any tyme was any other thing, saue that & Lord by his strength dyd maineayne him. Then God also began to hate him, and (according to his deserts) refu-

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seed him for his worke : seing that his image , and likenes was canceled , and the graces of his goodnes were defaced. And wher as before he had determined and appoynted to be delited and take pleasure in man , as a father in his welbeloued childe : now contrarywise he contemned and abhorred him : Insomuch that what thing soeuer pleased God before, now displeaced him : that which the delited him , did now prouoke his wrath : that which he was wont to beholde with a fatherly and louing countenance, he dyd now detest and abhorre. Finally man altogether with whatsoeuer belonged vnto him , his dedes, his thoghtes, his wordes, and his lyfe dyd vterly displeace God , euen as if he had bene his professed ennemie : and therfore sayd, that he repented, that he had made man. Being then thus cast downe into extreme cōfusiō, he was notwithstanding fruitfull in his cursed sede , and begate children like to him selfe, that is, wicked, peruerse, corrupt, voyde, and barren of all goodnes, riche, and plentiful in euil. Neuerthelesse the Lord of mercie (which doth not only loue, but is him selfe loue & charitie) willing yet of his infinite bontie , to loue that which was not worthie to be loued, hath not fully dissolued, lost, and destroyed mankynde , as his wickednes required, but suffered , and bare with man louingly , and patiently , geuing him terme and leasure to tourne agayne to his God , and to reforme him selfe to that obedience , from which he was gone astraye. And albeit God semed to dissemble, and say nothing (as though he wolde hyde him selfe from men) suffering them to walke according to their desires, and lusts of concupiscēce, without lawes, without gouernement, and without any maner of correctiō by his worde : yet he gaue them sufficient instructions which might moue them to seke, taste and fynde him : and so to knowe and honour him as it apperteyned. For euery wher, in all places , and in all things, he hath displayed his ensignes, yea so clearely blated his armes , that there was no suche idiote which colde pretende ignorance, in not knowing so
soueraigne

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souueraigne a Lord; which had so richely exalted his magnificence, for in all partes of the worlde, in heauen, and in earth, he writ, and as it were ingraued the glorie of his might, bontie, wisdome, & eternitie. S. Paul therfore sayd very true, That the Lord left not him selfe without testimonie: euen towards them, to whome he sent no knowlage of his word. Seing that all the creatures from the very firmament vnto the centre of the earth, might be not onely witnesses, & messengers of his glorie to all men, to cause the to seke him: and hauing founde him to receaue him gently, & do him homage, as the worthines of so bountifull a Lord, so mighty, so wise, and eternal doth require: but also helpes and gydes to euery one in their degre, to conduct them to the same. For the byrdes in their melody songe to God: the beastes called vnto him: the elements reuerenced him: the mountaines sounded of him: the ryuers and fountaines looked louely on him: the herbes and floures smyled on him. Although douteles it was no nede to seke him farre of, seing that euery man might fynde him in him selfe: in asmuche as we are all susteyned and conserued by his vertue that dwelleth in vs. Yet to thintent that he might shewe more manifestly his goodnes and infinit mercie among men, it pleased him not onely to instruct all by suche lessons as we haue aboue mencioned: but especially called one certeyn people to heare his voice, the which people of his good wil, and liberale grace he dyd elect, and chose among all the nations of the worlde. These are the children of Israel: to whome by his worde he shewed who he was: and by his wonderful workes declared, what he colde do. For he drewe them from the subiection of Pharao kyng of Egypt (vnder the which they were tyed and opprest) to deliuer them and make them fre. He accompanied them night and day in their flight, as thogh he him selfe were a flier amōg them. He nourished them in wildernes. He made them possessers of the land promised. He gaue them victories and triumphe in their

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hands. And as if he had had nothing to do with other nations, he wolde expressely be called the God of Israel: & y they shulde be named his people, vnder condition, that they shulde neuer acknowllage other Lord, nether receaue any other God. Which Couenant was confirmed, & authenticall instruments were made of the Testament & witness, & he deliuered vnto them. Notwithstanding as men which smelled of their cursed race, they shewed them selues the very heires of the iniquitie of their father Adam, and were nothing moued with suche prerogatiues and declarations, nether gaue eare to the doctrine, whereby God admonished them. The people in whom was writ the glorie and magnificēce of God, proffited nothing the Gētils by their example, to moue thē to glorifie y Lord, of whome they were an euident witness. The Lawe and y Prophets bare no autoritie amōg y Iewes to guyde thē in the right way. They were all blynde in the light, deafe at admonitions, hardened at the cōmandements. Trueth it is y the Gētils, astonied & cōuincēd w the innumerable treasures & benefits, & they sawe with their eye, were cōpelled to knowe the beneficiall God whome they sawe not, because of that infinit bontie & proceded of him. But in steede of rendering to him the glorie, which apparteined to the true God, they facioned to them selues a God after their pleasure, and according as their folishe phantasies in the vayne deceite therof had dreamed. And not one onely, but so many as their disordered presumption was able to imagine & make: in such sort that ther was nether people nor contrey, & made nor to them selues new Gods, as semed to them good. Hereof idolatrie the traiterous baude began to raygne, and entised and tourned backe men from God, and caused them to set their myndes on a rable of idoles, of whose forme, name, and substāce they thēm selues were the autors. Touching the Iewes, although they receaued and accepted the messages and ordinances which the Lord sent them by his seruants: yet incontinently

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nently they brake promesse with him, rashely they toured backe from him, they dyd transgresse & contemne his Lawe, they hated it, & walked in it against their wil, they became strāgers frō his house & dissolutly ran after other Gods contrarie to his wil, & became idolaters as the Gentils were. Wherefore to drawe as wel the Iewes as Gentils to God, it was requised that a newe Couenant shulde be made, which were certeine, sure, & inuiolable. And to establishe and cōfirme this, it was necessarie to haue a Mediator, which shulde make intercession, and put him selfe as a staye betwixt the two partes to agre the: without whome man sholde remayne for euer in the wrath and indignatiō of God, and colde haue no way to rise vp out of the curse, miserie, and confusion wherinto he was fallen headlong. This was our Lord and Sauour Iesus Christ, the true, and only eternal Sonne of God, who shulde be sent frō the Father and geuen to men to be the restaurer of the worlde, which was as scattered, destroyed, and desolate: in whome since the worlde began was euer hope to recouer that losse purchassed by Adam: for euen vnto Adam him selfe immediately after his fall, was geuen for his consolation and cōfort, the promesse, That by the Sede of the woman the Serpēts head shulde be bruised. Which was to say, that by Iesus Christ borne of a Virgine the power of Satā shulde be beaten downe and broken. Afterwarde the same promesse was more amply renued to Abrahā, when God sayd vnto him, That by his sede all the nations of the worlde shulde be blessed. Which ment, that of his sede or race shulde come Iesus Christ according to the fleshe: by whose blessing all men, of what nation soeuer they were, shuld be sanctified. And agayne it was continued to Isaac, in the same forme & wordes. And afterwarde many tymes published, repeted, and confirmed by the testimonie of diuers Prophets: insomuche that for our more ful persuation, they haue certified of whome he sholde be borne, at what tyme, in what place, what afflictions, & death he sholde suffer, & glorie wherē he sholde rise agayne, what his kingdo

me shulde be, and to what saluation he wolde leade his. First Isaie forespake vnto vs, how that he sholde be borne of a Virgine, saying, Beholde y^e Virgine shalbe with childe, and shal bring forth a Sonne, and thou shalt call his name Emmanuel. In Moses the tyme is described vnto vs, when Iacob sayed, The sceptre shal not be taken away from the ligne of Iehudah, nor y^e chief Gouernor of his host, til he come which shulde be sent. and he shalbe the wayting fore of the Gentils. Which thing was verified whē Iesus Christ came into the worlde. For the Romains, after they had depriued the Iewes of all gouernemēt and charge, about seuen and thirtie yeres before Christ was borne, appointed Herode Kyng ouer them: who was a straⁿger, and his father was named Antipater an Idumean, & his mother an Arabian. Some tymes in dede it happened that ther were no Kynges among the Iewes, but they were neuer vnprouided of Cōsellers, Gouernors, & Lawmakers, as when Herode raigned. Also Daniel maketh another description of the tyme, by the supputation of seuēty and seuen weekes. The place of his birth is playnely signified vn to vs by Micheas, saying, And thou Bethlehē called Ephra^tah, thou art not the lest among the Thousandes of Iehudah, frō thee shal come he, which shalbe Ruler in Israel, & his comming out, is from the beginning of the days of eternitie. As cōcerning the afflictions w^h he shulde susteyne for our deliuerāce, & y^e death that he shulde suffre for our redemption, Isaie and Zacharie haue both largely, & cērtainly spoken. The glorie of his resurrection, y^e maner of his kyngdome, the grace of saluation, which he wolde shewe to his people, haue bene abūdātly intraited by Isai, Ieremie, and Zacharie. In suche promyses published, & testified by these holy mē fulfilled with the holy Spirit, the children and elect of God haue quieted and cōsorted thē selues: and haue nourished, continued, and increased their hope in the same: wayting when the Lords wil was to performe that w^h he promised. Amōge whome, many Kyngs & Prophets haue greatly desired to se the accomplishment.

Albeit

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Albeit in the meane ceason they fayled not to cōprehende by faith in their hartes, that ∇ they colde not se with the eye. Furthermore, that they might be cōfirmed by all me-
 ans in their longe expectation of this great Messias, God gaue them his Lawe written, wherein were cōteyned many ceremonies, purifications, and sacrifices the which things were but figures and shadowes of great benefits to come by Christ, who only was the body and trueth of them: For the Lawe colde bring none to perfection: but only shewed the way and as a shole master dyd guyde and conduct men to Christ, who was therof as S. Paul sayth, the ende and accomplisment. Likewise at sondry tymes, and at diuers seasons he sent them certeyn Kyngs, Princes, and Capitaines, to deliuer them out of the power of their ennemies, to gouerne thē with quietnes and peace, to wyne agayne that which they had lost, to cause their estat to florish, & with their valiant acts to make them famous among all other nations, that they might haue some tast of the manifold wonders, which they receaued by that great Messias, in whome shulde be set forth playnely all the power & force of the kyngdome of God. But when the fulnes of tyme was accomplished, and the terme which God had appointed before, fell: this worthy Messias, so longe promised, and so long wayted fore, came, and hath finished and fulfilled all things that were necessarie for our redemption, and saluation. And was geuen not to the Israelites only, but to all men, of all nations and countreys: to the intēt, that mankynde might be recōciled by him to God. For declaration of the which thing, the Lord I E S V S, which was the groundworke and substance therof, hath ordeyned his Apostles, to whome he gaue charge, & commandement to publishe his grace through all the worlde. Now ∇ Apostles, because they might behaue themselves in this charge as their duetie dyd require, dyd not onely labour diligently to execute their ambassade by preaching, but according to the example of Moyse, and the Prophets, who left a perpetual memorie of their doctri-

ne, they haue put it in writing: wher first they haue reher-
 sed the historie of that which our Lord Iesus hath done &
 suffered for our saluation: afterwarde they haue declared
 of what importāce all this was, and what profit we recea-
 ue therof, & after what sort we must take it. All this worke
 is called the Newe Testamēt. & is so named in respect of *ſ*
 Olde, the *ſ* inasmuch as it ought to be referred to this, was
 in it selfe infirme and vnperfect, & therefore was abolished
 and repelled. But this is the Newe and eternal Testament,
 which shal neuer waxe olde nor perishe, since that Iesus
 Christ is the Mediator therof: who hath ratified and con-
 firmed it by his death: wherin he hath accomplished the
 ful and perfect remission of all transgressions, which re-
 mayned vnder the first Testament. The Scripture also
 calleth it the Gospel, that is, good and glad tydings: fo-
 rassmuch as in it is declared, that Christ, the only natural
 and eternal Sonne of the lyuing God, was made man, to
 make vs the children of God his Father by adoption. And
 so he is our only Sauour, in whome fully cōsisteth our re-
 demption, peace, iustice, sanctification, saluation, and life:
 he dyed for our synnes, and rose agayne for our iustifica-
 tion, he ascended to heauē to make vs entrie thither, to ta-
 ke possession for vs in our name, and to assist vs alwaies
 before his Father as our Aduocat, & perpetual Sacrificer:
ſ sitteth at his right hād, as Kyng, appointed Lord & Ma-
 ster ouer all, to the ende *ſ* he might repaire all things in
 heauē, & in earth. The *ſ* thing all the Angels, Patriarches,
 Prophets, and Apostles were neuer able in any point to
 do: For they were not ordeyned of God for that purpose.
 And as the Messias was so often tymes promised in *ſ* Olde
 Testament by diuers testimonies of the Prophets: so Iesus
 Christ was declared by certeyn & indoubtable testimoni-
 es to be him, & no nother, *ſ* shulde come, & *ſ* was looked
 fore. for *ſ* Lord God by his voyce and Spirit, by his An-
 gels, Prophets, and Apostles, yea by all his creatures hath
 assured vs sufficiently therof, so that none can gaynesay
 it.

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it, except he wolde resist & rebelle against his power. First the eternal God hath witnessed vnto vs by his owne voyce (which is out of dout an irreuocable veritie) saying, Beholde my welbeloued Sonne in whome I take great pleasure, heare him. The holy Gost (as saith S. Iohn) is a great testimonie of the same in our hearts. The Angel Gabriel sent to the virgine Marie, sayed vnto her, Beholde thou shalt conceaue in thy wombe, and shalt bring forth a Sonne and shalt call his Name Iesus. For he shalbe greate, and shal be called y Sonne of the moste highest. And the Lord God shal gyue him the throne of Dauid his father, and he shall raigne in the house of Iacob for euer, and ther shalbe no end in his kyngdome. This same message in substance was made to Ioseph. Afterwarde also to the shepherds to whome it was saied, that the Sauour was borne which was Christ the Lord. And this tydiges was not onely broght by one Angel, but was approued by a great multitude of Angels, which all together rendred glorie to the Lord, & published peace in earth. Simeon the iust in the prophetical Spirit confessed the same w a lowde voice: for he holding y litle babe in his armes, saied, Now Lord thou doest suffice thy seruant in peace, accordyng to thy worde: for myne eyes haue sene thy sauing helth, the which thou hast prepared before the face of all people. Also Iohn Baptyst hath spoken as apperteined, when he sawe him come towarde the riuer Iordā, & saied, Beholde the Lābe of God, beholde him that taketh away the synnes of the worlde. Peter & all y Apostles haue cōfessed, testified, & preached all thigs perteyning to saluatiō, & which were foretolde by y Prophets to be fulfilled in Christ y true Sōne of God. & they, whome the Lord hath ordeyned to bewitnesses euen to our tyme haue plentifully declared in their workes, how y readers may knowe him sufficiently. The which testimonies all together sowel agre, as if they were but all one, that by their harmonie and agrement it is very easy to knowe, that it is a moste infallible trueth: for in lyes and falsitie ther is no suche consent and concorde. Notwithstanding not

only the Father, the Sonne, the holy Gost, the Angels, the Prophets, and the Apostles testifie of Iesus Christ: but also his meruellous workes declare his moste excellent power. The sicke, the halting, the blynde, the deafe, the dumme, they which haue the palsie, or leprosie, they that are lunatike, or possessed with deuils, yea the dead which he hath raised, haue borne the badges of this thige. In his owne vertue he rose agayne, in his Name he forgauē synnes. And therefore he saide not without cause, That the workes which his Father had geuen hym to do, were sufficient testimonies for him. Moreouer, the very wicked, and enemies of his glorie, were drawn by the force of the trueth to confesse, and acknollage some part therof: as Caiaphas, Pilate, & his wife. I wil not alledge the testimonie of the deuils, and vnclene spirits, seing that Iesus Christ hath refused them. Finally the elements, and all creatures haue geuen praise to Iesus Christ. At his cōmandement the wyndes were appeased, the troubled sea quieted, the fishe broght in his belly the piece of mony, the stones to beare him witnes cleft, the vaile of the temple deuided in two, the sunne waxed darke, the graues opened, and many bodies rise vp agayne. So y^ether was nothing, nether in heauen nor earthe, which testified not Iesus Christ to be his God, Lord, Master, & the great ambassador of the Father sent hither beneth to purchase the saluation of mankynde. All these things are published, declared, writen, and sealed to vs in this Testament, by the which Iesus Christ maketh vs his heires in the kyngdome of God his Father, and declareth to vs his wil, as he that maketh his testamēt to his heires, to put in execution. Now we are all called to this enheritance, without putting any manner of difference, ether betwixt man or woman, smalle or great, seruant or Lord, master or scholer, clergie or laitie, Hebrewē, Greke, Frēch, or Latin. None of them is refused if that by assured confidence he embraceth that which is sent and presented vnto him: briefly whosoever shal acknollage Iesus Christ suche, as he is ordeyned of the Father. Therefore shal

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shall we that beare the names of Christians suffre this Testamēt to be taken from vs, or els to be hyd or corrupted? which so iustely is ours, & without the which we can pretēde no title to the kyngdome of God, without the which we knowe not the excellent graces and promises which Iesus Christ hath declared towards vs, nether the glorie & blessednes, which he hath prepared for vs. We knowe not what God hath cōmanded or forbidden vs, we can not descerne good from euil, light from darkenes, the commandements of God from the constitutions of men. Without the Gospel we are vnprofitable and to none vse: without the Gospel we are not Christians: without the Gospel all riches are but pouertie, wisdom is folly before God, strength is weakenes, and all mans rightuousnes is condemned before God. But by the knollage of the Gospel, we are made children of God, brethern of Iesus Christ, burgeoises together with the Saints, citisens of the kyngdome of heauen, heires of God with Iesus Christ: by whome the poore are made riche, the weake stronge, the soles wise, the synners iust, the desolat cōforted, the doubtful assured, the seruants fre. This Gospel is the worde of life and trueth: that is, the power of God to the saluation of all beleuers: and the keye of the knollage of God which openeth the gate of the kyngdome of heauen to the faithful, by vnbynding their synnes: and shutteth it to the infideles, by tying them in their synnes. Blessed are they that heare it, and kepe it: for hereby they shewe that they are the children of God. Cursed are they that wil not heare it, and followe it, for they are the children of the deuil. Oh Christiā, vnderstand now, and learne this point, for douteles the ignorant shal perishe in his ignorāce, and the blynde following another blynde shal fall with him into the ditche. Ther is but one way to life and saluation, that is, Faith in the assurance of Gods promises, which we can not haue without the Gospel: by hearing and vnderstanding wherof, the lively faith is geuen, with moste assured hope and perfect charitie in God, and seruent loue towards our neighbour.

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Wher is then your hope, yf you contemne and disdaigne
 to heare, to se, to reade, and obserue this holy Gospell?
 They whose affections are entangled with the corruptible
 things of this worlde, purchase by all meanes that thing
 which they perswade them selues to further their felicitie,
 sparing no labour, no not their body, their life, and name.
 And yet all these things serue but this wretched carkeis,
 whose life is moſte wayne, miserable, and ynſertheyne. And
 ſhal we not endeouour our ſelues to obteyne the immortal
 & incorruptible life of that eternal and ineſtimable fel-
 icitie of the heauenly treaſurs? They which gyue them ſel-
 ues to handy craſtes, be they neuer ſo baſe or vile, beſto-
 we great peines and diligence to atteyne to the knollage
 of the ſame: and they which ſtryue to be highſt in reputa-
 tion, beat their wittes night and daie in the artes liberall
 or other ſciences, which are but wynde & ſmoke: how mu-
 che more in reſpect ought we to employe and ſtrayne our
 ſelues in the ſtudie of this heauenly wiſdome, which far-
 re ſurmonteth all the worlde, and perceth euen the very ſe-
 crets of God? Which ſecrets it hath pleaſed him to reuei-
 le by his holy worde. What thing can ther be then that
 might vnaquaynte vs and dryue vs backe from this Goſ-
 pell? ſhal iniuries, euil ſayings, rebukes, loſſe of worldely
 honours? We knowe that Chriſt hath walked this waye
 whoſe ſteppes we ought to followe if we wilbe his diſci-
 ples: nether ought we to reſuſe to be contemned, moc-
 ked, abaſed, and reiected of men, for to be honoured,
 praiſed, glorified, and exalted in the iudgement of God.
 ſhal baniſhement, proclamations of atteynthe, loſſe of
 landes and goods? We are aſſured that howbeit we be ba-
 niſhed out of one contrey, yet the earth is the Lords, and
 though we ſhulde be caſt out of all the earth, yet ſhal we not
 be out of the limites of his kingdome. Though we be ſpoyled
 & impouerished, yet haue we a Father riche ynough to nou-
 riſhe vs: yea Ieſus Chriſt was made poore to thintent that
 we ſhulde follow him in pouertie. ſhal afflictions, pri-
 ſons,

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fons, rackings, torments make vs shrinke from this Gospell
 We learne by the example of Iesus Christ that this is the
 right pathe to come to glorie. Finally, shal death? nay, de-
 ath can not take away that life which we waite and wishe
 fore. To conclude, if we haue Iesus Christ with vs we shal
 fynde nothing so cursed, which by him is not blessed: no-
 thing so execrable, which is not sanctified: nothing so euil,
 which tourneth not to our commoditie. Let vs not then be
 discouraged althogh we se all the worldely powers and
 mightes bent to the contrarie: for the promise can not de-
 ceauē vs, wherein the Lord saieth, That out of his holy place
 he wil mocke at the assembles, and enterprises of men
 which conspire against him. Let vs not be discomforted as
 thogh all hope were lost, when we se the true seruants of
 God dye and destroyed before our eyes: for it is truely sa-
 ied by Tertullian, and hath alwaies bene so proued, & shal
 be to the ēde of the worlde, That the bloude of Martyrs is
 the sēde sowing of the Church. And yet haue we a better
 & more sure consolation, which is to turne away our eyes
 from the worlde, and to forsake whatsoeuer we se before
 vs, wayting paciently for the great Iudgement of God, by
 the which in one moment shalbe beaten downe, ouerthro-
 wen, and broght to nothing, all that man euer enterprised
 against him. Which thing shalbe when the kyngdome of
 God which we now se in hope shalbe manifested, and
 when Iesus Christ shal appeare in his maiestie with his
 Angels. Then must both good and euil be present befo-
 re the iudgement seate of that great Kyng. And they
 which haue remayned constant in this Testament, and ha-
 ue followed, and kept the wil of the Father shalbe at the
 right hand as his very children, and shal receaue the
 blessing, which is the ende and effect of their faith,
 that is, life euerlasting. And forasmuche as they ha-
 ue not bene ashamed to auowe and confesse Iesus Chri-
 ste at that tyme when he was despised and contemned
 before men, they shalbe partakers of his glorie, and

THE EPISTLE

crowned with him for euermore. But the wicked, the rebels, and the reprobate, which haue contemned and reioiced this holy Gospel: also they, which for to maynteyne their honours, riches, and great estimation, wolde not humble and abase them selues with Iesus Christ, but for the feare of men haue left the feare of God, as bastards and disobedient to their Father, shalbe at the last hande, cast into maledictiō, and for rewarde of their infidelitie, shal receaue euerlasting death. Seing then you haue vnderstand that the Gospel doth presēt vnto you Iesus Christ, in whome all the promesses & graces of God are accomplished: and declareth vnto you, that he hath bene sent of the Father, hath come downe into the earth, hath bene conuersant with mē, & hath performed whatsoeuer was required for our saluation, as he had forwarned in his Lawe and Prophets: you must holde it for molte assured & manifest, that the treasures of heauen are open vnto you, the riches of God are layed before you, and the life euerlasting is reueiled. For this is life euerlasting, to knowe one only true God, and him whome he hath sent Iesus Christ: in whome he hath appointed the begynning, myddes, and ende of our saluation. This is Isaac the welbeloued Sonne of the Father, which was offered in sacrifice, and yet gaue not place to death. This is the vigilant Shepherde Iacob, which had so great care ouer the shepe which he had in keeping. This is the good and merciful Brother Ioseph, who in his glorie was not ashamed to acknollage his brethern, were they neuer so base and abiect. This is the great hie Priest and bishoppe Melchi-zedec, who made an euerlastig sacrifice once for all. This is the excellent Lawmaker Moses, who writeth his Lawe in the tables of our hartes by his Spirit. This is the faithful Capitaine and guyde Iehosua, to conduct vs into the Lande of promesse. This is the noble and victorious Kyng Dauid, smyting downe with his hād all rebellious power. This is the magnifical and triumphing Kyng Solomon, gouerning his kingdome in peace and prosperitie. This is the stronge and valiant Samson, who by his death ouerthrew

ouerthrew all his enemies. And last of all, euery good
 thing which hart can thinke or desire is founde in this on-
 ly Iesus Christ. For he hūbled him selfe to exalt vs, he beca-
 me seruant to make vs frē, he was impouerished to enriche
 vs, he was soldē to rāson vs, he became prisoner to baile vs,
 he was condēd to deliuer vs, he was made y^e curse for our
 blessing, an offrig for synne for our rightuousnes, he was dis-
 figured to fashio vs, he dyed for our life. Insomuch y^e by hī
 roughnes is smothered, angre appeased, darckenes lightened,
 vnrightuousnes iustified, weakenes strengthened, discom-
 fort comforted, synne brydeled, despite contemned, feare
 boldened, debt payed, labour eased, sadnes made glad, mi-
 shap goodhap, hardenes easines, disordre ordered, diuisiō
 vnited, ignominie made noble, rebellion subdued, mena-
 cing menaced, ambushe discouered, assautes assailed, vio-
 lence oppressed, bataile beaten, warre foughten, vengeance
 punished, tormēt tormented, dānation dāned, depth drow-
 ned, hel chained, death dead, mortalitie immortal. and to
 be short, mercie hath swallowed all miserie, and bontie
 hath ouercome all euil. For all these things w^e were wont
 to be weapons of the deuil to ouercome vs, and the sting
 of death to sting vs, are turned now into a most profitable
 exercise, for our singuler commoditie. So that we may glo-
 rie with the Apostle, saying, O death, where is thy victo-
 rie? o graue, wher is thy sting? In the assurance thē of this
 Spirit of Christ promesed to his elect, we liue no more,
 but Christ in vs, and in spirit we are set among y^e heauenly
 spirits, in that, that the worlde to vs is no more worlde, al-
 beit we be conuersant in it, but we are in all things contē,
 be it our contrey, place, condition, apparel, meate, or other
 suche things. By reason wherof in tribulation we are cōfor-
 ted, in heauenes ioyful, in contempt honorable, in pouer-
 tie riche, in nakednes cled, in euils paciēt, in death alyue.
 This is the thing briefly which we ought to seke in all the
 Scriptures. Which is, to knowe perfectly Iesus Christ, and
 the infinit riches, which are comprised in him, & offered
 vnto vs through him of God his Father. For if we diligēt-

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ly examine the Lawe and the Prophets, we shal not finde so muche as one worde, which leadeth not & bringeth vs to this effect. And in dede, since that all the treasures of wysdome and vnderstanding are hyd in him, we must seke for no other marcke nor meanes, except we wolde wittingly & willingly tourne backe from the light of the trueth, and cast our selues head longe into the darke pit of lies. Therefore S. Paul in another place saith, y he esteemed him selfe to knowe nothing but Iesus Christ, and him crucified. For howbeit it semeth, after the iudgement of the fleshe, y this knowlage is but a cōmon, and contemptible thing: yet is it sufficient for vs to bestowe our studies in, all y dayes of our life. Nether shal we lose our tyme whē we shal employe all our diligēce & wit to thint that we may profit in the same. What can we more desire for the spiritual instructiō of our soules, then to knowe of God, to be transformed into him, & to haue his glorious image printed in vs to the ende that we might be partakers of his iustice? to be heires of his kingdome? & in y end fully to possesse it? Trueth it is, that fro the begynning, God gaue him selfe to be knowne, but in these latter dayes he sheweth him selfe more clerely, that we shulde beholde him in y face of his Christ. Wherefore we may in no wise tourne backe, or go a straye hither & thither, be it neuer so litle: but we must wholly gyue our selues to this point, that we may learne by the Scripture to knowe Iesus Christ onely, that by him we may be conducted in the right way to the Father, who cōteyneth in him selfe all perfection. Beholde I say agayne, wherein all wisdomē, that man can comprehendē or attayne vnto in this life, is inclosed, vnto the w, nether Angel, nor man, nether dead nor quicke can adde or diminishe. Therefore it is the marke wher we must rest, & the cōpasse wherein we must limite our vnderstanding, without entermedling any thing of our owne phāsie, or receauing any other doctrine, be it neuer so probable, w is added ther vn to. For he that dare entrepryse to teache one syllable farther, or more then is taught vs in his worde, oght to be accursed before God and his Church.

TO THE READER MERCIE AND
peace through Christ our Sauour.

AS the life of a true Christiá is moſte ſub
iect to the reprehēſion of the worlde: ſo
all his actiōs, & entrepriſes, be they ne-
uer ſo cōmēdable, moue the wicked ra-
ther to grudge & murmure, thē to gloriſie God who
is autor of the ſame. Which euil God hath left to
his Church, as a neceſſarie exerciſe, aſwel that mā
ſholde not be puffed vp with opinion of the giſts
that he receaueth of his heauēly Father: as alſo that
ſeing how he euer mainteyneſh the ſame in deſpite
of all outrageous tyrannie, he might be more aſſu-
red of Gods diuine providence, and louing kynde-
nes towards his elect. For this cauſe we ſe that in
the Church of Chriſt ther are thre kyndes of mē:
ſome are malicious deſpicers of the worde, & gra-
ces of God, who turne all things into poiſon, and a
farther hardening of their hearts: others do not
openly reſiſte & contēne the Goſpel, becauſe they
are ſtroken as it were in a trance with the maieltie
therof yet ether they quarell and cauell, or els deri-
de and mocke at whatſoeuer thing is done for the
aduancemēt of the ſame. The thirde ſort are the ſim-
ple lambes, which partely are already in the folde
of Chriſt, and ſo heare willingly their Shepheards
voyce, and partly wandering aſtray by ignorance,
tary the tyme tyll the Shepherde fynde them and
bring thē vnto his flocke. To this kynde of peo-
ple, in this tranſlation I chiefly had reſpect, as mo-

TO THE READER.

med with zeale, conselled by the godly, and drawen
dy occasion, both of the place where God hath ap-
pointed vs to dwel, and also of the store of heauen
ly learning & iudgemēt, which so abundeth in this
Citie of Geneua, that iustely it may be called the
patron and mirrour of true religion and godlynes.
To these therfore which are of the flocke of Christ
which knowe their Fathers wil, and are affectioned
to the trueth, I rendre a reason of my doing in fe-
we lines. First as touchig the perusing of the text,
it was diligently reuised by the molte approued
Greke examples, and conference of translations in
other tonges as the learned may easely iudge, both
by the faithful rendering of the sentence, and also
by the proprietie of the wordes, and perspicuitie of
the phrase. Forthermore that the Reader might be
by all meanes profited, I haue deuided the text in-
to verses and sectiōs, according to the best editions
in other langages, and also, as to this day the anciēt
Greke copies mencion, it was wont to be vsed. And
because the Hebrewē and Greke phrases, which are
strange to rendre in other tongues, and also short,
shulde not be to harde, I haue sometyme interpre-
ted them without any whir diminishing the grace
of the sense, as our lāgage doth vse them, and some-
tyme haue put to that worde, which lacking made
the sentence obscure, but haue set it in such letters
as may easely be discerned from the cōmun text.
As cōcerning the Annotations, wherunto these let-
ters, a, b, c, &c. leade vs, I haue endeouored so to prof-
fit all therby, that both the learned & others might
be

TO THE READER.

be holpen :for to my knollage I haue omitted nothing vnexpounded, wherby he that is any thing exercised in the Scriptures of God, might iustly cōplayn of hardenes:and also in respect of thē that haue more profitted in the same,I haue explicat all suche places by the best learned interpreters, as ether were falsely expounded by some,or els absurdly applyed by others:so that by this meanesboth they which haue not abilitie to by the Commentaries vpon the Newe testament,and they also which haue not opportunitie & leasure to reade them because of their prolixitie may vse this booke in stede therof.and some tyme wher the place is not greatly harde, I haue noted with this marke^o, that which may serue to the edification of the Reader: adding also suche commone places, as may cause him better to take hede to the doctrine. Moreouer, the diuerse readings according to diuerse Greke copies,which stāde but in one worde,may be knowē by this note^o,and if the bookes do alter in the sentence then is it noted with this starre *, as the citations are. Last of all remayne the arguments, aswel they which conteyne the sūme of euery chapter, as the other which are placed before the bookes and epistles:wherof the cōmoditie is so great,that they may serue in stede of a Commentarie to the Reader: for many reade the Scriptures with myndes to profit, but because they do not consider the scope and purpose wherfore the holy Gost so writeth & to what ende(which thing the Arguments do faith fully expresse) they either bestowe their tyme

without fruit, or els defraude them selues of a great deale which they might atteyne vnto otherwise.

To the intent therfore that, not onely they which are already aduanced in the knollage of the Scriptures, but also the simple and vnlearned might be forthered hereby, I haue so moderat thē with playnes and breuitie, that the verie ignorant may easely vnderstande them and beare them in memorie. And for this cause I haue applied but one argumēt to the foure Euangelists, chiefly for because that all writing one matter, thogh by euery one diuersly handeled, they required no diuersitie of arguments. Thus in fewe wordes I haue declared as touching the chiefe pointes, beseeching God so to inflame our hearts with the desire to knowe his diuine wil, that we may meditate in his holy worde both day and night, wherein he hath reueiled it, and hauing atteyned thervnto may so practise it in all our actions, that as we growe in the ripenes of our Christian age, so we may glorifie him more and more rendring to him eternal thanks and praises for his heauenly and inestimable giftes bestowed vpon his Church, that all thogh Satan, Antichrist, and all his ennemies rage and burste, yet are they not able to suppress them, nether will he diminish them: for seing he doth not onely brydel his ennemies furie, but causeth them to defende and preserve his gifts for the vse of his Church (as we see the Iewes, Christs professed enemies preserve the olde testament in moste integritie) what shulde we doubt of his bountifull liberalitie towards vs? or why do

THE ARGUMENT.

we not rather with all humilitie and submission of
mynde obey him, loue & feare him which
is God blessed for euer? To who-
me with the Sonne and ho-
ly Gost be praise,
honour &
glo-
rie. Amen.

THE ARGUMENT OF THE GOSPEL,

writ by the foure Enangelists.

IN THIS historie writte by Matthewe, Marke, Lu-
ke and Iohn, the Spirit of God so gouerned their he-
arts, that althogh they were foure in number, yet in
effect and purpose they so consent, as though the whole
had bene composed by any one of them. And al-
beit in stile and maner of writing they be diuers, and some tyme
one writeth more largely that which the other doth abridge: ne-
uertheles in matter and argumēt they all tende to one ende: which
is, to publishe to the worlde the fauour of God towarde mankynde
through Christ Iesus; whome the Father hath geuen as a pled-
ge of his mercie and loue. And for this cause they intitule their sto-
rie Gospel, which signifieth good tydings. forasmuche as God hath
performed in dede that which the fathers hoped fore. So that here-
by we are admonished to forsake the worlde, and the vanities the-
rof, and with moste affectioned hearts embrace this incomparable
treasure frely offred vnto vs. for ther is no ioye nor consolation, no
peace nor quietnes, no felicitie nor saluation, but in Iesus Christ,
who is the very substance of this Gospel, and in whome all the pro-
mises are yea, and amen. And therefore vnder this worde is con-
tained the whole Newe testament, but comonly we vse this name

THE ARGUMENT.

for the historie, which the foure Euangelists write, containing Christs comming in the fleshe, his death, and resurrection, which is the perfect summe of our saluation. Matthew, Marke, & Luke are more copious in describing his life and death: but Iohn more labourerth to set forth his doctrine, wherein both Christs office, & also the vertue of his death and resurrection more fully appeareth: for without this, to knowe that Christ was borne, dead, and risen agayne, sholde nothing profit vs. The which thing notwithstanding that the thre first touche partely, as he also sometyme intermedleth the historical narration: yet Iohn chiefly is occupied herein. And therefore, as a moste learned interpreter writeth, they describe as it were the body, and Iohn setteth before our eyes the soule. Wherefore the same aptely termeth the Gospel writ by Iohn the key which openeth the dore to the vnderstanding of the others, for whosoever doth knowe the office, vertue and power of Christ, shal reade that which is written of the Sonne of God come to be the redeemer of the worlde, with moste proffit. Now as concerning the writers of this historie, it is euident that Matthew was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Mark is thought to haue bene Peters discipule, and to haue planted the first Church at Alexandria, wher he dyed the eight yere of the raigne of Nero. Luke was a phisician of Antiocha, and became Pauls discipule, and fellowe in all his travells, he liued foure score and foure yeres and was buryed at Constantinople. Iohn was that Apostle whome the Lord loued, the sonne of Zebede, and brother of Iames: he dyed thre score yeres after Christ, and was buryed nere to the Citie of Ephesus.



THE HOLY

'GOSPEL OF IESVS

CHRISTE, VVRIT

by S. Matthew.

* *

THE FIRST CHAPTER.

The gentalogie of Christe, who was conceived, by the holy Ghost, borne of the Virgine Marie, when she was betrouthed vnto Ioseph. The Angel satisfieth Iosephes minde. Iesus called Emmanuel, and wherfore.

That Iesus is
thas Messias
which was p-
mised to the
fathers, to be
the Sauour.

Luc 3.g. A
Gen. 21.a.
Gen. 25.d.
Gen. 29.d.
Gen. 38.g.
1.Chro. 2.a.
Gene. 46.b.
Ruth. 4.d.



HE ^a BO-
oke of the
generatio
of Iesus
Christe,
the ^b son-
ne of Da-
uid, the
sonne of
Abrahā.
2 *Abra-
hā begate
Isaac.

This worde sig-
neth good tidin-
ges, and is taken
here for the storie
which containeth
the ioyful messa-
ge of the coming
of the sonne of
God.

a This is the rehe-
arsal of the pro-
genie, wherof Ie-
sus Christ is spronge
according to the
fleshe.

b So called, for
that he came of the
stocke of David.

c These two are
first rehearsed, be-
cause Christ was e-
specially prome-
sed to come of
their seade: and
therefore Christ co-
monly was called
the sonne of Da-
uid.

And *Isaac, begate Iacob. And *Iacob, be-
gate Iudas and his brethern.

3 And *Iudas, begate Phares and Zaram

a.i.

d By incestuous adulterie, the which shame setteth forth his great humilitie, who made him self of no reputation, but became a seruier for our sakes, yea, a worpne and no mā, the reproche of men, and cōtempt of the people, and at length sufferd the accursed death of the crosse.
e Rachab id Ruth Being Gentiles signified, that Christe came not onely of the Iewes and for them, but also of the Gentiles and for their saluatiō.
f He hath omitted three kinges, Ioas, Amasia, Azaria, abbridgyng the number to make the tymes fourtene generations.

g After the captiuitie, the title roy all was appointed vnto him: so that not withstanding that they were slaues, yet by the prouidence of God the gouernement remained in the familie of Dauid, wher it continued tyll the comming of Christe.

d of Thamar. And Phares begate Esrom. And Esrom begate Aram.

4 And Arā begate Aminadab. And Aminadab begate Naasson. And Naassō begate Salmon.

5 And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate I. Ise. *Ruth 4. d.*

6 And Iesse begate Dauid the Kynge. And Dauid the Kynge begate Solomon, of her that was the wife of Vrie. *1. Sa. 16. a, 2. Sa. 12. f.*

7 And Solomon begate Roboam. And Roboam begate Abia. And Abia begate Afa. *1. Ky. 11. g. 1. Chro. 3. b.*

8 And Afa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezecias.

10 And Ezecias begate Manasses. And Manasses begate Amon. And Amon begate Iosias. *2. Ky. 20. d. 2. Chro. 21. d.*

11 And Iosias begate Iacim. And Iacim begate Iechonias and his brethern, about the time they were caried awaie to Babylon. *1. Chro. 3. b. 2. Kin. 23. g. and 24. a.*

12 And after they were broght to Babylon, Iechonias begate Salathiel. And Salathiel begate Zorobabel. *2. Chro. 36. b. 1. Esd. 3. a. and 5. a.*

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob,

Iacob.

which signi-
feth annoin-
ted,

16 And Iacob begate ^hIoseph, the hous-
band of Marie, of whome was borne Iesus,
that is called ⁱChriste.

C 17 And so all the generations frō Abra-
ham to Dauid, are fourtene generations.
And from Dauid to the tyme they were
caryed into Babylon, are fourtene genera-
tions. And from the tyme they were cari-
ed into Babylon to Christe, are also four-
tene generations.

The birth of
Christ.

Luk. 1. c.

18 Now the byrth of Iesus Christ was on
thys wyse. When his mother Marie was
*betrowthed to Ioseph (before they came
together) she was found wyth chylde of
the holy Gost.

The mariage
of Marie.

Deut. 24. a.

19 Then Ioseph her housband beyng a
iust man, and loth to *make her a publike
exemple of infamie, was mynded to put
her a way secretly.

20 Whyle he thus reasoned with him self
beholde the Angel of the Lord appeared
vnto him in a ^kdreame, saying, Ioseph the
ⁱsonne of Dauid, feare not to take Marie
for thy wife: For that whych is conceaued
in her, is of the holy Gost.

Iesus that is
to say a Sau-
our.

Philip. 2. b.

Act. 4. b.

Isa. 7. c.

whome God
had chosen
to that ende.

21 She shal bring forth a sonne, and thou
shalt *call his name ^mIesus. For he shal *sa-
ue his people from their synnes.

22 All this was done to fulfil that which
was spoken of the Lord by the Prophet,

D 23 *Behold, that ⁿmayde shal be wyth
chylde, and shal bring forth a sonne, and
they shal call his name Emmanuel, which
is by interpretation, ^mGod with vs.

24 And Ioseph as sone as he awoke out of
slepe, dyd as the Angel of the Lord bade

^h Albeit the Te-
wes number their
lynred by the ma-
lekind: yet this ly-
nage of Marie may
well be so reconed,
because she was
married to a mā of
her own stocke.

ⁱ Who is the true
kinge, Priest, and
Prophet annoin-
ted of God to ac-
complishe the of-
fice of a redemer.

^k This dreame is
witnessed by the
holy Gost, and is a
kynde of reuelati-
on. Nom. 12.

^l This name put-
teth him in remen-
brance of Gods
promesse to Da-
uid.

^m God is ioy-
ned with vs bi me-
anes of Iesus
Christe, which is
God and man.

n Christe is here called the first borne, because she had neuer none before: and not in respect of any she had after. Nether yet doth this worde (still) importalwaies a time following: wherein the contrarie may be affirmed, as our Saniour saing, that he will be presēt with his disciples, til shende of the worlde, meaneth not that after this worlde he wil not be with them.

I I.

a For ther is an other Bethlehē in the tribe of Zabulon.

b Wise mē or Magi, in the Persians & Chaldeans tonge signifie Philosophers, Priestes, or Astronomers.

c An extraordinarie signe to sett forth that kings honour, whom the worlde did not esteeme.

d Which was a declaration of that reuerence, which the Gentiles should beare vnto Christe.

e They could wel see of Christ in general: but when they should professe his name, they waxe colde, and shrinke backe.

and toke his wife vnto him.

25 And knewe her not, til she had broghte forth her ^a first borne sonne, and called his name IESVS.

Luk. 2. a.

THE II CHAPTER.

The tyme and place of Christes birthe. The wise men offer their presentes. Christ flieth into Egypt. The yonga childrē are slaine. Christ turneth into Galile.

Vhen Iesus was borne at Bethlehē in ^a Iurie, in the tyme of Herode the king: Beholde there came ^b wise men frō the East to Ierusalem,

2 Saying, Where is that kig of Iewes that is borne? For we haue sene his ^c starre in the East, and are come ^d to worship him.

3 When king Herode heard this, he was troubled, and ^e all Ierusalem with him.

4 And gathering together all the chiefe Priestes & Scribes of the people, he asked of them, where Christe should be borne.

5 ^c And they said vnto him, at Bethlehēm in Iurie. For so it is writtē by the Prophet:

6 ^a And thou Bethlehēm in ^b land of Iurie, art not the least among the Princes of Iuda: for out of thee shal come vnto me, the captaine that shal gouerne my people Israel.

7 Thē Herode ^a priuely called the wise mē and diligētly inquired of them the time of the starre that appeared.

8 And sent them to Bethlehēm, saying, Go, and search diligently for the babe. And when ye haue found him, bring me worde againe, that I may come and worship him also.

^a These wise men were the first fruits of the Gentiles which came to worships Christ.

Nom. 24. c.

^b For they were afraied lest if Herode lost his kingdome, there wolde haue bene slaughter and murder.

Miche. 5. a. Iohn. 8. c.

^c An enīl conscience is a burning fire.

9 When

9 When they had heard the king, they departed: and lo, the ^f starre which they saw in the East, wēt before them, til it came & stode ouer the place wher the childe was.

10 When they saw the starre, they reioyced with an exceding great gladnes.

11 And went into the houle, and found the child with Marie his mother, and falling downe, worshipped him, and opened their treasures, and offered vnto him gyftes, * gold, franckensence, and myrrhe.

12 And after they were warned of God in a dreame, that they should ^h not go again to Herode: they returned into their owne contrey an other waie.

C 13 After their departure, beholde the Angel of the Lord appeared to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flie into Egypt, and be there til I bring thee worde. For it wil come to passe, that Herode wil seke the babe to destroye him.

14 Thē he arose & toke the childe and his mother by night, and departed into Egypt.

15 And was there vnto the death of Herode, to ⁱ fulfil that which was spokē of the Lord by the * Prophet, which sayeth; Out of Egypt haue I called my sonne.

16 ^k Then Herode perceauing that he was mocked of the wise men, was exceding wroth, & sent forth and slewe al the male childrē that were in Bethlehē, and in all the coastes therof, as many as were two yere olde & vnder, according to the time which he had diligently searched out of the wise men.

17 Thē was fulfilled that which was spo-

a.iii.

^f The starre vanished awaie before, to thintent they should tary at Ierusalem, and there inquire of the thinge, to the cōfession of the Iewes.

^g The Persians manner was not to salute kinges, with out a present, and therefore they brought of that which was moste precious in their countrie.

^h Promesse ought not to be kept, wher Gods honour and preaching of his trueth is hindered.

ⁱ That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christes church, and his bodie, is now verified, and accomplished in the head.
^k Within a certain time after.

Psal. 72. b.

ofate 6. b.

How God deliuereth his from dangers.

Ioseph taketh Iesus and his mother, and flieeth into Egypt.

Osee 11. 4.

nom. 24.

The tyrannie of Herode.

1 Herode renewed the sorowe which the Beniamites had suffered longe before, yet for all his crueltye he coulde not bringe to passe that Christe should not raigne.

ken by the Prophet Ieremie, saying,
18 In ¹Rhama was a voyce heard, mourning wepyng, and great lamentation: Rachel wepyng for her children, and would not be comforted, bycause they were not.
19 When Herode was dead, beholde, an Angel of the Lord appeared in a dreame to Ioseph in Egypt,
20 Saying, Arise and take the childe and his mother, & go into the land of Israel: for they are dead which sought the childe's lyfe.

That is, they were killed & dead.

D

21 Which is holy and consecrated to God, alluding vnto those that were Nazarites in sholde lawe, which were a figure of that holines which should be manifested in Christe, as Samson, Ioseph, &c.

21 Then he arose vp, and toke the childe and his mother, and came into the land of Israel.

Ioseph's returneth.

III.
a In the firste yere of the raigene of Tyberius, after Christe had longe tyme remained in Nazaret, and was now about 30 yere olde.

22 But when he heard that Archelaus dyd raygne in Iewrie, in the rounne of his father Herode; he was afrayed to go thither. Notwithstanding, after he was warned of God in a dreame, he turned asyde into the parties of Galile,

Iud. 13. a.

Gen. 49. d.

Or. of Nazareth.

23 And went and dwelt in a citie called Nazaret, to fulfyl that which was spoken by the Prophetes: which was, that he shulde be called a ^m*Nazarite.

THE III. CHAPTER.

The office, doctrine, and life of Iohn, and how Christ was baptized of him in Iordan, and authorized by God his Father.

A

Mar. 1. a.

Luk. 3. a.

The baptisme of amendment of life. Or be so for your faults past, and amend.

b So called in respect of the playntfull Countrey and fertile vallees: and not because it was not inhabited.

And in those daies, Iohn the Baptist came and preached in the wildernesses of Iewrie,

c Which is, that God will raigne ouer vs, gather vs vnto him, pardon our synnes, and adope vs by the preaching of the gospel.

a Saying, Repent, for the ^ckyngdome of heauen is at hand.

3 For this is he of whome it hath bene spoken by the Prophet Esaie, who saith,

The

Iohn. 1. d. *The voyce of him that crieth in wilderness is, Prepare the way of the Lord, make
esaiē 40. d. his pathes strayght.
**we most put*

of our old Adam and prepare our selues by amendement of life to receyue the mercies of God.
Mar. 1. d. 4 *This Iohn had his^d garment of Camels haire, and a gyrdle of a skyn about his loynes. His meat was^c locustes and wilde hony.

5 Then went out to him Ierusalem & all Iewrie, & all y^e region round about Iordā.

6 And were baptized of him in Iordan, confessing their synnes.

7 When he sawe many of the Pharises & of the Sadduces come to his baptisme, he sayd vnto them, *O generations of vipers, who hath taught you before to flee from the vengeance to come?

8 Bring forth therefore y^e frutes belonging to amendement of life.

9 And presume not to say with your selues, *we haue Abraham to our father: For I say vnto you, y^e God is able euen of these stones to raise vp children vnto Abraham.

10 Euen now is the^h axe put to the rote of the trees: *so y^e euery tree which bryngeth not forth good fruit, is hewed downe, and cast into the fyre.

11 *In deed I baptize you with water to a mendement of life: but he y^e commeth after me, is myghtier then I, whose shoes I am not worthy to beare: He shall baptize you wth the^h holy Gost and wth fyre,

12 Whych hath his^k fanne in his hand, & wil make cleane his floore, and gather y^e wheate into his garner, but will burne vp the chaffe with vnquencheable fyre.

13 *Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him.

Iohn 8. e.
act 13. d.
 The Iewes flattered them selues by their auncesters.

Chap. 7.
Mar 1. a.
luk 3. e.
ioh. 1. d.
act 1. a. 2. a.
 II. c. 19. a.

*Ourwarde baptisme.
 *Inwarde baptisme.

Mar. 1. b.
luk 3. d.

a. iii.

d Wouen with heare are as grosse bearded clothe,

e Such meates as nature brought forth with our mans labour or diligence: reade, *Leui. 11. d.*

f Acknowledging their fautes, for there is no repentance with out confession.

g He menaceth those venomous & malicious Pharises with the iudgement of God, except they shewe before men such workes, as are agreeable to their profession.

h The iudgement of God is at hand: to destroye such as are not worthy to be of his Church.

i When God baptizeth inwardly with the vertue of his Spirit, he burneth and consumeth the vices and inflameth the hartes with a loue of him.

k which is the preaching of the gospel, wherby he gathereth the faithful as good corne, & scattereth the infideles as chaffe.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?

15 Iesus answering, saied to him, Let it be so now: For thus it becometh vs to fulfil all rightuousnes. Then he suffered him,

16 And Iesus as sone as he was baptized, came straight out of the water: and lo, the heauens were open vnto him: and Iohn saw the Sprite of God descending like a ^mdoue, and lighting vpon him.

17 And lo, there came a voice frō heauen, saying, ⁿThis is my *beloued Sonne, in whome I am wel pleased.

THE IIII. CHAPTER.

Christe fasteth and is tempted: he calleth Peter, Andrew, James and Iohn, and healeth all the sicke.

Then was Iesus led asyde of the ^aSpirit into the wildernes, to be ^btempted of the deuil.

2 *And when he had fasted forty dayes and forty nightes, he was afterward an hongred.

3 Then came to him the tempter, & saied, if thou be the Sonne of God, ^ccommande that these stones be made bread.

4 But he answering, sayd, It is written, *Man shal not liue by bread onely, but by euery ^dworde that proceedeth out of the mouth of God.

5 Then the deuil toke him vp into the holy Citie, and set him on a pinacle of the temple.

6 And sayd vnto him, If thou be ^eSonne of God, cast thy self downe: For it is written, *that he shal geue his Angels charge

ouer

I We most tender parfitobediees to God in all thinges which he hath ordeined.

m To shewe the state of his kingdom, which is in all meeknes and lowlynes.

n The fauour of God resteth on Iesus Christe, that frō him it might be powred on vs, which deserue of our selues his wrath and indignation.

IIII.

a By the holy Ghost.

b To thende that he ouercommynge these tentations, might get the victorie for vs.

c Satan would haue Christ to distrust God, and his worde, and folowe other strange and vnlawfull meanes.

d He meaneth the ordre that God hath ordeined to gouerne his people by.

D

The heauen are opened, The Father, Sonne, and holy Ghost.

Esai. 52. e.

2. pet. 1. d.

Colos. 1. c.

Chap. 17. a.

A

Christ is tempted.

Mar. 1. b.

luk. 4. a.

Satan is ouercommen by the Scriptures.

Deute. 8. a.

sap. 16. e.

Psal. 9. c.

The deuill abuseth the Scriptures.

ouer thee, and with their handes they shal
*hold thee vp, lest at any time thou shouldest
dashe thy fote against a stone.

B 7 Iesus said vnto him, It is written also,

Dent. 6.c.

luk. 4. b.

God is not to be tempted.

*Thou shalt not tempt the Lord thy God.

8 The deuill toke him vp againe vnto an exceeding hye mountaine, and shewed him all the kingdomes of the worlde, and the glorie of them.

9 And said to hi, Althese wil I geue thee, if thou fallyng downe wilt worship me.

Dent. 6. e.

and 10. d.

God onely is to be worshipped.

Mar. 1. b.

luk. 4. c.

iob. 4. f.

10 The said Iesus vnto him, Auoyde Satā,

For it is written, *Thou shalt worship the Lord thy God, & hi onely shalt thou serue.

11 Then the deuill left him: and beholde the Angels came ad ministred vnto him.

12 *And when Iesus had heard that Iohn was taken, he retourned into Galile.

13 And leauing Nazareth, went ad dwelt in Capernaum, which is nere the sea in the borders of Zabulon, and Nephtalim.

14 That it might be fulfilled which was spoken by Esaie the Prophet, saying,

C 15 *The land of Zabulon, and the land of Nephtalim, the waie of y sea beyond Iordan, Galile of the Gentiles:

Esa. 9. a.

16 The people which sate in darknes sawe great light: and to them w sate in the region and shadowe of death, ligh is gone to thyne.

Mar. 1. b.

Christe preached.

Mar. 1. b.

The calling of the Apostles.

17 *From that time Iesus began, to preache, and to saie, Amende your lyues, for the kingdome of heauen is at hand.

18 *And Iesus walkyng by the sea of Galile, sawe two brethern, Simon which was called Peter, and Andrew his brother, casting a net into the sea: for they were

e He alleagerh but halfe the sentence to deceyue ther by the rather, and cloke his craftie purpose.

f We mozte not leave such lausfull meanes as God hath appoynted, to seke others after our own fantasie. g In a vision.

h The worde of God is the sworde of the spirit, wherewith Satan is ouer come.

i For so they called the lake of Genesareth.

k Christ had preached now almoste a yere in Iudea, & Samaria, and after went to preache in the vppermost Galile, which was out of the borders of Palestina.

l Which was without comfort, hath receyued consolation.

m God hath chosen the weak things of the world to confound the mightie. t. Co. xii. i. d.

n To draw them out of the sea of this world wherein they are drowned.

o We ought to be more ready to followe Christ when he calleth, leauing all worldly respectes a part.

p They that were madd or sicke at a certeyn tyme of the moone.

q It was a Cōtrie wher in was ten Cities, as the word signifieth.

m fyshers.

19 And he said vnto them, Folowe me, & I will make you fishersⁿ of men.

20 And they strayght way leauing their nettes, folowed him.

21 And when he was gone forth frō thence, he sawe other two brerhern, Iames the sonne of Zebede, and Iohn his brother in a ship wyth Zebede theyr father, mēding their nettes: and he called them.

22 And they^o without taryng leauing the ship and their father, folowed him.

23 And Iesus went about all Galile, teaching in their Synagoges, and preaching the gospel of the kingdome, and healing all maner of sickneses, and all maner of diseases among the people.

24 And his fame spred abroad through all Siria: and they broght vnto him al syc-ke people, that were takē wyth diuers diseases and grypinges, and them that were possessed with deuils, & those which were P lunatike, and those that had the palsey: and he healed them.

25 And there folowed him great numbers of people from Galile, and frō^q Decapolis, and from Ierusalē, and frō Iurie, and frō the regions that lye beyōd Iordā,

THE V. CHAPTER.

Christ teacheth who ar happie. Of the dignitie and office of the faithful: and of the true meaning of the lawe.

ANd seeing the presse of the people, he went vp into a mountayne: & when he was set, his disciples came to him.

2 And he opened his mouthe and taught them, saying,

3 Blessed

D

Christ preached to the Galileans, and healed the sicke.

Christes diuinitie appeareth by healing incurable diseases.

A Christes sermon.

Luk. 6. c. **A** 3 * Blessed are the ^apoore in spirit, for theirs is the kingdome of heauen.

psal. 34. d. 4 * Blessed are they that ^bmorne: for they shalbe comforted.

esai. 57. c. 5 Blessed are the ^cmeke: for they shal ^aon herit the earth.

esai. 41. a. 6 Blessed are they ^w & ^dhonger & thirst for righteousnes: for they shal be filled.

and 66. d. 7 Blessed are the merciful: for they shal obtaine mercy.

Iere. 31. e. 8 Blessed are the pure in heart: for they shal see God.

psal. 25. a. 9 Blessed are the peace makers: for they shalbe called the ^echildren of God.

we are fellow heyres with Christe, by adoption and not by merites, Their reward which are persecuted for Christe. 10 Blessed are they which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen.

B 11 * Blessed are ye when men reuile you, and persecute you, and say all maner of euil against you for my sake, falsely.

1. Peter. 2. c. 12 Reioyce and be glad, for great is your reward in heauen; For so persecuted they the prophetes which were before you.

3. and 4. c. 13 * Ye are the ^fsalte of the earth: but if the salte haue lost his sauour wher with shal one salt? It is thence forthe good for nothing, but to be cast out, and to be troden vnder fote of men.

Act. 5. g. 14 Ye are the light of the worlde. A citie that is set on an hyll, can not be hyd.

The salte of the earth. Mar. 9. c. 15 * Nether do men light a candel, and put it vnder a bushel, but on a candelstyke: and it lygbreth all that are in the house.

Luke. 14. g. 16 * Let ^g your lyght so shyne before men, that they may see your good workes, and glorifie your father whych is in heauen.

leuit. 1. c. 17 Thinke not ^y I am come to destroye ^g.

^a That seele them selues voyd of all righteounes that they may onely seeke it in Christe.

^b Which seele their owne miserie, and seeke their comfort in God.

^c Who rather would souffer all iniuries then they would reuenge them selues.

^d Being in necessity, desire nothing but that which is. vprighte and godlye.

^e For he is called the God of peace. 1. Cor. 14. d.

^f Your Office is to season men with the salt of the heauenly doctrine.

^g Because you are sene farre off gyue good example of lyfe.

Good workes

h The gospel is the establishing, & accomplishing of the lawe.

i The doctrine of the lawe consisteth nothing vnprofitable or superfluous.

k Whosoever shall transgresse the least precept of the lawe either in worde or example, he shall be cast out of the kingdome of God.

l Which neither expound the law truly, nor observe it well.

m He sheweth how these worthie doctors haue falsely glosed this commandement.

n For God knoweth his secret malice wil punish him.

o Which signifieth in the Syriac tongue an ydle brayn, and is spoken in contempt.

p Like iudgement almoste the Romans obserued. for Triumviri had examination of single matters. the concil of xxiii of greater causes. and finally great matters of importace were decided by the senat of lxxi iudges. which here is copared to the iudgemēt of God.

lawe, or the Prophetes: ^hI am not come to destroye them, but to fulfyll them.

18 ^{*}For truly I say vnto you, Tyl heauen and earth perishe, one iote, or one title of the law shall not scape, til all thinges be fulfilled.

19 ^{*}Whosoever therfore shall breake one of ^kthese least commandementes, and teache men so, he shall be called the least in the kingdome of heauen: But whosoever shall obserue and teache them, the same shall be called great in the kyngdome of heauen.

20 For I say vnto you, except your righteousness ^{*}exceede the righteousness of the ^lScribes and Pharises, ye shall not enter in to the kingdome of heauen.

21 ^mYe haue heard how it was said vnto them of the olde time, ^{*}Thou shalt not kill: For whosoever killeth, shall be culpable of iudgement.

22 But I say vnto you, whosoever is angry with his brother ⁿvnaduisedly shall be culpable of iudgement. And whosoever saith vnto his brother ^oRacha, shall be worthe to be punished by the ^pCouncil: And whosoever shall say, thou Foole, shall be worthy to be punished with hel fire.

23 Yf then thou bringe thy gyft to the altare, and there remembreth that thy brother hath oght against thee,

24 Leaueth there thine offerings before the altar, and go thy way: first be ^qreconciled to thy brother, and then come and offer thy gyft.

25 ^{*}Agree with thine aduersarie quickly, ^qFor that thou hast offended him.

Iesus Christe accompliseth the lawe.

Luk. 16. d.
Mat. 23. c.

C

Iam. 2. b.

Luc. 11. d.

Falſe expectations of the lawe.

Exod. 20. a.
Leuit. 18. d.

Deut. 5. b.

D

Brotherly reconciliation is preferred to sacrifice.

Iob 42. b.

Luke. 12. g.

Bye peace of him which hath done thee wrong.

whiles

whiles thou art in the way with him, least thy aduersarie deliuer thee to the iudge, and thy iudge deliuer thee to the sargeāt, and then thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, tyl thou hast paid the vtmost farthyng.

27 Ye haue heard that it was sayd to the of olde time: * Thou shalt not commit aduoutrie.

28 But I say vnto you, that whosoever lo- keth on a woman to lust after her, hath committed ⁊ aduoutrie with her already in his hart.

29 * Wherefore if thy right^e eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body sholde be cast into hel.

30 Also if thy right hād make thee to of- fend, cut it of, and cast it from thee: better it is that one of thy membres perish, then that all thy body should be cast into hel.

31 It is sayd, * whosoever shal put away his wife, let him geue her a testimonial of diuorcement.

32 But I say vnto you, whosoever shal put away his wife. (except it be for forni- cation) ⁊ causeth her to be an aduouterer, And whosoever shal marie her that is de- uorced, committeth aduoutrie.

F 33 Againe, ye haue heard that it was sayd to them of olde time, * Thou shalt not forswear thy self, but shalt perfour- me thine othe to God.

34 But I say vnto you, ⁊ sweare not at all, nether by heauen, for it is Goddes seat.

Exo. 20. a.

Mat. 13. c.

To auoid
offence.

E

Chap. 18. a.

Mat. 5. g.

The pulling
out of the eye.

The letter of
diuorcement

Chap. 14. a.

Deut. 24. a.

Mat. 10. b.

Luk. 16. d.

1. cor. 7. b.

Exod. 20. a.

Leu. 19. c.

Deut. 5. b.

Of othes.

Isai. 66.

⁊ Chastitie is re-
quired both in
bodie and in sprī-
te.

⁊ Nothing is so
precious which
ought not to be re-
iect in respect
of the glorie of
God.

⁊ In that, he getteth
her leaue to mary
an other.

⁊ All superfluous
othes are vtually
debarred, whether
the name of God
be therein mencio-
ned, or otherwise.

35 Nor yet by the earth, for it is his fote stole: nether by Ierusalem, for it is the cite of the great king.

36 Nether shalt thou swere by thy heade, bicause thou canst not make one heare white or blacke.

x Let simplicitie and trueth be in your wordes, and then ye shal not be so light and ready to sweare.

y W^he a mā speaketh otherwise then he thynketh in hart, it cometh of an euil conscience.

z Albeit this was spoken for the iudges, yet euery man applied it to reuēge his priuat quarrel,

a Rather receyue double wronge, then reuenge thyn own griefs

b This was added by the false expositers the Phariseis.

37* But let your cōmunication be, ^aYea, yea: Nay nay. For what soeuer is more then these, commeth of ^y euil.

Ion. 5. c.

38 Ye haue heard that it hath bene sayed An^yeye, for & eye: & a tooth, for a tooth.

Exo. 21. c.

39 But I say vnto you, * Resist not wrong: but whosoever ^a shall smite thee on thy right cheke, turne to him the other.

Deute. 19. d.

Leu. 24. d.

Luke. 6. c.

Rom. 12. d.

1. cor. 6. b.

40 And if any man wil sue thee at the law, and take away thy coate, let him haue thy cloke also.

41 And whosoever wil compel thee to go a myle, go wyth him twaine.

42 * Geue to him that asketh, and from him that would borow, turne not away.

Deu. 15. b.

43 Ye haue heard that it hath bene said, * Thou shalt loue thy neighbour, and ^b hate thyne enemy.

D

Leu. 19. d.

we most loue

our ennemie

and wherfore.

Rom. 12. c.

44 But I say vnto you, * Loue your enemies, blesse them that curse you, do good to them that hate you, * praye for them which hurt you, and persecute you:

We most

pray for thē

that persecute vs.

Luk. 23. e.

acte. 7. g.

2. cor. 4. c.

45 That ye may be the children of your father that is in heauen: for he maketh his sunne to arise on the euil and on the good, and sendeth his raine on the iust, and vniust.

46 For if ye loue them, which loue you, what

what reward shal you haue? Do not the
Publicans euen the same?

or friends

47 And if ye be frendly to your bre-
thern onely: what singuler thing do ye?
do not the Publicans likewise?

Leui. 19. a.

48 Ye shal therfore be ^a perfect, euen
as your father which is in heauen is per-
fect.

THE. VI. CHAPTER.

*Of Almes, prayer, and fasting. He forbyd-
deth the careful seeking of wordly thynges, ad
willeth men to put their whole trust in him.*

Of Almes.

TAKE hede that ye geue not your al-
mes in the syght of men, to the intent
ye might be looked at of them: Or els
ye get no reward of your father which
is in heauen.

Ram. 12. b.
Ambition.

A 2 * W hensoever therefore thou geuest
thyne almes, thou shalt not make a trum-
pet to be blown before thee, as the ^b hy-
pocrites do in the Synagoges and in
the stretes, for to be praysed of men. Ve-
rely I say vnto you, they haue their ^b re-
warde.

3 But when thou doest thine almes, let
not thy ^c left hand knowe what thy right
hand doth.

4 That thyne almes may be secret: and
thy father sayng it in secret, shal rewar-
de thee ^d openly.

Of Prayer.

B 5 And when thou prayest, be not as
the Hypocrites are: for they loue to
praye standynge in the Synagoges and
in the corners of the streetes, bycause
they woulde be seene of menne. Ve-

^c These dyd ma-
ke to farne the
taxes, towls, and
other payements,
and therfore were
greatly in dis-
dayn with all
men.

^d We must la-
bour to attaine vn-
to the perfection
of God, who of his
free liberalitie,
doth good to
them that are vn-
worthie.

VI.

^a Whose workes
procede not of a
right faith, but a-
re done for wayne
glorie.

^b In that they
are praised and
commended of
men.

^c It is sufficiēt
that God approue
our workes.

^d In that day
when all thinges
shal be reuiled.

g with drawe thy
selfe rather a part.

f He commandeth
vs to beware mu-
che babling and
superfluous repe-
tes.

g who is not per-
suaded by eloquent
speech, and long
talke as men are.
h Christ byndeth
them not to the
wordes, but to the
sens, and forme of
prayer.

i We most seeke
Gods glorie abo-
ue all things.

k He reigneth
ouer all, and we
must render him
perfect obedience,
as his Angels do.

l To be overcome
ther by.

m This conclusion
excludeth mans
merites and reach-
eth vs to grown
de our prayers on-
ly on God.

n Make their fa-
ces to some of an
other sort then
they were wont to
do.

rely I say vnto you, they haue theyr re-
warde.

6 But when thou prayest, ^eenter into
thy chamber, and when thou hast shut
thy dore, pray thou to thy father which
is in secret: and thy father which seeth
in secret, shal rewarde thee openly.

7 *Also when ye pray, ^fbabble not much *Esa. i. d.*
as the heathen do: for they thyncke to
be heard, for their much babling sake.

8 Be ye not like them therefore: For your
father knoweth wherof ye haue ^{*}nede,
before ye aske of him. *B*
Roma 8. d
The forme
of prayer.

9 After this ^hmaner therefore pray ye,
^{*}Our father which art in heauē, halowed *Luk. ii. d.*
be thy ⁱname.

10 Let thy ^kkingdome come. Thy wil be
done euen in earth, as it is in heauen.

11 Geue vs thys day our dayly bread.

12 And forgeue vs our debtes, ^eeuen as
we forgiue our debtors. *we most for-
giue our bro-
ther.*

13 And lead vs not into ^ltentation, but
deliuer vs from euil. For ^mthyne is the
kingdome, and the power, and the glorie
for euer, Amen.

14 *For if ye do forgeue other men their
trespaces, your heavenly father shal also
forgeue you. *Mar. ii. d.*
Eccles. 28. d.

15 But if ye do not forgeue men their
trespaces, no more shal your father for-
geue yours. *C*

16 Moreouer, when ^{*}ye fast, loke not
fowre as the hypocrites do: for they ⁿdis-
figure their faces, that they might be se-
ne of men how they fast. Verely I say vn-
to you, that they haue their rewarde. *Fasting.*
Esa 58. d.
Against cōters
fast holines.

17 But thou when thou fastest, ^o anoynt thyne head, and washe thy face.

o wherby is com-
manded to auoyd
all vayne ostenta-
tion.

18 That thou seme not vnto men to fast but vnto thy father which is in secret: and thy father which seeth in secret, shal reward thee openly.

To relieue
the poore.
Luke. 12. d.

19 Se that ye gather you not treasure vpon the earth, wher the mothe and kanker corrupt, and where theues digge through, and steale.

Eccle. 22. b.
1. Tim. 6. d.

20 *But gather vp your treasures in heauen, where neither the mothes nor kanker corrupt, and where theues nether perce through, nor yet steale.

21 For where soeuer your treasure is, there wil your harte be also.

Luke. 11. d.

22 *The light of the body is the eye. Then if thyne eye be cleare, all thy body shal be ful of lyght.

The eye dis-
posed to li-
beralite.
A corrupt af-
fectio g yuen
to couerous-
nes.

23 But if thyne eye be wycked, then all thy body shal be ful of darknes. Wherfore if the Plyght that is in thee be darknes how great is that darknes?

Luke. 16. c.

24 *No man can serue two maisters: for either he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other. Ye can not serue God and riches.

D
Couerous-
nes.

All carnall
affections are
condemned.

Psal. 56. d.

1. Pet. 3. c.

Luke. 12. c.

Phil. 4. a.

1. Tim. 6. b.

25 *Therefore I say vnto you, be not careful for your life, what ye shal eat, or what ye shal dryncke: nor yet for your body, what ye shal put on. Is not the life more worth then meat, and the body more of value then rayment?

We most de-
ped vpon the
prouidence of
God.

26 Beholde the fowles of the ayre: for they sowe not, neither reape, nor yet cary into the barnes: and yet your heavenly

p Yf our conceit
scens, and wic-
ked affectio ouer-
come reason, we
most not mentell
thogh me be blynd-
ed, and be like vn-
to beastes.

q Mans travell
nothing auaileth
wher God gyueth
not increace.

father feedeth the. Are ye not muche better then they?

27 Which of you by takinge careful thought, is able to put one cubit vnto his stature? *Luk. 12. d.*

2 The goodnes of God euen towards the herbes of the field farre passe all things that man can compass by his power and labour.

28 And why care ye for rayment? Learne, thertore of the lilies of the fiede, how they growe: They labour not, nether spinne.

The word signifies, they weary not them selves.

29 And yet for al that I say vnto you, that euen Solomon in all his royalty, was not arrayed lyke one of these.

30 Whertore if God so clothe the grasse, of the fiede which standeth to daye, and to morowe is cast into the ouen, shal he not muche more do the same vnto you, O ye of litle faith?

Grasse or corne.

31 Therfore take no thought, saying, What shal we eat? or what shal we drinke? or wherwith shal we be clothed?

3 With care and distrust.

32 For after all these thynges seke the Gentiles. For your heauely father knoweth that ye haue nede of all these things.

33 But seke ye first the kyngdome of heauen, and the righteousnes therof, and all these things shalbe ministred vnto you.

4 That is, to be regenerate, and amende our life.

34 Care not then for the morow: for y morow shal care for it selfe: The day present hath euer ynough to do wth owne grief.

Gods glorie is aboue all things to be sought.

THE VII. CHAPTER.

He forbiddeth rash iudgement, and vnadvised opening of holy things, he exhorteth vnto prayer, & mutual loue, he warneth to be ware of false prophetes, and so concludeth with the maiestie of Gods worde.

Indge

A ^aVdge not, that ye be not iudged.

Not to iud-
ge.

Luk. 6. f.

rom. 2. a.

1. cor. 4. a.

mar. 4. c.

Luk. 6. f.

1 For as ye iudge, so shal ye be iudged: And wyth what^a measure ye meate, w^t the same shal it be measured to you a-
gaine.

3 And why seeest thou a mote in thy brothers eye, and perceauest not the beame y^e is in thyne owne eye?

4 * Or how sayest thou to thy brother: suffer me to cast out the mote out of thyne eye, & behold a beame is in thine own eye?

5 Hypocrite, first cast out the beame out of thine own eye, and then shalt thou se clearly to cast out the mote out of thy brothers eye.

The cōtempt
of Gods wor-
de.

6 ^b Geue not that which is holy to dog-
ges, nether cast ye your pearles before
swyne: lest they treade them vnder their
fete, and turning agayne, all to rent you.

7 * Aske, and it shalbe geuen you: Seke, &
ye shal fynde: Knocke and it shalbe ope-
ned vnto you.

An exhorta-
tion to pray-
er, and pro-
messe to ob-
teyne.

Ierc. 29. e.

john 14. b.

and 16. f.

luk. 11. b.

matth. 21. b.

Iam. 1. a.

8 For whosoever asketh receaueth, & he
that seeketh findeth, & to him that knoc-
keth, it shalbe opened.

9 For what man is there amonge you, w^t
if is sonne aske him bread, would geue
hym a stone?

10 Or if he aske fysh, wil he profer hym
a serpent?

11 If ye then which are euil can geue to
your children good gyftes, how much
more shal your Father whych is in hea-
uē, geue good thinges to them y^e aske him?

Luk. 6. e.

rob. 4. c.

12 * Therefore what so euer ye would that
mē should do to you, euen so do ye to thē:
for this is the ^clawe and the Prophetes.

b. ii.

VII.

^a He comman-
deth not to be cu-
rious or malicio^s
to trye out, & con-
demne our neigh-
bours fautes.

^b Declare not
the Gospel to the
wicked contem-
ners of God, whom
thow seeest lest to
them selues and
forsaken.

^c The whole law
and the Scriptu-
res sett forth vnto
vs, and comman-
de charitie.

a We most ouercome and mortifie, our affectiōs, if we will be true disciples of Christ.

For the most part of men seke their owne libertie and runc headlong to euill.

13 *^d Enter in at the streit gate: for it is the wide gate, and broad^c way that leadeth to destruction: and many there be which go in ther at.

Luk. 12. e.

14 Because the gate is streit, and the way narowe which leadeth vnto lyfe: and fewe there be that finde it.

15 Beware of false prophetes, whych come to you in shepes clothyng, but inwardly they are rauening wolues.

C
False prophetes.

16 Ye shal know them by their fruites. *Do men gather grapes of thornes? or figes of thytels?

Luk. 5. f.

17 Euen so euery good tre bringeth forth good fruit: and a corrupt tre bringeth forth euyl fruit.

18 A good tre, can not bryng forth bad fruit: nor yet a bad tre, can bryng forth good fruit.

19 *Euery tre not bringing forth good fruit, is hewen down, & cast into the fyre.

Chap. 3. b.

20 Then, by their fruites ye shal know them.

21 *Not al they that say vnto me, ^fLord, Lord, shal enter into the kingdome of heauen: but he that doth my fathers wyl whych is in heauen.

Rom. 2. b.

Iam. 1. d.

D

22 Many *wyl say to me in that day, Lord, Lord, haue we not by thy name prophesied? and by thy name haue cast out deuilles? And by thy name haue done many miracles?

Luk. 13. c. f.

Those that serue God from the mon the outwarde. The vertue, strength, and autoritie of the name of God.

23 And then wil I professe to them, *I neuer knewe you. Departe from me ye that worke iniquitie.

Luk. 13. f.

Psal. 6. b.

24 Whofoener then heareth of me these sayings, & doth the same, I wil liken him

1. Tim. 6. b.

him

He meaneth hirelinges & hypocrites who rather serue God with their lippes then with their hart.

The constan-
cie of the
faithfull.

him to a wise man, which hath builded
his house on a rocke:

25 And the rayne fel, and the floudes came,
and the wyndes blew, & beat vpon
that same house, and it fel not: for it was
grounded on a rocke.

The incon-
stancie of the
wicked.

26 But whosoever heareth these woordes
which I speake, and doth them not: shal-
be lykened vnto a folythe man, whych
hath buylded his house vpon the sand:
27 And the rayne fel, and the floudes came,
and the windes blew, and beat vpon
that house, and it fel, and great was the
fall of it.

Mat. 1. c.

Luk. 4. c.

28 *And it came to passe, when Iesus had
ended these sayinges, the people were
astonied at his doctrine.

29 For he taught them as one hauyng
auctoritie, and not as the Scribes.

g The mightie po-
wer of Gods spirit
appeared in him,
wherby he declar-
ed him self to be
God, and caused o-
thers to belieue in
him.

THE. VIII. CHAPTER.

*Christ healeth the Leper, the Captaynes ser-
uant, Peters mother in lawe, and many o-
ther diseases, sheweth what it is to followe
hym, stilleth the sea and the wynde, and dry-
ueth the deuils out of the possessed, into the
sweyne.*

A V When he was come downe from the
mountayne, great presse of people
folowed him.

Mat. 1. d.

Luk. 5. c.

2 *And lo, there came a leper and wor-
shipped him, saying, Maister, If thou
wylt, thou canst make me cleane.

3 And Iesus putting forth his hand, tou-
ched him, sayyng, I wil, be thou cleane: and
immediatly his leprosie was censed.

4 And Iesus sayed vnto him, se thou tel

a It was not like
that leprosie that
is now, but was a
kynde therof
which was incurable.

b He wolde not yet be throwly knownen, but had his tyme & howre appointed.

c Our saulour wolde not conreine that which was ordeyned by the law, seing as yet, it was not abolished.

d To condemne them of ingratitude, whē they shal see the whole.

e Strange people, to whom the couenant of God dyd not properly apperteyne.

b no man, but go, and shewe thy self vnto the Priest, and offer the gift that *Moses commanded, for^d a witnes to them.

5 *When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him,

6 And said, Master, my seruant lieth sycke at home of the palsy, and is greuously payned.

7 And Iesus sayed vnto him, I wil come and heale him.

8 And the Centurion answered, saying, Syr, I am not worthy y^e thou shouldest come vnder my rofe: but speake the worde only, and my seruant shalbe healed.

9 For I am a man subiect to the autoritie of another, and haue souldiers vnder me: and I say to one, Go: and he goeth, and to another, Come: and he commeth, and to my seruant, Do this: and he doeth it.

10 When Iesus heard that, he merueiled, and said to them that folowed him, Verely I say vnto you, I haue not founde so great fayeth: no, not in Israel.

11 *I say therfore vnto you, y^e many shal come from the east and west, and shal sitt doune with Abraham, Isaac, and Iacob in the kingdome of heauen.

12 And y^e children of the kingdome shal be cast out into vtter darknes: there shalbe weping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it vnto thee. And his seruant was healed the self same houre.

14 *And Iesus comming to Peters house, sawe his wyues mother liying, and sycke of

Leuit. 14. a.

luk. 7. a.

luk. 7. a.

iohn 4. g.

*A Capitayne ouer an 100. foremen, who was also an heathē man.
*Or, sonne.

B

The Capitaynes faith.

The calling of the Gentiles.

Luk. 13. f.

The refusing of the Iewes, who contemned the Gospel, and therfore lost their inheritance.

Chap. 22. b.

Mar. 1. c.

luk. 4. f.

of

of a feuer.

15 And he touched her hand, & the feuer left her: so she arose, & ministred vnto thē.

*Mar. I. c.
luk. 4. f.*

16 * When y^e euen was come, they broght vnto him many that were possessed with deuils: And he cast out the spirites with a worde and healed all that were sicke.

C

*Esa. 53. b.
1. pet. 2. d.
luk. 9. g.*

17 To fulfil that w^h was spoken by * Esai the Prophet, saying, ^f He toke on him our infirmities, and bare our sickneses.

18 * And when Iesus saw much people about him, he commanded them to go ouer the water.

A Scribe fol-
lowed Christ.

19 And there came a certayne Scribe and sayed vnto him, Master, I wil folow thee whether soeuer thou goest.

20 And Iesus saied vnto him: The ^g foxes haue holes, & the byrdes of the ayre haue nestes, but y^e sonne of mā hath not where on to rest his head.

* Lukemaketh
mencion of
three which
were hindered
by worldly
respects from
comming to
Christe.

*Mar. 4. d.
luk. 8. d.*

21 And ^h another that was of his disciples sayed vnto him: master, suffer me first to go and ⁱ bury my father.

22 But Iesus sayed vnto him, Folow me, & let the ⁱ dead bury their dead.

23 * And when he was entred into the shyp, his disciples folowed him.

24 And beholde, there arose a great tempest in the sea, in so much y^e the shyp was couered with waues, but he was a slepe.

25 And his disciples came, and awoke him, saying, Master saue vs, we peryshe.

Christe rebu-
keth the wyndes.

26 And he said vnto them, Why are ye fearefull, O ye of litle fayeth. Then he arose, and rebuked the windes and the sea: & there folowed a great calme.

27 And the men marueyled, saying, What

b.iiii.

^f The Prophete speaketh chiefly of the feblenes & disease of our soules which Ies^{us} Christe hath borne, therfore he setteth his great mercie and power before our eyes by healing the bodie.

^g He thought by this meanes to couerry fauour with the worlde: but Iesus sheweth him that he is farre wyd from that he loketh fore, for in steede of welthe, ther is but pouer- tie in Christ.

^h To succor and helpe him in his olde age till he dye, and then I wil folowe thee wholye.

ⁱ No dutie or pietie is to be preferred to Gods calling, therefore Ies^{us} calleth them dead which are hindered by any worldly thing to folowe Christe.

man is this, that both windes and seas obey him?

28 And when he was come to the other syde, into the countrey of the Gergesites, there met him two possessed of deuills which came out of the graues, and were out of measure feare: so that no man myght go by that same way.

29 And behold, they cryed out, saying, O Iesu thou Sonne of God, what haue we to do with thee? Art thou come hyther to torment vs ^k before the tyme?

30 And there was a good way of frō the, a great heard of swyne feedyng.

31 Then the deuyls besoght him, sayng, if thou cast vs out, suffer vs to go our way into the heard of swyne.

32 And he sayd vnto them, go your wayes. Then they went out, and departed into the heard of swine. And beholde, the whole heard of swyne was caried with violence frome a stiepe downe place into the sea, and died in the water.

33 Then the heardmen fled, and wet their wayes into the citie, and tolde euerything, and what had fortunēd vnto the possessed of the deuyls.

34 And beholde all the citie came out, and met Iesus, and when they saw him, they besoght him to departe out of their coastes.

^k The wicked wolde neuer differ their punishment, thinking all correction to come to sone.

^l The deuill desireth euer to do harme, but he can do no more then God doth appoynt.

^m These Gergesites esteemed more their hogges then Iesus Christ.

D

Mar. 5. 2.

Luk. 8. d.

The two possessed with deuilles.

The deuills enter into the swyne.

THE IX. CHAPTER.

He healeth the palsy, called and visited Matthew, answered the Pharises and Iohns disciples, healeth the woman of the bloody issue, raiseth Iairus daughter, giveth two blinde

men their sight, maketh a donne man to speake, preacheth and healeth in diuerse places, and exhorteth to prayers for the aduancement of the gospel.

A Then he entred into a shyp, and passed ouer and came into his own citie.

Mat. 2. a.

Luk. 5. d.

The Palsye
healed.
Remission of
synnes.

2 And^a lo, they broght to him a man sycke of y^e palsy, lying in his bed. And Iesus seyng their^a sayeth, sayed to the sicke of the palsie: sonne be of good cheare, thy^b synnes be forgeuen thee.

^a And also his faith that had the palsie, for except we haue faith, our synnes can not be forgeuen.

^c Or speaketh wickedly against God.

3 And beholde, certaine of the Scribes sayed with them selues, this man^b blasphemeth.

^b Iesus toucheth the principall cause of all our miseries, which is synne.

4 And when Iesus saw their thoghtes, he sayed, Wherefore thynke ye euil thinges^c in your hartes?

5 For whether is it^d easier to say, thy synnes are forgeuen thee: or to say, arise and walke?

^c Because they dyd maliciously refuse God who offered him self vnto them.

6 And that ye may know that the sonne of man hath power to forgeue synnes in earth: (then sayed he vnto the sycke of the palsy), Arise, take vp thy bed, and go home to thyne house.

^d Christ speaketh according to their capacite: for they more esteemed miracles, then the verue and power of Iesus Christ.

7 And he arose, and departed to his own house.

8 And when the people saw it, they marueyled, and glorified God which had geuen such power to men.

Luk. 5. f.
Mat. 2. b.

9 ^a And as Iesus passed forth from thence, he saw a man syttyng at the receyte of custome named Matthew, and said to him Folow me. And he arose, and folowed hym.

B **10** And it came to passe as Iesus sat at meat in his house, beholde many Publi-

cās & sinners that came thither, sat down also wyth Iesus and his disciples.

11 When the Pharises saw that, they sayed to his disciples, Why eateth your matter with Publicans and sinners?

12 And when Iesus heard that, he said vnto them, The whole nede not a physition, but they that are sicke.

13 Goye rather and learne what that meaneth: I wil haue mercie, and not sacrifice. For I am not come to call the righteous but the sinners to repentance.

14 *Then came the disciples of Iohn to him, saying, Why do we and the Pharises fast oft: and thy disciples fast not?

15 And Iesus sayed vnto them, can the wedding children mourne as long as the brydegrome is with them? But the dayes wil come when the brydegrome shalbe taken from them, and then they shal fast.

16 No man peceth an olde garment with a pece of new clothe and yndressed. For y same pece taketh away something frō the garment, and the curte is made worse.

17 Nether do men put new wine into holde vessels: for then the vessels breake, and the wyne runneth out, and the vessels perishe: but they powre new wine into new vessels, and so are both preserued together.

18 *While he thus spake vnto them, behold ther came a certaine ruler, and worshipped him, saying, my daughter is euen now deceased, but come and lay thy hand on her, and she shal lyue.

19 And

e He reprocueth the vaine persuasio of them which thoght the selues whole, and contemned the poore sicke synners which sought Ies^{us} Christe to be their physition.

f God requireth not ceremonies, but brotherly loue one towards another.

g Christ wold spare his disciples a while, not burdening them to muche for feare of discouraging them.

h The mynde which is infected with the dregges of superstitious ceremonies, is not meete to receyue the pleasaunte wyne of the Gospel.

* Which are puffed vp with wayne confidence of your owne rightuousnes

Ose. 6. c.

1. Tim. 1. c.

Mar. 2. c.

luk. 5. f.

* Bottells or bagges of leather wherinto wyne was carried on asses or Camells.

C

Mar. 5. b.

luk. 8. f.

*Mar. 5. c.**Luk. 8. f.**The bloudie
issue.*

19 And Iesus arose and folowed him
and his disciples.

20* (And behold a woman which was diseased wyth an issue of bloud. 12. yeres, came behind him, and touched the heme of his vesture.

21 For she sayd in her selfe, If I may touche but euen his vesture onely, I shalbe safe.

22 Then Iesus turned him about, and seeyng her, did say, Daughter, be of good confort, thy faith hath made thee safe. And the woman was made whole euen that same houre.)

*Mar. 5. d.**Luke. 8. g.**The great
mans daughter
raised
from death*

23* Now when Iesus came into the rulers house, and saw theⁱ mynstrels and the people making noyse,

24 He sayed vnto them, Get you hence, the mayde is not dead, but sleapeth. And they laughed him to scorne,

25 And when the people were put forth he went in, and toke her by the hand, and the mayde arose.

26 And this was noysed through out all that lande.

D 27 As Iesus departed thence, two blynd men folowed him crying, and saying, O thou sone of David, haue mercie vpon vs.

28 And when he was come into the house, the blynde came to him: and Iesus said vnto them,^k Beleue ye that I am able to do this? And they sayd vnto him, yea Lord,

29 Then touched he their eyes, saying, According to your fayth be it vnto you.

30 And their eyes were opened: and Iesus charged them, saying, See that no man

i Players vpon flutes or pipes or other instruments which in those dayes they vsed at burials.

k He wolde proue whether they bare him that reuerence which was due to Messias.

*Two blynde
are cured*

knowe of it.

31 But they as sone as they were departed, spread abroad his name throughout all the lande.

32 * As they went out, beholde, they brought to him a domme man possessed of a deuyl.

*E Marke. 7. d
Luke. 11. c*

33 And as sone as the deuyl was cast out, the dome spake: then the people marueyled, saying, The like was neuer sene in Israel.

I This blasphemie procedeth of extreme impicte, seing all the people confessed the contrary.

m Wherby God gathereth his people to gather, that he may raigne over them.

34 But the Pharises sayd, he casteth out deuiles, through the prince of deuiles.

*Domme.
The pharises blaspheme*

35 And Iesus went about al cities and townes, teaching in their Synagoges, and preaching the glad tidynge of the kyngdome, and healyng all maner of sycknes and disease among the people.

36 * But when he saw the people, he had compassion vpon them, because they were destitute and scatered abroad, euen as sheepe hauing no shepherde.

*Mar. 6. d.
Luk. 13. e*

37 Then saied he to his disciples, * The haruest is great, but the labourers are fewe.

*Luke. 10. g.
Ioh. 4. d.*

38 Wherefore, pray the Lord of the haruest to send forth labourers into his haruest.

n He meaneth the people are ripe and ready to receyue the gospel, comparing the number of thelect to a plentifulfull haruest.

THE. X CHAPTER.

Christ sendeth out his 12. Apostles to preach in Iurie, he geueth them charge, teacheth them, and comforteth them agaynst persecution and trouble, exhorting men to receyue the preachers of the gospel.

And he called his twelue disciples, & gaue them power agaynst vncleane spirites

*A
Mar. 3. b. 6.
Luke. 6. e. 9.
a. 10. a.*

spirites, to cast them out, and to heale all manner of sicknesse, and disease.

2 The names of the twelue Apostles are these. The first is Simon called Peter, and Andrew his brother: Iames the sonne of Zebede, and Iohn his brother.

3 Philip and Bartlemew: Thomas, and Matthew which had bene a Publican: Iames y^e sonne of Alphe, and Lebbeus whose surname was Thaddeus:

4 Simon of Canan, and Iudas Iscariote, which also betrayed him.

5 These twelue did Iesus send, and commanded them, saying,

6 Go not into the way of the Gentils, and into the cities of the Samaritans, enter ye not: But go rather* to the^a lost shepe of the house of Israel.

7 *Go and preach, saying, the kyngdome of heauen is at hand.

8 Heale the sycke, clense the lepers, rayse the dead, cast out the deuiles: Freely ye haue receaued,^b freely geue.

9 *Possesse not^c golde, nor siluer, nor brasse in your^e gyrdels

10 Nor yet scrip toward your iorney, neither two cotes, neither shoes, nor a staffe.

*For the workman is worthy to haue his meat.

B n And into what so euer citie or towne ye shal come, enquire who is worthy in it, and there abide tyl ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your peace come vpon it. But if it be not worthy, let your peace returne to you againe.

The Apostles
are sent to
preach.

Act. 13. g.

Luk. 10. b.

Marc. 6. b.

Luk. 9. a.

22. d.

Luk. 10. b.

Luk. 10. b.

1. Tim. 5. e.

Act. 8. d.

*or, purses

a For the kingdome of God most first be preached vnto them, because Christ was especially promised vnto them.

b He commandeth them to offer them selues freely without respect of gaine or lucre.

c Because he sendeth them not for a longe tyme, but onely for one iourney, he defendeth the thynges that might let them: neither is it a perpetuall commandement.

d To signifie
that their lande is
polluted, and that
you consent not to
their wickednes
e Who were not
so lyuely taught
and aduertised.

f To take from
me them all pre-
sence of ignoran-
ce & to make
them inexcusable.

g To proffit
and do good, and
not to be idell.

h And wil con-
fort you & gyue
manifest euiden-
ce of his presence,
he speaketh not of
their first send-
ing, but of the who-
le tyme of their
Apostelshepp.

14 * And whosoever shal not receaue *Mar. 6. b.*
you, nor wil heare your preaching: *act. 13. g*
When ye departe out of that house, or *Against them*
that citie, ^d shake of the dust of your *that reiect*
fete. *the gospel.*

15 Truly I say vnto you, it shalbe ea-
sier for the land of ^e Sodoma and Go-
morrha in the day of iudgment, then for
that citie.

16 Beholde I send you as shepe among
wolues: Be ye therfore wise as serpentes,
and ^g innocent as doves.

17 But beware of men; for they shal
deliuer you vp to the Councils, & shal
scourge you in their Synagoges.

18 And ye shal be brought to the head ru-
lers and kynges for my sake, in ^f wytnes
to them, and to the Gentils.

19 * But when they deliuer you vp, take
no thoght how or what ye shal speake:
for it shalbe geuen you, euen in that sa-
me houre, what ye shal say.

20 For it is not ye that speake, but the
spirit of your father which speaketh in
you.

21 And the brother shal betray the bro-
ther to death, and the father the son-
ne, and the children shal arise against
their fathers and mothers, and shal cau-
se them to dye.

22 And ye shalbe hated of al men for my
name: * but he that endureth to the ende,
shalbe saued.

23 * When they persecute you in one ci-
tie, flye ^g into an other: for verely I say
vnto you, ye shal not finish all the
cities of Israel; tyl the ^h sonne of man
be

* Not reue-
ging wronge,
much lesse
doing wron-
ge.
wisdome,
with simplid-
tie.

C
Mar. 13. b.
Luke. 12. a.
The spirite
speaketh.

Luke. 12. d.

Luk. 21. d.

Luk. 6. f. become.

Ioh. 13. b. c. 24* The disciple is not aboue his master:
nor yet the seruant aboue his lord.

Disciple. 25 It is inough for the disciple to be as
Chap. 12. b. his master is, and that the seruant be as
his Lord is. * If they haue called the Lord
of the houseⁱ Beelzebub, how muche
more them of his household?

Mar. 4. e. 26 Fear them not therfore: * for there
Luke. 8. b. is nothyng so hid, that shal not be dis-
C. 12. a. closed, and nothing so secret, that shal
not be knowen.

27 What I tel you in darknes, that spea-
ke ye in lyght. And what ye heare in
the eare, that preach ye on the^e house
toppes.

^e which in tho
se countreis
are so made
that men may
walke vpon
them.

28 And feare ye not them whych kil
the body, but are not able to kyl the
soule: but rather feare hym, which is
able to destroy both soule and body in
hel.

29 Are not two sparrowes solde for an
halfe penny? and one of them shal not
fall on the ground without your fa-
ther.

1. Sam. 14. g. 30 * Yea, and al the heares of your hea-
de are numbred.

31 Feare ye not therfore, ye are of more
value then many sparrowes.

Mar. 8. d. 32 * Whosoouer therfore shal^e confesse
Luk. 9. c. me before men, him wil I confesse also be-
fore my father which is in heauen.

2. Tim. 2. b. 33 But whosoouer shal deny me befor-
re men, him wil I also deny before my fa-
ther which is in heauen.

^e And ackno-
wledge me his
only sauour.
D 34 * Thinke not that I am come to send
Luk. 12. f. peace into the earth. I came^{to} to send

ⁱ It was the name
of an idole which
signified the God
of fyes, and in dis-
pite therof was ar-
tributed to the de-
uill, 2. kyn. 1. a.

^k He gynneth
vs inwarde peace
in our conscien-
ces, but vwarldly
we must haue warre
with wicked word-
delinges.

If which thing cometh not of the propertie of Christe, but is as it were an accessorie proceeding of the malice of men.

peace, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in lawe against her mother in lawe.

Dissention
for the gos-
pells sake

36 And a mans foes, shalbe they of his own housholde.

37 *He that loueth his father or mother more then me, is not mete for me. And he that loueth his sonne, or daughter more then me, is not mete for me.

Luke. 14. l.
Mich. 7. b

38 *And he that taketh not is crosse and

chap. 16. d.
Mar. 8. d.

foloweth after me, is not mete for me. 39 He that will saue his life, shall lose it: and he that loseth this life for my sake, shall saue it.

Luke. 11. b.
and. 14. l.

40 He that receaueth you, receaueth me: and he that receaueth me, receaueth him that sent me.

41 *He that receaueth a^o prophet in the name of a prophet, shal receaue a prophetes rewarde: and he that receaueth a righteous mā, in the name of a righteous man shal receaue the reward of a righteous man.

1. Ky. 18. c.

42 *And who so euer shal geue vnto one of these litle ons to drinke a cup of colde water onely, in the name of a Disciple: verely I say vnto you, he shal not lose his rewarde.

Math. 9. f.

m Also they that inuent any other way to honor God then that he hath prescribed by his worde, follow not Christ, but go before him.

n He that doth preferre his life before my glorie.

o We moste reuerence Christe in his seruantes, and receyue them, as sent from him, and honour them for their office sake.

THE XI. CHAPTER.

John Baptist sendeth his disciples vnto Christe, which geueth them their answer, he rebuketh the vnthankfull citier, and louingly exhorteth men to take hys yoke vpon them.

A And it came to passe that when Iesus had made an ende of commanding his twelue disciples, he departed thence to teach and to preach in their cities.

John prisoner sendeth two disciples to Christe.

Luk. 7. e.

2 * And when Iohn beyng in pryson heard the workes of Christe, he sent two of his disciples,

3 To saie vnto him, Art thou he that ought to come, or shall we loke for another?

4 And Iesus answering, sayed vnto them, Go and shewe Iohn what ye haue heard, and sene.

5 The blinde see, the halt go, the lepers are censed, and the deafe heare, the dead ryse agayne, and the poore receaue the Gospell.

That take no occasion by Christe to be hindered from the Gospell.

6 And blessed is he that shal not be offended in me.

7 And as they departed, Iesus began to speake vnto the people of Iohn: What went ye out into the wildernes to see? A^b reede shaken with the wynde?

8 But what went ye out for to see? A man clothed in soft rayment? Behold, they that weare soft clothing are in kinges houses.

Christes testimony of Iohn Baptiste.

9 But what went ye out for to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

*Mala. 3. a.
Mar. 1. a.*

10 For this is he of whom it is written, * Beholde, I send my messenger before thy face, which shal prepare thy way before thee.

11 Verily I say vnto you, among them w^e are begotten of women, arose ther not a greater then Iohn the Baptiste:

c. i.

a Not because Iohn was ignorant, but that he might teach his disciples that his office was to leade them to Christe.

b A man inconstant.

c For the Prophetes declared Christe long before he came, but Iohn as it were pointed him with his finger.

d The left of them that shal preache the Gospel in the newe estate of Christes church, shal haue more cleare knowlege then Iohn, and their message shal be more excellent.

e Mens zeles are inflamed with desire to receaue Gods mercies offered.

f They prophesied things to come which now we see present and more cleare.

g They that are wise in deed, acknowledge the wisdom of God in him whome the Pharises contemne. Luk. 7.e.

Notwithstanding, he that is lesse in the ^d kingdome of heauen, is greater then he.

12 From the tyme of Iohn Baptist hitherto, the kingdome of heauen ^e suffereth violence, and the violent plucke it vnto them.

13 For all the Prophetes and the law, ^fprophecied vnto the time of Iohn.

14 And if ye wil receaue him, this is ^{*}Elias hich was to come.

15 He that hath eares to heare let him heare. ^{*}But wher vnto shal I lyken this generation?

16 It is lyke vnto children which syt in the markets, and call vnto their felowes saying,

17 We haue pyped vnto you, and ye haue not daunced: We haue songe mourning songes vnto you, and ye haue not wept.

18 For Iohn came nether eatyng nor drynckyng, and they say, he hath the deuyl.

19 The sonne of man came eatyng and drynckyng and they say, Behold a glutton and drincker of wine, a friende vnto publicans and synners, not withstanding ^gwysedome is iustified of her children.

20 ^{*}Then began he to vpbryde the cities, in which moste of his miracles were done, because they repented not.

21 Wo be to thee Chorazin: Wo be to thee Bethsaida: for if the miracles which were shewed in you, had ben done in Tyre

Iohn. 1.e.
Iohn hath the verue and sprite of Elias.

Rom. 16.d.
Mala. 4.b.
Luke. 7.c

C
Iohn lyued aufterely.

Luke. 10.c.
what curse falleth vpon vngodlie wncs.

Lu
TH
is n
to c
one

Ioh
Ioh

Ier.

I. Io
rom.

1 Tyre and Sidon, they had repented long ago in sackcloth and ashes.

h Cities of great merchandise full of dissolution and wantones.

22 Neuertheles I say to you: It shalbe easier for Tyre and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lyfted vp vnto heauen, shalt be broght downe to hel: For yf the miracles which haue bin done in thee, had bin shewed in Sodome, they had remayned to this day.

D **24** Neuertheles I say vnto you, that it shalbe easier for the land of Sodome in the day of iudgement, then for thee.

Luk. 10. d.

The Gospel is renewed to the liuel ones,

25 * At that tyme Iesus answered, and sayed, I prayse thee O father, Lorde of heauen and earth, because thou hast hid these thynges from the wise and men of vnderstanding and hast opened them vnto babes.

26 Verely father, euen so it was thy good pleasure.

Ioh. 3. d.

Ioh. 9. c.

27 * All thynges are geuen vnto me of my father: And * no man knoweth the sonne but the father: nether knoweth any man the father, saue the sonne, and he to whome the sonne wil open him.

i Faith cometh not of mans wil or power, but by the secret illumination of God.

28 Come vnto me all ye that **k** are wearie and laden, and I wil ease you.

k Which fele the waight, and grief of your burden.

29 Take my **l** yoke on you, and learne of me that I am meke and lowly in heart: and ye shal finde * rest vnto your soules.

l To be gouerned by my Sprite, and to tame your flesh.

Ier. 6. d.

1. Ioh. 5. a.

rom. 8. a.

30 * For my yoke is easy, & my burden is lyght.

THE XII. CHAPTER.

Christe excuseth his disciples which plucke the eares of corne, he healeth the dried hand, helpe the possessed that was blinde and dowe, rebuketh the vnfaithful that would needs haue tokens, & sheweth who is his brother, sister, and mother.

AT that tyme Iesus went on the Sabbath daye through the corne, and his disciples were an hongred, and began to plucke the eares of corne and to eate.

2 But when the Pharises sawe that, they sayed vnto him, Beholde, thy disciples do that which is not lawful to do ypon the Sabbath day.

3 And he sayed vnto them, *^a Haue ye not read what Dauid did when he was an hongred, and they also which were with him?

4 How he entred into the house of God, & ate y^e shewe Ioues, which werenot lawful for him to eate, nether for the which were with him, but only for the *^a priestes.

5 Or haue ye not read in the lawe how that on the Sabbath dayes the prestes in the temple *^a break the Sabbath, and are blamelesse?

6 But I say vnto you, that here is one greater then the temple.

7 Wherfor if ye wist what this meaneth, *^a I require mercie and not sacrifice: ye would not haue comdemned innocētes.

8 For the sonne of man is ^b Lord euen of the Sabbath day.

A
Mar. 2. d.
Luk. 6. a.
Deut. 23. d.
The disciples plucked the eares of corne on the day of rest.

1. Sam. 21. b.
Dauid.

Exod. 29. a.
Leu. 8. f. 24.
b.

Nom. 28. b.

Mercie, and not sacrifice.

Osē. 6. c.

^a Necessitie maketh that lawful, which is prohibited for a certeyn respect, in thinges apparteinyng to ceremonies.

^b Christe hath power to exempt his from keeping of the Sabbath.

Mar. 3. c.
Luke. 6. b.

9 * And he departed thence, and went in to their Synagoge:

10 And behold there was a man which had his hand dried vp. And they asked him, saying, Is it lawful to heale vpon the Sabbath dayes? that they myght accuse him.

Luke. 14. a
Deu. 22. a.

To do good
on the Sabbath day.

11 And he sayed vnto them, *What man shalbe among you, that shal haue a shepe, and if it fall on the Sabbath day into a pyt, wil not he take it and lift it out?

B 12 How much more then is a man better then a shepe? Wherefore, it is lawful to do a good dede on the Sabbath dayes.

13 Then sayed he to the man, Stretch forth thy hand. And he stretched it forth, and it was made whole agayne as the other.

Marc. 3. a.
Iohn. 10. g.

14* Then the Phariseis went out, and consulted against hym, how they myght destroy him.

15 But when Iesus knewe that, he departed thence, and moche people folowed hym, and he healed them all.

16 And charged them that they should not make hym knowen.

17 That it myght be fulfilled, which was spoken by Esai the Prophet, which sayeth.

Esai. 42. a.

The great
humblenes
and me-
nes of Iesus
Christe.

18 * Beholde my seruant whome I haue chosen, my beloued in whom my soule delyteth: I wyl put my Spirit on hym, and he shal shewe ^c iudgement to the Gentils.

19 He shal not ^d sryue, nor cry, nether

^e The right
trade of gouerne-
ment not onely to
the Iewes, but also
to strange natiōs.

^d He shal not
make great noise
nor seeke outwar-
de pompe and glo-
rie

shal any man heare his voyce in the stretes.

e He wil beare with them that be infirme.

f Christe shal ouercome al lettes which hinder the course of the Gospel, and then shal gyue sentence as a conquerer against all his ennemies.

20 A c^ebrused rede shal he not breake, & smokyng flaxe he shal not quenche, til he bring forth iudgement vnto victorie.

21 And in his name shal the Gentiles trust.

22 *Then was broght to hym, one possessed with a deuyl, which was both blynde, and domme, and he healed hym, in so moche that he which was blynde and domme, both spake and sawe.

Mar. 3.c.
Luke. 11.b.

23 And all the people were amased, and sayd, Is not this the sonne of Dauid?

24 But when the Pharises heard that, they sayd, *This felow dryueth the deuils no otherwyse out, but through Beelzebub the prince of the deuyls.

Chap. 9.d.
Mar. 3.c.
Luke. 11.c.
Blasphemie of the Pharises.
A kyngdome deuided.

25 But when Iesus knewe theyr thoghtes, he sayd to them, Euery kyngdome deuided agaynst it selfe, shalbe broght to naught: And euery citie or house, deuided agaynst it self, shal not stand.

26 If Satan cast out Satan, then he is deuided agaynst him self: How shal then his kyngdome endure?

27 Also if I through Beelzebub cast out deuyls, by whose helpe do your chyl dren cast them out? Therefore they shalbe your iudges.

g which confured deuells by the verue of Gods name albeit, it was expressly against the lawe of God.

28 But if I cast out the deuyls by the Spirit of God, then is the kyngdome of God come to you.

Or els

Luk. 11. c. 29 Or els, how can a man enter into a stronge mans house, & spoyle his iewels, except he fyrst bynd the stronge man, and then spoyle his house.

30 He^h that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

Mar. 3. d.
Luk. 12. b.
iohn 5. d. 31 * Wherefore I say vnto you, all maner of synne and blasphemie shalbe forgeuen vnto men: but the blasphemie against the holy Gost, shal not be forgeuen vnto men.

Synne against the holy Gost can neuer be forgyuen. 32 And whosoever shal speake agaynst the Sonne of man, it shalbe forgeuen him. But whosoever shal speake agaynst theⁱ holy Gost, it shal not be forgeuen him, nether in this world, nether in the world to come.

33 Ether make the tree good, and hys fruit good: or els make the tree euyl, and his fruit euyl. For the tree is knowen by his fruite.

Luk. 6. g. 34 O generations of vipers, how can you speake good thynges, when ye your selues are euyl? For of the *abundance of the hart; the mouth speaketh.

35 A good man out of the good treasure of his hart, bryngeth forth good thynges. And an euyl man out of his euyl treasure, bryngeth forth euyl thynges.

36 But I say vnto you, that of euery^k ydel worde that men shal speake, they shal geue accounte, at the day of iudgement.

37 For by thy wordes thou shalt be^l iustified: and by thy wordes thou shalt be condemned.

^h He declareth to the Pharises that they were in two sorts his enemies, not only because they did forsake him, but also make open warre against him.

ⁱ He that shal stryue against the trueth which he knoweth, & do contrarie to his own conscience, for such one can not retourne to repentance.

^k Muche more they shal gyue accounte of their blasphemies.

^l Their wicked wordes shal be a sufficient proffe to condemne the vngodely, if ther were no other thing.

m This was to
synde some newe
shift or pretext to
vnto his doctryne.

n He taketh
part of the day
for the whole day.

o Who was a
poore stranger, &
yet these knowe
not the Messias
which was prome-
sed them.

p It is ment as
touching her fact in
comming to see So-
lomon, and not her
personne.

q Yf Satan be
east out, we must
watche stil, that he
enter not againe,
for since he was
once mans olde
gest, he knoweth e-
uerie hole & cor-
ner of our house.

38 * Then answered certayne of the Scri-
bes and of the Pharises, saying, Master,
we wil see a sygne of thee.

39 But he answered, and said to them,
The euil and "aduouterous generation se-
keth a sygne, but there shal no sygne be ge-
uen to them, saue the sygne of y^e Prophet
Jonas.

40 * For as Jonas was three dayes, & three
nyghtes in the whales belly: so shal the
Sonne of man be three "dayes and three
nyghtes in the hart of the earth.

41 The Ninuities shal ryse in iudgement
with this nation, and condemne them: for
they * amended at the preaching of oⁿ Io-
nas. And behold, a greater then Jonas is
here.

42 * The Quene of y^e south shal ryse in iud-
gement wth this generation, and shal p^r con-
demne it: for she came, from the vrmost
parties of the world to heare the wysedo-
me of Solomon. And beholde a greater
then Solomon is here.

43 * When the vnclene sprite is gone out
of a man, he walketh throughout dry pla-
ces, seeking rest, and findeth none.

44 Then he sayeth, I wil returne into my
house, from whence I came out. And whē
he is come, he fyndeth it empty, swept, &
garnished.

45 Then he goeth hys way, & taketh vnto
hym "seuen other q^u spirites worse then
hym selfe, and so entre they in, and dwel
there: * and the ende of that man is worse
then the begynnyng. Euen so shal it be wth
this euil nation.

46 * Whye he yet talked to the people,
beholde

Chap. 16. a.
mar. 8. b.

luk. 11. b.

1. Cor. 1. c.
They were be-
come bastar-
des and dege-
nerate from
their holy
auncesters.

Iohn 2. a.
Christs resur-
rection was a
sufficient si-
gne.

Iohn 3. b.

1. K. ym. 10.

2. chr. 9. a.

The quene
of Sabaw which
was not instra-
cted in the
lawe of God.

Luk. 11. c.

Or, wilder-
nes.

* Meaning an
infinite nom-
ber.

2. Pet., 2. d.

heb. 6. a.

and 10. c.

Mar. 3. d.

luk. 8. a.

beholde his mother, and his brethren stode without, desyryng to speake with him.

r The worde in Hebrew signifieth euery kyneman.

47 Then one said vnto hym, Beholde thy mother and thy brethren stand without, desyryng to speake with thee.

48 But he answered, and said to hym that told him, Who is my mother? And who are my brethren?

49 And he stretched forth his hand toward his disciples, and sayd, Beholde my mother and my brethren.

s Christe proferreth the spiritual kynred, to the carnal.

50 For whosoever shal do my fathers wyl which is in heauen, the same is my brother and sister, and mother,

THE XIII. CHAPTER.

The state of the kingdome of God sett forth by the Parable of the seed of the tares, of the mustarde seed, of the leuen, of the treasure hyd in the fielde, of the perles, and of the nette, the Prophet is contemned in his owne countrie.

Mar. 4. a. **A** The same day went Iesus out of ^e house, and sate by the sea side.

Luk. 8. a.

2 And^a muche people resorted vnto him, so that he went, and sate in a ship, and all the people stode on the shore.

a All desired to heare his doctrine, but there was not like affection in all.

3 And he spake many thynges to them in similitudes, saying, Beholde, a sower went forth to sowe.

The similitude of the seed.

4 And as he sowed, some fel by the wayes syde, and the fowles came and deuoured them vp.

5 And some fel vpon stony grounde, where they had not much earth, & a none they sprōg vp, because they had no depth of earth.

6 And when the sonne was vp, they were

parched, and for lacke of rotynge, wythred away.

7 And some fel among thornes, and the thornes sprong vp, and choked them.

8 Some agayne fel in good ground, and broght forth frute: one corne an hundred folde, some sixty folde, and another thyrty folde.

b He sheweth that all men can not vnderstand these mysteries, & also maketh his disciples more attentive.

9 Whosoever ^b hath eares to heare, let **B** hym heare.

10 And the disciples came, and sayd to hym, Why speakest thou to them in parables?

11 He answered and sayd vnto them, because it is geuen vnto you, to knowe the secretes of the kyngdome of heauen, but to them it is not ^c geuen.

why Christ speaketh by similitudes.

c The Gospel is hid to them that perishe.

d Christ increaseth in his childre his graces.

e Euē that which he semeth to haue.

12 * ^d For whosoever hath, to hym shalbe geuen, and he shal haue abundance. But whosoever hath not, from hym shalbe taken away, euē ^c that he hath.

Mar. 4. a.

luk. 7. d.

Chap. 25. c.

13 Therefore speake I to them in similitudes, because they seiying, do not see: & hearing, they heare not, nether vnderstand.

14 And in them is fulfilled the Prophecie of Esai, which prophecie sayth: * with the eares ye shal heare, and shal not vnderstand: and with the eyes ye shal see, & shal not perceauē.

Esa. 6. e.

mar. 4. b.

luk. 8. b.

iohn. 12. f.

act. 18. f.

roma. 11. b.

f That which the Prophet referreth to the secret counsel of God is here attributed to the hard stubbernes of the people for thone can not be separated frome thother.

15 ^f For this peoples hart is waxed fatt, and their eares are dul of hearyng, and with their eies they haue wynked, lest they shuld see, with theyr eyes, and heare with theyr eares, and shuld vnderstand with their hartes, & shulde returne, that I myght heale them.

16 But

C 16 But blessed are your eyes, for they see:
 & and your eares, for they heare..

Luk. 10. d.
 Prophetes &
 iuste men.

17 *Verely I say vnto you, that many Pro
 phetes, and perfect men haue desired to
 see those thynges which ye see & haue not
 seene them: and to heare those thynges
 which ye heare, & haue not heard them.

g To witt, the
 glorie of the Sōne
 of God, to acknow
 ledge him their
 Sauour.

Mar. 4. b.

Luk. 8. b.

The meaning
 of the para
 ble.

18 *Heare ye therfore the similitude of
 the sower.

19 When soeuer a man heareth the wor
 de of the kyngdome, and vnderstandeth
 it not, there commeth that euyl one, and
 catcheth away that which was sown in
 his heart. And this is the corne which was
 sown by the way syde.

20 But he that was sown in y stony gro
 unde, is he which heareth the worde, and
 anonewith ioye receaueth it.

21 Yet hath he no rotes in hym selfe, and
 therfore dureth but a season: for as sone
 as tribulatiō or persecutiō ariseth becau
 se of the worde, by & by he is offended.

22 And the *corne* that was sown among
 thornes, is he that heareth the worde: but
 the care of thys world, and the deceitful
 nes of riches choke the worde, and so is
 he made vnfruteful.

23 But he which is sown in the good
 grounde, is he that heareth the worde, &
 vnderstandeth it: & also beareth frute, &
 bringeth forth, some an hundred folde,
 some sixty folde, and some thyrtye fold.

24 Another similitude put he forth vnto
 them, saying, The kyngdome of heauen
 is like vnto a man which sowed good se
 ed in his field.

h He teacheth
 that the good and
 the bad shal be
 mixte together in
 the churche to
 the ende that the
 faithfull may ar
 me them selues
 with patience and
 constancie.

The similitu
 de of the se
 ed & tares.

25 ^h But while mē slept, there came his so,
 & sowed tares among y wheat, and went

his way.

26 And when the blade was sprong vp, & broght forth frute, then appeared the tares also.

27 Then came the seruantes of the householder, & sayd vnto him, Syr so weddest thou good seed in thy close, frō when ee then hath it tares?

28 And he sayd to them, the enuious man hath done this. Then the seruantes sayd vnto hym, Wylt thou then that we go and wede them out?

29 But he said, Nay, lest while ye go about to wede out the tares, ye plucke vp also with them the wheat.

30 Let both growe together tyl haruest come, and in tyme of haruest, I wyl say to the repers, gather ye fyrst the tares, & bynd them in sheues to be burned: but gather the wheat into my barne.

31 *Another parable he put forth vnto them, saying, The kyngdome of heauen is lyke vnto a grayne of mustard seed, & a man taketh and soweth in his field:

32 Which in deed is the least of al seedes. But when it is growen, it is greatest amōge herbes, and it is a tree, so that the byrdes of the ayre come & buylde in the branches of it.

33 Another similitude sayd he to them, The kyngdome of heauen is lyke vnto leuen which a woman taketh and hydeth in three peckes of meale, ^ktil all be leuenned.

34 *All these thynges spake Iesus vnto the people by similitudes, & without similitudes spake he nothing to them.

35 That

i Chriſte meaneth onely that the Church ſhal neuer be without ſome wicked men: althogh they be neuer ſo ſharply po- niſhed by ſuche meanes as he hath left to purge his Church.

k By this he admoniſheth them to waite tyl the fruit of the goſpel appeare.

Mar. 4 d.

Luk. 13. d.

The ſimilitude of the grain of muſtard ſeed:

This teacheth vs not to be aſtoniſhed at the ſmalle beginnings of the Goſpel.

E The ſimilitude of leuen.

Mar. 4. d.

Psal. 78.

35 That it might be fulfilled which was spoke by the Prophet, saying, *I wil open my mouth in ¹similitudes, and wil speake of the thynges whych haue ben kept secrete from the begynning of the world.

36 Then sent Iesus the people away, and came home: And his disciples came vnto him saying, Declare vnto vs the similitude of the tares of the fielde.

37 Then answered he, and sayd to them, He ² soweth the good seed, is the sonne of man.

38 And the feilde is the world: And the chyldren of the kyngdome, they are the good seed.

39 And the tares are the chyldren of the wycked: And the eppemie that soweth them, is the deuill. *The haruest is the ende of ³ world. And the repers be ⁴ Angels.

40 For euen as the tares are gathered & burned in the fyre, so shal it be in ⁵ ende of this world.

F 41 The sonne of man shal send forth his Angels, and they shal gather out of his kyngdome all thynges that offend, and them which do iniquitie.

42 And shal cast them into a furnesse of fyre. There shalbe waylyng & gnashyng of teeth.

43 * Then shal the iust men shyne as the sunne in the kyngdome of theyr fater: Whosoeuer hath eares to heare, let hym heare.

44 Agayne, the kyngdome of heauen is lyke vnto a treasure hyd in the fielde, the which a man fyndeth and hideth and for ioye therof, departeth and selleth al that

¹ The Hebrew worde signifieth graue and sententious proverbes, to thende that the doctrine might haue the more maiedie.

*Apo. 14. c.
ioel 3. c.*

*The wiked which hurt others bi thei euil example.

*Dan. 12. b.
wisd. 3.*

I. Co. 15. f.
The similitude of the treasure hid.

he hath, and byeth that field.

45 Agayn, the kyngdome of heauen is like to a marchant y^e seeketh good pearles.

The similitude of the pearles.

46 Which when he had found one of great price, went and solde all that he had, and bought it.

47 Agayn, the kyngdome of heauen is like^m vnto a drawe nette cast into y^e sea, that gathereth of all kindes of thinges.

The similitude of the drawe nette.

^m It is a kynde of nette that gathereth in all thinges that come in the waye.

48 Which when it is ful, men drawe to land, and syt & gather the good into vessels, and cast theⁿ bad awaye.

49 So shal it be at the ende of the world.

ⁿThe Greke worde signifieth rotten-thinges.

* The Angels shal go forth, & seuer the bad from the good.

50 And shal cast them into a furnes of fyre, there shal be wayling, and gnashyng of teeth:

G
Matth. 22. b
25. c.

51 Iesus sayd vnto them, Vnderstand ye all these thynges? They sayd vnto him, ye Lord. Then sayd he vnto them,

ⁿ Because the Scribes office was to expound the Scriptures, he meaneth him that cloth interpret the aright and according to the Spirit.

52 Therefore eueryⁿ Scribe which is taught vnto the kyngdome of heauen, is like vnto an householder, which bringeth forth out of hisⁿ treasure, thynges both newe and olde.

Of the learned Scribe.

53 And it came to passe, when Iesus had ended these similitudes, that he departed thence.

ⁿThe preachers of Gods worde most haue store of sondrie and ample instructions.

54 * And came into his own country, and taught them in theyr Synagoge, in so muche y^e they were astonyed, and sayd, when ce commeth this wysedome and power vnto this man?

Mar. 6. a.
Luk. 4. c.

55 Is not this the Carpenters sonne? Is not his mother called Marie? * and hisⁿ brethren be called Iames and Ioses, and

Mar. 9. a.
Iohn 6. a.
ⁿCousins.

Simon

Simon and Iudas?

56 And are not his sisters al here with vs
Whence then hath he al these thynges?

57 And they were offended by hym. The
Iesus sayd to them, ^aProphet is not with-
out honour, ^osaue in his own country, and
in his own house.

58 And he did not many miracles there,
for they vnbeleifes sake.

THE XIII. CHAPTER.

*Iohn is taken and headed. Christ fedeth fyue
thousand me with fyue lones and tve fishes, &
appeareth by nyght vnto his Disciples vpon the
sea, saneth Peter, is confessed to be the sonne of
God, and healeth many.*

AT that tyme Herode the "Tetrarche
heard of the fame of Iesu,

2 And sayed vnto his seruantes, this is
Iohn the Baptiste. ^aHe is rysen agayne fro
death, & therefore are ^bmiracles wrought
by hym.

3 ^{*}For Herode had taken Iohn, and bon-
de him, and put hym in pryson for Hero-
dias sake, his brother Philips wyfe.

4 For Iohn sayd vnto hym, it is not ^claw-
ful for thee to haue her.

5 And when he wolde haue put hym to
death, he feared the people, because they
counted hym a ^{*}Prophet.

6 ^{*}But whē Herodes byrth day was kept,
the daughter of Herodias daunced befo-
re them, and pleased Herode.

7 Wherefore he promised with an othe,
that he wolde geue her what soeuer she
woulde aske.

8 And she beyng before instructed of her

^o Men common-
ly negle& them
whome they haue
known of chil-
dren, also they do
enuie them of the
same countrie: &
such is the ingra-
titude that they
take light occasiō
to contemne the
graces of God in
others.

XIII.

^a He spake after
the cōmon error,
for mē thought the
soules of thē that
were departed en-
tered into an other
bodie.

^b To approue his
resurrection, & to
gett him greater
authoritie.

^c Asael because
nature abhorreth
such horrible in-
cest, as also that
he had taken her
by force frome his
brother.

^d The promesse
was wicked, but
yet it was more vi-
le to be obstinate
in the same, that
he might seme
constant.

Mat. 6. a.

Luk. 4. d.

Iohn. 4. f.

["]Or kynge,
who ruled the
fourth part
of the coun-
trie.

Mat. 6. b.

Luk. 9. a.

Luk. 3. d.

Leui. 10. c.

Mat. 21. b.

Mar. 6. k.

mother, sayed, geue me here Iohn Baptists head in a platter.

9 And the kyng sorowed: neuertheles for his othes sake, and for theyr sakes which sate also at the table, he commanded it to be geuen her.

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter and geuen to the mayde, & she brought it vnto her mother.

12 And his disciples came, and toke vp his body, and buried it: and went & tolde Iesus. Or, karkeys

13 * And when Iesus heard that, he departed thence by shyp into a desert place out of the way. And when the people had heard therof, they folowed him a fore out of the cities. Luk. 9. b. mar. 6. d.

14 * And Iesus went forth and saw much people, and was moued wyth compassion vpon them, and he healed their sycke. Ihon. 6. d. Christ healeth the sick & feedeth the hōgrie which followed him into the wilderness.

15 When euen was come, his Disciples came to him, saying, This is a deserte place, and the houre is already paste: let the people departe, that they may go into the townes, and bye them vitayles. C

16 But Iesus sayed to them, They haue no nede to go away: Geue ye them to eat.

17 Then sayed they vnto him: * we haue here but fīue loues, and two fyshes. Mar. 6. e. luk. 9. b.

18 And he sayed, bring the hyther to me. Ihon 6. a.

19 And he commanded the people to syt downe on the grasse, & toke the fīue loues and the two fyshes, and loked vp to heauen and blessed, and brake, and gaue the loues to his disciples, and the disciples

Prayed, and gaue thanks to God.

• To thintent that his disciples now after their im bassade might somewhat rest them, or els that he might instruct the to greater entet-prises.

f Christe lea- ueth them not de- stitute of bodily nourishment, which seeke the fode of the soule.

5000 & more
fed with five
loaves &
two fishes.

"The disci-
ples were lo-
the to depart
from Christ:
but yet they
shewed their
obedience.

Iohn. 6. b.

mar. 6. f.

Luk. 6. c.

ples gaue them to the people.

20 And they did all eat, and were suffi-
sed. And they gathered vp of the fragme-
tes that remained twelue baskets ful.

21 And they that did eate, were in num-
bre aboute, five thousand men, beside wo-
men and yong children.

22 And strayght way^g Iesus cōpelled his
disciples to enter into a shyp, and to go
ouer before him, while he sent the peo-
ple away.

23 And as sone as he had sent the people
away, he went vp into a mountayne alone
to pray. * And when the euening was co-
me, he was there alone.

24 And the shipe was now in the middes
of the sea, and was tossed with waues: for
it was a contrary wynde.

D 25 And in the 8 fourth watche of ȝ night,
Iesus came vnto them walkyng on the
sea.

^g The night was
deuided into 4.
watches, a herof e-
uery one cōtēnted
3. houres.

26 And when his disciples sawe him wal-
kyng on the sea, they were troubled, say-
ing, It is some spirite, and cryed out for
feare.

The presence
of Christe ma-
keth his bol-
de.

27 And streyght way Iesus spake vnto
them, saying, Be of good chere: It is I, be
not afrayed.

28 Peter answered hym, and sayd, Master,
yf thou be he, ^hbyd me come vnto thee on
the water.

^h His rele was
great, but he had
not sufficiently cō-
sidered the measu-
re of his faith.

Peter walketh
on the water.
His infideli-
tie bringeth
him into dan-
ger.

29 And he said, comme. And when Peter
was come downe out of the shype, he wal-
ked on the water, to go to Iesus.

ⁱ His enterpri-
se was to great &
therefore he must
needes fall in dan-
ger.

30 But when he saw a myghty wynde, he
was afrayde. And as heⁱ begane to sync-
ke, he cryed, saying, Master saue me.

d. i.

k Christe correcteth his faute, & also geueth remedie both at once.

31 And immediatly Ies^s stretched forth his hand, & caught hym, and sayd to him, O thou of lytle fayth, wherfore dydest thou dout?

32 And as sone as they were come into the shyppe, the wynde ceased.

33 Then they that were in the shyp, came and worshypped him, saying, Of a truth thou art the Sonne of God.

34 * And when they were come ouer, they went into the land of Gennezareth.

Mar. 6. 8.
luk. 5. d.

35 And when the men of that place had knowledge of him, they sent out into all that country rounde about, and broght vnto hym all that were sycke.

I It semeth they were led with a cerreyne superstition, not with standing our Saniour wolde not quenche the smoking flaxe, and therfore dyd beare with them.

36 And besoght hym, that they myght touche the hemme of his^l vesture only: and as many as touched it, were made whole.

THE XV. CHAPTER.

Christe excuseth his Disciples, and rebuketh the Scribes and Pharises, for transgressynge Gods commandement, thraught heyr own traditiōs. He deliuereth the woman of Canaanes daughter, healeth the multitude, and feedeth foure thousand men, besyde women and chyl dren.

Then come to Iesus certeyn Scribes & A Phariseis of Ierusalem, saying,

2 * Why do thy Disciples transgresse the tradition of the Elders? for they^a washe not their handes when they eat^b bread.

Mar. 7. b.

"or, mean

a Men are more rigorous to obserue their own traditions then Gods commandement.

3 But he answered, and sayd vnto them, Why do ye also transgresse the commandement

Ex
ma
den
eph
Leu
exo
pro.

"Th
signi
depr
his t
auto
Esa
iere
" To
God
mou
& ou
gnes

Ma
Man
the
of a
prio
the.

Ioh
luk
wha
shall
ded

dement of God, through your traditions?

Exo. 20.b. 4 *For God hath commanded, saying,
mar. 7.b. Honour thy father and mother, *And he
deut. 5.b. that curseth father or mother, let him die
ephe. 6.a. the death.

Leuit. 20.c. 5 But ye say whosoever shal say to his fa-
exod. 21.b. ther or mother: ^bby euery gyft that *proce-*
pro. 20.c. *deth* from me, thou shalt be holpen:

6 Thogh he honour not his father, or
 his mother: and thus haue ye made, that
 the commandement of God is without ^eef-
 fect, through your traditions.

^aThe worde
 signifieth to
 deprive of
 his title and
 autoritie.

Esa. 29.d.
iere. 33.g.

^aTo professe
 God with
 mouthe only,
 & outward si-
 gnes.

7 Hypocrites, wel prophecied of you E-
 sai, saying,

8 *This people draweth nye vnto me &
 their ^amouthes, and honoureth me with
 theyr lypes, how be it, their hartes are
 farre from me:

9 But ^cin vayne they worshyp me, tea-
 chyng for doctrines, *which are but mens*
 precepts

Mar. 7.b.
 Mans hart is
 the fountein
 of all corrup-
 tion, and fil-
 the.

10 *And he called the people vnto him,
 and sayd to them, Heare and vnderstand.

11 That which goeth into the mouth, de-
 fileth not the man: but that which cometh
 out of the mouth, defileth the man.

12 Then came his disciples, and sayd vn-
 to him, Perceiuest thou not, that the Pha-
 rises are offended in hearing this saying?

Iohn 15.a.
luk. 6.f.
 What plante
 shalbe wee-
 ded out.

13 But he answered and sayd, ^d*Al plan-
 tes which my heavenly, father hath not
 planted, shalbe plucked vp by the roo-
 tes.

14 ^e*Let them alone, they be the blyn-
 de leaders of the blynde. If the blynde

^bThe Scribes di-
 spensed with them
 that dyd not their
 deutes to their
 own parents: so
 that they wolde re-
 compence the sa-
 me to their prof-
 fit.

^cGod wil not
 be honored acor-
 ding to mans fan-
 tasie, but detesteth
 his good intenti-
 ons.

^dAl they which
 are not grafted in
 Iesus Christe by
 free adoption.

^eThey are not
 worthie to be ca-
 red for.

lead the blynde, both shal fall into the ditche.

15 * Then answered Peter, and sayd to *Mar. 7. b.*
hym, Declare vnto vs this parable.

16 Then sayd Iesus, Are ye yet without vnderstandyng?

17 Perceiue ye not, that what soeuer goeth in at the mouth, descendeth downe into the belly, and is cast out into the draught? C

18 But those thynges which procedē out of the mouth, come from the hart, & they defile the man.

f All vices procede of the corrupt affection of the hart.

19 For out of the hart come euyl f thogtes, murder, breaking of wedloke whoredome, thefte, false wytnes bearing, slanders. These are the thynges which defyle a man. what thinges pollute a man

20 But to eat with vnwashed handes, defyleth not a man.

21 * And Iesus went thence, and departed into the coastes of Tyre and Sidon. Mar. 7. c.

22 And beholde a woman whych was a Cananite came out of the same coastes, & cryed, saying vnto him, Haue mercie on me Lord, thou sonne of Dauid, my daughter is piteously vexed with a deuill. The Canaanite. tc.

23 And he answered her neuer a worde. Then came to him his disciples, & besoght him, saying, Send her away, for she crieth after vs. The disciples were offended at her importunate.

24 But he answered, and sayed, I am not sent but vnto the *lost shepe of the house of Israel. Chap. 10. a. Luk. 19. b.

25 Then she came and worshypped him, saying, Lord helpe me.

26 But he answered, and sayed, It is not good

The bread of good to take the childrens bread, and to
the children. cast it to ⁸ whelpes.

27 And she saied, Trueth Lord, for indeed the whelpes eat of the crommes, which fall from their masters table.

28 Then Iesus answered, and sayed vnto her, O woman great is thy ^h faith, be it to thee, euen as thou desirest. And her daughter was made whole euen at that same houre.

D 29 Then Iesus went away from thence, & came nye vnto the sea of Galile, & went vp into a mountayne & sate downe there.

The lake of Galile.

Esa. 35. 4.

30 And muche people came vnto him, ^{*}hauyng broght with them, halt, blynde, domme, maymed, and many other, and cast them downe at Iesus fete, and he healed them.

31 In so muche that the people wondred, to see the dōme speake, the maymed whole, the halt to go, & the blynde to see: And they glorified the God of Israel.

Mar. 8. a.

32 ^{*}Then Iesus called his disciples, and sayd, I ⁱ haue compassion on the people, because they haue continued with me already three dayes, and haue nought to eat: and I wil not let them depart fastyng, lest they faynt in the way.

i Christe can not forgett those that folow him.

33 And his disciples sayed vnto him, whēce should we get somuche bread in the wildernes, as should suffice so great a multitude?

34 And Iesus sayd vnto them, how many loues haue ye? And they sayd, Seuen, and a fewe lytel fishes.

35 And he commanded the people to sit downe on the ground.

36 And toke the seuen loues, and the fishes, and gaue thanks, brake them, and gaue to his disciples, and the disciples gaue them to the people.

37 And they dyd all eat, and were sufficed: and they toke vp the broken meat y^e was left seuen baskets ful.

38 And yet they that dyd eat, were foure thousand men, beside women, & children.

39 And Iesus sent away the people, and toke shyp, and came into the partes of Magdala.

THE XVI. CHAPTER.

The Pharises require a token. Iesus warneth his disciples of the Pharises doctrine. The confession of Peter. The keyes of heauen. The faithful must beare the crosse after Christe.

^a Although they dyd not agre in doctrine, yet they ioynd together to fight against the truth.

^b Men tempt God either by their incredulitie, or curiositie.

^c The which ap-
parteyne to the
heauenly and spiri-
tual life.

THen came the ^a Pharises and Saddu-
ces, and dyd ^b tempt hym, desiring him
to shewe them some signe from heauen.

2 But he answered and sayd vnto them,
At euerye say, Fayre wether: for the skye
is red.

3 And in the morning ye say, To day shal
be a tempeste, because the skye is red and
cloudy. O ye hypocrites, ye can discern
the fashion of the skye, and can ye not dis-
cerne the ^c signes of the tymes?

4 ^{*}The frowarde nation, and aduoute-
rous seketh a signe, and ther shal no signe
be geuen vnto them, but that ^{*} signe of
the Prophet ^{*}Ionas. And he leuyng them,
departed.

5 And when his disciples were come to
the other syde of the water, they had ^{*}for-

gotten Luk. 12.4.

A
Chap. 12.6.

mat. 8. b.

john 6. d.

luk 12. g.

A signe tra-
me heauen.

Chap. 12. c.

Ihon. 2. d.

*Christe shal
be to them as
a Ionas rais-
ed yp from
death.

B

gotten to take bread with them.

The leuen of
of the Phari-
ses.

6 *Then Iesus sayd vnto them, Take hede
and beware of the leuen of the Pharises
and Sadduces.

7 And they reasoned with them selues,
saying, It is because we haue broght no
breade with vs.

A token of
Christes diui-
nitie, to
knowe mens
shoghres.

8 When Iesus vnderstode that, he sayd
vnto them, O ye of litle fayth, why are
your myndes cumbred because ye haue
broght no bread?

Chap. 14. b.
Iohn 6. a.

9 Doye not yet perceauē, nether remem-
ber siue loues, when there were *siue thou-
sand men, and how many baskettes toke
ye vp?

Chap. 15. d.

10 Nether the seuen loues whē there we-
re *fyue thousand men, and how many bas-
kettes toke ye vp?

11 Why perceane ye not then that I spa-
ke not vnto you of bread, when I sayd, be-
ware of the leuen of the Pharises, & Sad-
duces?

12 Then vnderstode they, how that he bad
not them beware of the leuen of bread:
but of the ^d doctrine of the Pharises, and
Sadduces.

^d We muste be-
ware erroneous do-
ctrine and mans
inventions, onely
cleauing to the
worde of God.

Mar. 8. c.
Iuk. 9. 6.

C 13 *When Iesus came into the coastes of
Cesarea Philippi, he asked his disciples,
saying, Whome do men say that I am the
Sonne of man?

14 And they sayed, Some say that thou art
Iohn Baptist: and some Elias: and some Ie-
remias, or one of the Prophetes.

Diuersē opi-
nions touchin-
ge Christ.

15 He sayd vnto them, But whome say ye
that I am?

16 Simon Peter answered, and sayd,
d. iiii.

*Thou art Christe the Sōne of the lyuyng God. *Iohn. 6. g. Peters confession.*

17 And Iesus answered, and sayd to him, happy art thou Simon the sonne of Ionas, for flesh & bloud hath not opened vnto thee y, but my father which is in heauen. *He meaneth any thing that is in mā.*

18 And I say also vnto thee, that thou art *Peter, and vpon e this rocke I wil builde my congregation. And the g gates of hel shal not ouercome it. *Iohn. 1. f. The power of Satan, which standeth in pollicie & strength.*

e Vpon that faith whereby thou hast confessed & acknowledged me: for it is grounded vpon an infallible trueth.

f The preachers of the Gospel ope the gates to heauē with the word of God, which is the right keye: so that where this word is not purely taught, ther is nether kay, nor autoritie.

g He wolde plucke out of their hartes that false opinion, which they had of his temporal kyngdome,

19 And I * wil geue vnto thee, the keyes of the kyngdome of heauen: & what soeuer thou shalt bynde vpon earth, shalbe bound in heauen: and what soeuer thou shalt loose on earth, shalbe lowsed in heauen.

20 Then he sharpely charged his disciples, that they shuld tel no man that he was Iesus the Christ.

21 & From that tyme forth Iesus began to shew vnto his disciples, how that he must go vnto Ierusalem, and suffer many thynges of the Elders, and of the hye Priestes, and Scribes, and must be killed, and ryse agayn the thyrd day.

22 But Peter toke hym asyde, and began to rebuke him, saying, Master looke rothy self, this shal not be vnto thee.

23 Then turned he about, and sayd vnto Peter, Away from me h Satā: thou offedest me: because thou sauourest not the thynges that are of God, but the thynges that are of men.

h Which signifieth an aduersarie, who resisteth the wil of God, either of malice, as dyd Iudas: or of rashnes & arrogancie as Peter.

24 Iesus then sayd to his disciples, * If any man wyl folow me, let him forsake hym self, and take vp his crosse, and followe me.

What inconuenience may come of a rashe zeale and without knowledge.

D

Chap. 10. d. Iohn 12. d. mar. 8. d. Iuk. 9. c. & 14. f.

25 For

To carie the
crosse, and fo
lowe Christ.

Christ shal
be iudge.

Psal. 62. d.

Rom. 2. a.

mar. 9. a.

luk. 9. a.

Mar. 9. a.

luk. 9. d.

The transfigu-
ration of
Christ.

* By these two
witnesses are
represented
the lawe and
the Prophe-
tes, which le-
ad vs to Chri-
ste.

25 For whosoever wilⁱ save his lyfe, shal
lose it. And whosoever shal lose his lyfe
for my sake, shal fynde it.

26 For what is a man the better thogh
he should wyng all the whole worlde, if
he be condemned to paye his soule? Or
els what shal a man geue to redeme his
soule agayn with all?

27 For y^e Sonne of man shal come in the
glorie of his father, with his Angels: and
* then shal he reward euery man accor-
dyng to his deedes.

28 * Verely I say vnto you some there be
standing here, which shal not tast of de-
ath, ^k tyl they shal see the Sonne of man
come in his kyngdome.

THE XVII. CHAPTER.

*The transfiguration of Christe vpon the mou-
taine of Thabor. He bealeth the lunatike, and
payeth tribute.*

A And after six dayes, Iesus toke Peter, &
Iames, & Iohn his brother, & broght
them vp into an hye mountayne out of the
way.

2 And was ^a transfigured before them:
and his face dyd shyne as the sunne, and
his clothes were as whyte as the light.

3 And behold they saw ^a Moses, and E-
lias, talking with hym.

4 Then answered Peter, and sayd to Ie-
sus, Master, here is ^b good beyng for vs: If
thou wylt; let vs make here three taber-
nacles, one for thee, and one for Moses, &
one for Elias.

* earthely houses, which were receyued in glorie.

i By forsaking Ie-
sus Christe.

^k This was ful-
filled in his resur-
rection which was
as an entrie into
his kyngdome &
was also confirmed
by sending the ho-
ly Gost, wherby he
wrought so great &
sondrie miracles.

XVII.

a Christ shewed
them his glorie
that they might
not thinke that he
suffred through in-
firmities, but that
he offered vp him-
self willingly to
dye.

b After Moses &
Elias deparrure
Peter fearing he
shuld lose that io-
yful sight, spea-
keth as a man di-
stract & wold ha-
ue lodged them in

^c We are reconciled to God by Christ only.

5 Whyle he yet spake, behold a bright B cloude shadowed them: And beholde, there came a voyce out of that cloude, saying, *This is my deare sonne, ^c in whom I delyte, ^e Heare him.

2. Pet. 1. d.
Chap. 3. d.
mar. 1. a.

6 And when the disciples heard that, they ^f fel on theyr faces and were afrayed.

9. b.

7 But Iesus came and touched them, and sayd, Arise and be not afrayd.

luk. 3. e. 9. a
*Christ is our chief schol-
maister.

8 And when they looked vp, they saw no man, saue Iesus onely.

* And so wor-
shipped.

^d For men wold not haue believed them, before that Christ had made his glorie more manifest by his resurrection.

9 And as they came downe from the mountayne, Iesus charged them, saying, See that ye shewe the vision to no man, ^d vntil the Sonne of man be rysen agayne fro death.

10 *And his disciples asked hym, saying, Why then say the Scribes, that *Elias must fyrst come?

Mar. 9. b.
Of Elias
that should
come.

11 Iesus answered, and sayd vnto them, Certeynly Elias must fyrst come, and restore all thynges.

Chap. 11. b.
mal. 4. b.

12 But I say vnto you, that Elias is come already, and they knewe him not, but haue done vnto hym what soeuer they lusted: In like wyse shal also the Sonne of man souffer of them.

13 Then the disciples perceaued that he C spake vnto them of Iohn Baptist.

14 *And when they were come to the people, there came to him a certayne man, & ^f kneled downe to him,

Mar. 9. c.
luk. 9. c.

15 And sayd, Master haue mercie on my sonne, for he is lunatike, and is sore vexed: For oft tymes he falleth into the fyre, and oft into the water.

He repro-
neth the ma-
litious naugh-
tines of the
Scribes.

16 And I broght him to thy disciples,
and they could not heale hym.

17 Iesus answered and sayd ^c O genera-
tion faithles & croked : How longe shal
I be with you , how longe shal I suffre
you? Bring hym hyther to me.

18 And Iesus rebuked the deuyll, and he
came out of hym. And the childe was
healed euen that same houre.

19 Then came the disciples to Iesus se-
cretly, and sayd , Why could not we cast
him out?

D *Luke. 17. 6.* 20 Iesus sayd vnto them , Because of
your vnbeliefe . For* verely I say vnto
you, if ye had sayth as muche as is a gray-
ne of mustard seed , ye should say vnto
this mountayne ^f , Remoue hence to yon-
der place, and it should remoue : neither
should any thyng be vnpossible for you
to do.

Christe requi-
reth a pure,
stronge, & a
constant fai-
the.

21 How be it this kynde goeth not out,
but by ^g prayer and fastyng.

22 As they passed the tyme in Galile,
Iesus sayd vnto the, The sonne of mā shal
be betrayed into the handes of men.

23 And they shal kyl hym, and the thyr-
d day shal he ryse agayne . And they sor-
wed greatly.

24 And when they were come to Caper-
naū , they that were wont to gather* pol-
le money, came to Peter, and sayd, Doth
not your master pay tribute?

25 He sayd, yea. And when he was come
into the house , Iesus spake fyrst to hym,
saying , What thinkest thou Simon? Of
whō do the kynges of the earth take tri-
bute, or polle mony? of their chyldren, or
of

^e He speaketh
to the Scribes, who
began to bragge
as if they had now
gotton the victo-
rie ouer Christe
because his disci-
ples were not ha-
ble to do this mi-
racle.

^f By this ma-
ner of speache is
signified, that they
shuld do thinges
impossible.

^g The best reme-
die to strengthen
the weake faith is
prayer, which hathe
fastyng added to,
as a helpe to the
same.

* Didrach-
ma, which
was of value
about. 10. pen-
ce of olde
sterling mo-
nye.
The Israelites
payed it
once by the
lawe Exo. 30.
and at this
tyme they
payed it to
the Romains.

of strangers?

26 Peter sayd vnto hym, of strangers. Then sayd Iesus vnto hym: Then are the children free.

27 Neuerthelesse, lest we should^r offend them: go to the sea, and cast in thyne angle, and take the fysh that fyrst cometh vp, and when thou hast opened his mouth, thou shalt fynd a^h peece of twenty pence, that take, and pay for me and thee.

^r Or gyue occasion to forsake the truth.

h The worde is (Statera) which cōtyneth two Drachmas, and is valued about 5. grotes of olde reckoning.

He teacheth hys disciples to be humble and harmeles: to awayde occasions of euil: of shauourie of the churche, and commendatiō of prayer and godly assembles, and of brotherly forguenes.

XVIII.

THE XVIII. CHAPTER.

a They strue for the rewarde before they haue taken any payne: and wher as they shoulde haue holpen and reuerenced one an other, they were ambitious and dispisers of their brethren.

b Not in lacke of discretion, but in that they benot wayne glorious, seeking to aduance them selues to worldely honours.

c He calleth them litell children now, which humble them selues with all humilitie & subiectiō.

THe same tyme the disciples came vn to Iesus saing, ^aWho is the greatest in the kyngdome of heauen?

Mar. 9. e.
Luke. 9. f.

2 Iesus called a younge childe vnto hym, and set him in the middes of them.

3 And sayd, Verely I say vnto you, except ye^{*} turne, and become as litel^b children, ye shal not enter into the kyngdome of heauen.

Chap. 19. b.
1. Cor. 14. d.

4 Whosoever therefore shal humble him selfe as this litel childe, the same is the greatest in the kyngdome of heauen.

The greatest in the kingdome of heauen.

5 ^c And whosoever shal receaue such a litel child in my name, receaueth me.

^r A greates mylstone which an asse tourneth, and is spoken in respect of that which is tourned with mans hand.

6 But whosoever shal offēde one of these lytelons which beleue in me: it were better for hym, that a^m mylstone were hanged about his necke, and that he were draw

drow

drowned in the depth of the sea.

1 Cor. II. d.

7 ^d Wo be vnto the woorld because of offences. For it can not be * auoyded but that offences shalbe geuen, Neuerthelesse wo be to that man, by whom the offence cometh.

^d Christe warneth his to take heed they shrink not backe frome him for any euell example or offence that a man can geue.

Matth. 5. e.

To cut of all thinges that let or hinder vs to serue God

B 8 * Wherefore, if thy hand or thy fore canse thee to offende, cut them of, and cast them from thee. It is better for thee to enter into lyfe, halt, or maymed, rather then thou shouldest, hauing two handes or two fete, be cast into euerlastyng fyre.

9 And if thyne eye cause thee to offende plucke it out, and cast it from thee. It is better for thee to enter into lyfe with one eye, then hauing two eyes, to be cast into hel fyre.

10 ^e See that ye despice not one of these lytle ones, for I say vnto you, That in heauen their ^f Angels alwayes beholde the face of my father which is in heauen.

^e Christe toucheth the cause of this offence, which is pride and disdayne of our inferiours.

^g we may not lose by our offence that which God hath so dearly bought

Luk. 15. a.

11 For the sonne of man is come to ^g saue that which was lost.

12 How thinke ye? * If a man haue an hundred shepe, and one of them be gone astray, doth he not leue nynty and nyne in the mountaynes, and go and seke that one which is gone astray?

^f Seeing God hath commanded his Angells to take the charge of his children, the wicked may be assured that if they despice them, God will reuenge their cause.

13 If it happen that he finde it, verely I say vnto you: he reioyceth more of that shepe, then of the nynty & nyne which went not astray.

C

Luk. 17. a.

19. d.

Ecclesi. 19. b.

1. d.

14 Euen so it is not the wil of your father in heauen, that one of these lytle ones should perishe.

15 * Moreouer, if thy brother trespace

g wherwith
thow mayst be of
fended. he speketh
of secret or parti-
cular synnes, and
not of open or
known to others.

h He meaneth
according to thor-
der that was em-
oges the Jewes, who
had their concil
of auncient and
expert men to re-
forme maners, &
execute discipli-
ne. This assemble
represented the
Church, which
had appointed the
to this charge.

i In the 16 chap.
he ment this of do-
ctrine, and here of
ecclesiasticall disci-
pline, which is a
dependance of the
doctrine.

agaynst & thee. Go and tel him his fault of Brotherly
betwene him & thee alone. If he heare correction.

16 But if he heare thee not, then take
yet with thee one or two: That by the *
mouth of two or three witnesses, all the
matter may be confirmed.

17 And if he wil not vouchesafe to heare
them, tel it vnto the ^h congregation. And
if he refuse to heare the congregation, let
him be vnto thee as an heathen man, and
as a Publican.

18 Verely I say vnto you, * whatsoeuer *Den. 19. b.*
ye bynde on earth, shalbe bound in hea- *Ioh. 8. b.*
uen. And whatsoeuer ye lowse on earth, *hebr. 10. e.*
shalbe lowsed in heauen. *2. Cor. 13. d.*
Of excomuni-

19 Agayne, verely I say vnto you, that if
two of you shal agre in earth vpon any
maner thyng, whatsoeuer they shal desi-
re, it shal be geuen them of my father
which is in heauen.

20 For where two or three are gathered
together in my name, there am I in the
myddes of them.

21 Then came Peter to hym, and sayed,
Master how oft shal I forgeue my brother
if he sinne agaynst me? * shal I euen seuen *Luke. 17. a.*
times?

22 Iesus sayd vnto him: I say not vnto
thee seuen tymes, but seuentie tymes se-
uen tymes. *We muste
be contynn-
ally ready to
forgyue and
be forgyuen.*

23 Therefore is the kyngdome of hea-
uen lykened vnto a certayne kyng, which
would take acountes of his seruantes.

24 And when he had begon to reckon,
one was brogth vnto him, which oght
him

D

A common
talent was
valued at two
hundred
pound.

hym ten thousand^e talentes

25 Whom because he had nought to paye,
his maister commanded to be solde, & his
wyfe, and his children, and all that he
had and payement to be made.

26 The seruant, therfore fel downe and
besoght hym, saying, Syr appease thine
anger towards me and I wyl pay it euery
whyte,

27 Then had the Lord pitie on that ser-
uant, and lowfed him, and forgaue hym
the dette.

28 And the sayd seruant went out, and
founde one of his felowes which oght
him an hundred^k pence, and layed han-
des on hym, and toke hym by the throte,
saying, Pay me that thou owest.

29 And his felow therfore fel downe at
his fete, and besoght hym, saying, Appea-
se thyn anger towards me, and I wyl pay
thee all thinges.

30 And he would not, but wēt & cast hym
into prision, tyl he should pay the dette.

31 And when his other felowes saw
what was done, they were very fory, and
came and tolde plainely vnto theyr Lord
that had hapened.

32 Then his Lord called him, and sayid
to hym, O euil seruant, I forgaue thee all
that dette, because thou prayedst me

33 Was it not mete also that thou shouldest
haue had compassion on thy felow,
euen as I had pitie on thee?

34 And his Lord was wroth, and deliue-
red hym to the saylers, til he should pay
all that was due to hym.

35 So lykewise shall my heauenly fa-

^k Which amon-
teth of our monye
to the some of 25.
shillinges or verie
nere, and was no-
thing in respect
of the former,
which his maister
forgaue him.

ther do vnto you, except ye forgeueⁿ with your hartes, eche one to his brother their trespasses.

Mar. 11. d.
* God a-
stemeth ones
ly the hart
and affeith

THE. XIX. CHAPTER.

Christe sheweth for what cause a woman may be diuorced, and that continence is a gyft of God, he receyueh litle babes, and confirming the lawe of God, sheweth that riche men can scarcely be saued: Finally he promeseth his disciples which haue left all to folowe him, of everlasting.

ANd it came to passe, when Iesus had finished those sayinges, he gate him from Galile, and came into the coastes of Iewrie beyond Iordan.

Mar. 10.

2 And much people folowed hym, and he healed them there.

The sicke
healed.

3 Then came vnto him the Pharisies tempting him, and saying to hym, Is it lawful for a man to put away his wife for euerie faute?

4 And he answered and sayed vnto them Haue ye not reade, * how that he which made man at the begynning, made them man and woman?

Gen. 1. d.

5 And sayd, * for this thyng, shal a man leaue father and mother, and cleue vnto his wyfe, and they twayne shalbe made oneⁿ fleshe.

Gen. 2 d.

1. Cor. 6. d.

Ephe 5. g.

* Or, perion
ne.

6 Wherefore they are no more twayn, but one fleshe. Let not mā therfore put a sun-dre, that which God hath coupled toge ther.

7 Then sayd they to hym, Why did then * Moses command to geue a testimonial of diuorcement, and to put her away?

Deut. 24. a.

8 He sayd vnto them, Moyse because of the

the

Or by Gods ordinance.
Chap. 5. e.
mar. 10. b.
luk. 16. d.
1. cor. 7. b.
the hardnes of your heartes, suffered you to put away your wyues: But fro the begynnyng it was not so.

9 I say therfore vnto you, ^athat whosoever shal put away his wyfe (except it be for whoredome) and marye another, ^bcommitteth aduoutrie. And whosoever marieth her which is diuorced, doth commit aduoutrie.

B 10 Then sayd his disciples to him, If the matter be so betwene man & wyfe, then is it not good to mary.

11 And he sayd vnto them, All men receyue not this speeche, saue they to whome it is geuen.

The worde signifieth gelded.

12 For ther are ^csome chaste, which were so borne of their mothers belly. And there be some chaste, which be made of men. And there be some chaste, ^dwhich haue made them selues chaste, for the kingdome of heauens sake. He ^ethat can take this, let hym take it.

Chap. 13. a.
mar. 10. b.
luk. 18. c.

13 ^aThen were brought to hym yonge chyl-dren; that he shoulde put his handes on them, and pray: And the disciples rebuked them.

14 But Iesus sayd, Suffre the litle chyl-dren, and forbyd them not to come to me; for of suche is the kingdome of heauen.

Laying on of the handes.

15 And when he had put his handes on them, he departed thence.

C 16 ^aAnd beholde one came, and sayd vnto hym, Good Master what good thyng shal I do, that I may haue eternal lyfe?

Mar. 10. b.
luk. 18. d.

17 He sayd vnto him, ^fWhy callest thou me good? there is none good but one, and that is God. But if thou wylt entre into

^a It was to anoyde the crueltie that men wolde haue vsed towardes their wiues, if they had bene forced to retayne the in their displeasur furie and malice.

^b For this bande can not be broken at mans pleasure.

^c Some by nature are vnhabie to marye, and some by arte.

^d Which haue the gyft of continence, and vse it to serue God with more free libertie

^e This gyft is not common for all men, therfore men may not rashely absteine frome mariage.

^f Because this yonge man knewe nothing in Iesus Christ but his manhode, he leadeth him to higher thynges, to thintent his doctrine might better take place.

life," kepe the commandementes.

18 He sayd to hym, Which? And Iesus sayd, Kil not: Breake not wedlocke: Steale not: Beare not false wytnes:

19 *Honour father and mother, and loue thy neyghbour as thy selfe. *Exod. 20. d. dent. 5. b.*

20 The yonge man sayd vnto him, I haue *roma. 13. c.*

g He boasteth
moche because as
yet he knewe not
him selfe.
h Christ here by
discovered his hy-
pocrisie, and cau-
sed him to feele
his own weakenes,
not generally com-
manding all to
do the like.

observed al these thiges from my youth:
what lacke I yet?
21 And Iesus sayd vnto him, yf thou wylt
be perfecte, go, ^h sel that thou hast, and
gyue it to the " poore, and thou shalt ha-
ue treasure in heauen, and come and fol-
lowe me.

22 And when the yonge man heard that
saying, he went away mourning: For he
had great " possessions.

23 Then Iesus sayd vnto his disciples,
Verely I say vnto you, that it shalbe hard
for a ryche man, to enter into the kyngdo-
me of heauen.

24 And moreouer I say vnto you, It is
easier for a " camell to go throgh the
eye of a nedle, then for a riche man to en-
tre into the kyngdome of God.

25 And when his disciples heard that,
they were exceedingly amased, saying, Who
then can be saued?

i Who can fra-
me mens hartes, so
that they shall not
sette their myndes
on their riches.

26 Iesus behelde them, and sayd vnto
them, With men this is vnpossible, but w
God ⁱ al thynges are possible.

27 *Then answered Peter, & sayd to hym, *Mar. 10. d. luk. 18. f.*
Beholde, we haue forsaken al, and folo-
wed thee, what shal we haue?

28 Iesus sayd vnto them, Verely I say to
you, when the sonne of man shal sit in
the throne of his maiestie, ye which folo-
wed

* That he
might leane
to knowe him
selfe.

" Or began.

* To lay up
treasor in he-
auen.

* What hinde-
rance men
haue by ri-
ches.

" Or cable
rope;

D

Ezek. 12. c.
Or chirones.

wed me, in the ^k regeneration, ^{*} shal syt also vpon twelue ^{*} seates, and iudge the twelue tribes of Israel.

Mat. 20. b.
John. 13. c.

39 And whosoever shal forsake houses, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my names sake, the same shal receaue an hundredfold, and shal inherite euerlasting life.

30^{*} And many that are fyrst, shalbe last, and the last shalbe fyrst.

THE. XX. CHAPTER.

Christ teacheth by a similitude, that God is better vnto no man, and how he is alway calling men to his labour. He teacheth his to sle ambition, and geueth two blynde men their sight.

Worke men
are hired in-
to the vyne-
yard.

FOr the kyngdome of heauen is like vnto an house holder, which went out at the dawning of the day to hyer labourers into his vineyard.

2 And he agreed with the labourers for a ^a peny a day, and sent them into his vineyard.

3 And he went out about the ^b third houre, & sawe other standing ydle in the market place.

4 And sayd vnto them, Goe ye also into my vineyard, and whatsoeuer is ryght, I wyl geue you: And they went theyr way.

5 Agayne he went out about the syxt, and nynt houre, and dyd likewyse.

6 And he went out about the eleuenth houre, and found other standyng ydle, & sayd vnto them, Why stand ye here all

e.ii.

^k In this worke wher by the worlde is chaged, renewed and regenerat: or to ioine this worde with the sentence following, and so take regeneration, for the day of iudgement whē the elect shall in soule and bodie enioye their inheritance, to thende they might knowe that it is not sufficient to haue bene gone once.

1 The ioye of conscience which Gods children feelee euen in their afflictions is a tooo soke more worthe then all wordely treasures.

XX.

^a Which is of value about foure pence halfepenny of olde monnoye, and was communly a workmans hier.

^b They deuided the day into twelue houres: so that the third was the fourth part of the day, syx of the clocke was none: nync, was three of the clocke after dynner & the eleuenth houre, was an houre before sunne sett.

the day ydel? They sayd vnto hym; be-
cause no man hath hyred vs.

7 He sayd to them, go ye also into my
vineyard, and whatsoeuer is ryght, that
shal ye receaue.

8 And when euen was come, the Lord of
the vineyard sayd vnto his steward, Call
the labourers, and geue them theyr hyer,
begynnyng at the last, tyl thou come to
the fyrst.

9 And they which were hyred about the **B**
eleuenth houre, came and receaued euery
man a peny.

10 Then came the fyrst, supposyng that
they should receaue more, and they lyke-
wyse receaued euery man a peny.

11 And when they hadd receaued it, they
murmured agaynit the good man of the
house.

12 Saying, These last haue wrought but o-
ne houre, and thou hast made them equal
vnto vs, which haue borne the burthen, &
heate of the day.

13 And he answered to one of them, say-
ing, Friend I do thee no wrong: Dydest
thou not agre with me for a peny?

" Or fclow

14 Take that which is thy duety, and go
thy way, I will geue vnto this last, as
much as to thee.

15 Is it not lawful for me to do as me ly-
steth with mine own goods? Is thyne eye
euyll because I am good?

" Or enuious
because of
my liberali-
tie.

e Therefore eue-
rie man in his vo-
cation as he is
called fyrst ought
to go forward and
encourage others
seing the hyer, is
indifferent for all.

16 *So the last shalbe fyrst, and the fyrst
shalbe last. For many are called, and fewe
be chosen.

Chap. 19. d

luk. 13. f.

mar. 10. c.

Chap. 22. b

mar. 10. c.

luk. 18. f.

17 * And Iesus ascended to Ierusalem,
& toke the twelue disciples aparte in the
way

way, and sayd to them.

C 18 Beholde we go vp to Ierusalem, and the Sonne of mā shalbe betrayed vnto the chief Priestes, and vnto the Scribes, and they shal condemne him to death,

19 And shal deliuer hym to the Gentiles, to be mocked, to be scourged, and to be crucified: and the thyrd day he shal ryse agayne.

20 The came to hym the mother of Zebedes chyl dren with ber sonnes, worshyp- pyng him, and desiryng a certayne thing of him.

21 And he sayd vnto her, what wylt thou haue? She sayd to him, Grant that these my two sonnes may syt, the one at thy ryght hand, & the other at thy lyft hand in thy kyngdome.

22 And Iesus answered and sayd, Ye wot not what ye aske. Are ye able to drincke of the^d cup that I shal drincke of: & to be baptized with the baptisme that I shalbe batized with? They sayd to hym, we are able.

23 And he sayd vnto them, Ye shal dryn- ke in deed of my cup, and shalbe bapti- zed with the baptisme, that I am bapti- zed with. But to syt at my ryght hand, and at my lyft hand, is^e not myne to geue: but it shall be geuen to them for whome it is prepared of my fater.

¶ He setteth the crosse before the- ir eyes to drawe them frome am- bition, calling it a cuppe, to signifie the measure of the afflictions which God hath ordeyned for ewe- rie man, the which thing also he cal- leth baptisme.

¶ God my fa- ther hath not ge- uen me charge to bestowe offices of honour here.

Mar. 10. f. 24 *And when the other ten heard this, they disdayned at the two brethren.

luke. 22. c.

D 25 But Iesus called them vnto him, and sayd, Ye know that the lordes of the Gen- tiles haue domination ouer them.

26 And they that are great, exercise po-
e.iii.

wer ouer the. It shal not be so among you.
But whoſoeuer wyl be great among you,
let him be your miniſter.

27 And whoſoeuer wyl be chief among
you, let him be your ſeruant.

28 *Euen as the Sonne of man came, not
to be miniſtred vnto, but to miniſter, and
to geue his lyfe for the redemption of
many. *Phil. 2.4.*

29 *And as they departed from Iericho,
much people folowed him. *Mar. 10.8.
luke 18.8.*

30 And behold two blynde men ſyttyn
by the way ſyde: When they heard Ieſus
paſſe by, cryed ſaying, Thou Lord the ſon-
ne of Dauid, haue mercie on vs.

31 And the people rebuked them, becauſe
they ſhould holde their peace. But
they cried the more ſaying, Haue mercie
on vs thou Lord, which art the ſonne of
Dauid. *Two blynde
receyue their
ſight.*

32 Then Ieſus ſtoode ſtyl, and called them,
and ſayd, What wyl ye that I ſhould do to
you?

33 They ſayd to hym, Lord that our eyes
may be opened.

34 And Ieſus had compaſſion on them,
and touched their eyes, and immediatly
their eyes receaued ſight, and they folo-
wed hym.

THE XXI. CHAPTER.

*He rydeth into Ieruſalem, dryeth the
marchantes out of the temple, healeth the ſick,
curſeth the figge tre, and rebuketh the Phari-
ſer, with the ſimilitude of the two ſonnes,
and of the houſbandmen that he ſent ſuche as
were ſent vnto them.*

And

A *May. 11. a.* *luk. 19. d.* And when they drew nye to Ierusalē,
& were come to Bethphage, vnto the
mount of the Oliues, then sent Iesus two
of his disciples.

2 Saying to them, Go into the towne that
lyeth ouer agaynst you, and anone ye shal
fynde an^a asse bound, and her colt with
her: lose them, and bryng them vnto me.

3 And if any man say ought vnto you, say
ye, that the Lord hath nede of them: and
streight way he wyl let them go.

11 All this was done to fulfil that [¶] was
spoken by the Prophet, saying,

^a By this entrie
Christe wou'd
shewe the Rite &
condition of his
kyngdome, which
was farre contra-
rie to the pompe
and glorie of the
worlde.

Esa. 62. d.

zach. 9. b.

luk. 19. f.

iohn. 12. b.

[¶] That is, the
Citie of Siō.

5 * Tel ye the daughter of Sion, Behold
thy kyng cometh vnto thee, meke & syt-
ting vpon an asse, and a^b colte, the sole of
an asse vsed to the yocke.

^b It is a maner
of speeche called
sy echdoche, wher
by two are taken
for one.

6 The disciples went & dyd as Iesus cō-
manded them.

7 And broght [¶] asse & [¶] colt, & put on
them theyr clothes, and set him thereon.

[¶] He ryddeon
the sole and
the dāme wēt
in cōpagnie.

8 And many of the people spre ad theyr
garmentes in [¶] way: & other cutte doune
branches frō the trees, and strawed them
in the way.

B

9 Moreouer, the people that went befo-
re, and they also that came after cryed,
saying, 'Hosanna the sonne of Dauid.
Blessed be he that cōmeth in the name of
the Lord, Hosanna thou which art in the
^d hieft *heauens*.

What inter-
teynement
Christ had of
the people.

^c Saue I pray
thee, desiring God
to prosper & sen-
de good successo
to the Messias.

Mar. 11. b.

luk. 19. g.

10 * And when he was come into Ierusa-
lem, all the citie was moued, saying, Who
is this?

^d For God which
is in heauen must
onely saue.

11 And the people sayd, this is IESVS
the Prophet of Nazaret a citie of Ga-
lile

a In the porche or
entrie into the
temple.

f Vnder the pre-
sence of religion
hypocrites spoile
God of his true
worshipec.

g Yf God reueile
his glorie and
might by babes
that can not as
yet speake, is it
maruell if they
that can speake do
sett fourth, and ma-
gnifie the same?

12 * And Iesus went into the tēple of God, *Mar. 11. b.*
& cast out all them that * sould & boght *luk. 19. g.*
in the temple, and ouerthrew the tables *iohn. 2. c.*
of y mony changers, and the seates of the *Dent. 14. c.*
that solde doues.

13 And sayd to them, It is written, * My *Esa. 56. c.*
house shalbe called the house of prayer. *iere. 7. e.*

f But ye haue made it a denne of theues. *The byears
chased out of
the temple.*

14 And the blynd and the halt came to
him in the temple, and he healed them.

15 And when the chiefe Priestes & Scri-
bes saw the marueiles that he dyd, and y
children crying in the tēple, and saying,
Hosanna the sonne of Dauid, they disdai-
ned.

16 And said vnto him, Hearest thou what
these say? Iesus sayd vnto the, yea, read ye
neuer, * By the *Psal. 8. a.*
mouth of babes and suck *" Or, voyce.*
linges, thou hast made parfit the praise? *" In Heb. had
growned the
strength.*

17 And he left them, and went out of y
citie vnto Bethanie, and had his abyding
there.

18 And * in the morning as he returned
into the citie agayne, he hungred. *Mar. 11. c.*
luk. 13. c.

19 And spyed a fygge tree in the way, and
came to it, and founde nothyng thereon,
but leaues only, & sayd to it, Neuer frute
grow on thee henceforwardes. And ano-
ne the fygge tree wythered away.

20 And whē his disciples sawe that, they
marueiled, saying, How sone is the fygge
tree wythered away?

21 Iesus answered and sayd vnto them, C
Verely I say vnto you, if ye shal haue
sayth, and shal not doubt, ye shal not one-
ly do that which I haue done to the fygge
tree: but also If ye shal say vnto this mou-
taine

h which thing
seemeth to be im-
possible.

Chap. 7. a.

mar. 11. c.

ioh. 15. b.

Mar. 12. d.

luk. 20. a.

The Priestes
aske questions
of Christe.

taine, ^h Take thy selfe away; and cast thy selfe into the sea, it shalbe done.

21 * And what soeuer ye shal aske in prayer, if ye beleue, ye shal receaue it.

22 * And when he was come into the temple, the chiefe Priestes and the Elders of the people, came vnto him as he was teaching, and sayd, By what auctoritie doest thou these thynges? and who gaue thee this power?

23 Iesus answered and sayd vnto them, I also wyl aske of you a certayne question, which if ye asswey me, I in lyke wyse wyl tel you by what auctoritie I do these thynges.

24 The baptisme of Iohn whence was it, from heauen, or of men? Then they reasoned among them selues, saying, If we shal say from heauen, he wil say vnto vs: why did ye not then beleue him?

25 But & yf we shal say of men, thenⁱ feare we the people. * For all men held Iohn as a Prophet.

26 And they answered Ies^s, and said, We caⁿ not tel. And he sayd vnto them, Nether tel I you, by what auctoritie I do these thynges.

27 But what thinke ye? A certayne man had two sonnes, and came to the elder, & sayd, Sonne, go and worke to day in my vineyard.

28 He answered and sayd, I wil not: but afterward aduised him selfe, and went.

29 Then came he to the seconde, and sayd lyke wise. And he answered, and sayd, I wyl fyr, yet went not.

30 Whether of them twayne dyd the wyl

I The hypocri-
tes feare maⁿ more
then God, and ma-
lice neuer iusti-
feth the trueth.

The similitu-
de of the two
sonnes.

It So farre it is impossible for the to repent & be saved that stande in their owne cōcey- te, that the greatest synners that are, shal more sone come to repentance.

I The vineyard is the people, which he had elected, in wch all men- es to preferue it & to make it fruitful. in which were the Priests & rulers.

of f father? They sayd vnto him, The fyrst. Iesus sayd vnto them, Verely I say vnto you, that the ^k publicans and the harlots shal come into the kyngdome of God before you.

32 For Iohn came vnto you in the way of righteousness, & ye beleued him not. But the publicans, and the harlots beleued him. And yet ye, thogh ye sawe it, were not moued with repentāce, that ye myght afterward haue beleued him.

33 ^k Herken another similitude. There was a certayne housholder, which planted a vineyard, and ^m hedged it round about, and made a wynepresse in it, and buyt a tower, and let it out to housbād men, and went into a strange countrey.

34 And when the tyme of the fruit drew nere, he sent his seruantes to ^f housbādmen to receaue the fruites of it.

35 And the housbandmen caught his ^f seruantes, and beat one, killed another, and stoned another.

36 Againe he sent other seruantes, more then the fyrst, and they serued them likewise.

37 But last of all, he sent vnto them his owne sonne, saying, They wyl feare my sonne.

38 But when the housbandmen saw the sonne, they sayd amōg them selues, ^k This is the heyre: come, let vs kyl hym, & let vs take his inheritance.

39 And they caught him, and thrust him out of the vineyard, and slewe him.

40 When therfore the Lord of the vineyard shal comme, what wil he do with those

God taught by Iohn the way of righteousness, whose life was vpright & pure.

D Mar. 12. a. Luk. 20. b. Esa. 5. a.

God compareth him selfe to a housholder.

The Prophetes.

Ies^{us} Christ.

Chap. 26. a. 27. a. Iohn 11. g.

those housbandmen?

41 They sayd vnto him, He wil cruely de stroy those euil persons, and wyl let out his vineyard vnto other housbandmen, which shal deliuer him the fruit at tymes conuenient.

42 Iesus sayd vnto them, Red ye neuer in the Scriptures, *The stone which the builders ° refused, the same, is made the P he ad stone of the corner? This was y Lordes doing, and it is merueylous in our eyes.

43 Therefore say I vnto you, the kyngdome of God shalbe taken from you, & shal be geuen to a people, which shal bryng forth the frutes of it.

44 *And whosoever shal fal on this stone he shalbe broken: but on whom soever it shal fal vpon, it wyl grynde him to powder.

45 And when y chiefe Priestes and Pharises heard these similitudes, they perceaued that he spake of them.

46 And they seeking to lay handes on him, feared the people, because they toke him as a Prophet.

THE XXII. CHAPTER.

He describeth the state of Christs Church. Tribute to be geuen to the magistrat, of the resurrection, the Scribes question, and Christes dinnitie.

AND Iesus answered, and spake vnto them agayne in similitudes, saying,

1 The kyngdome of heauen is like vnto a certayne kyng which married his sonne.

3 And ° sent forth his seruantes, to call them that were byd to the wedding, and

o. As not mete or fitt.

p To fasten and ioyn the buyling together.

a Christe reprocheth the Iewes of their ingratitude and obstinate mallice in that they rejected the grace of God which was so plentifully offered vnto them.

Mat. 4. b.

psal. 118. a.

rom. 9. g.

1. pet. 2. b.

Christ is the corner stone.

Mat. 8. c.

Luk. 14. d.

renel. 19. b.

they would not come.

4. Agayne he sent forth other seruantes, saying, Tel them which are bydden, Beholde I haue prepared my dinner, mine oxen and my fatlinges are killed, and all thinges are ready, come vnto y^e mariage.

The similitude of the marriage.

5. But they made light of it, and went their wayes, one to his ferme place, another about his marchandise.

6. And the remnant toke his seruantes, and intreated them sharply, and slewe them.

7. But when the king heard that, he was wroth: and sent forth his warriers, and destroyed those murtherers, and burnt vp their citie.

God punisheth extremely such ingratitude.

8. Then sayd he to his seruantes, Truly the weddinge is prepared: But they which were bidden, were not worthy.

9. Go ye therefore out into the hye wayes, and as many as ye fynde, byd them to the mariage.

The calling of the Gentiles.

b The ingratitude of the which are bydden, can not cause the holy meates to perishe which God hath prepared for his.

10. And the seruantes went out into the hie wayes and gathered to gether as many as they coulde fynd, both good and bad: and the weddinge was furnyshed with geastes.

In the church the hypocrites are mixed with the good.

11. Then the king came in, to see the geastes, and spyed there a man which had not on a wedding garment.

c He had not a pure affection, and vpright conscience.

12. And sayd vnto hym, friend, how camest thou in hyther, and hast not on a wedding garment? And he was euen speechlesse.

d Though God suffre for a tyme hypocrites in the Church: yet he knoweth how to tryethem.

13. Then sayd the king to the ministres, B Take and bynde hym hand and fote, and cast hym into vter darcknes, there shall he

Chap. 8.6. 13. f 25. c. be

be wepyng and gnashyng of teeth.

14 For many are^c called, & fewe be chose.

Mat. 12. a.
luk. 20. d.

15 * Then went the Pharises and toke counsell how they myght tangle him in hys wordes.

^e By the outward & general calling.

16 And they sent vnto hym their disciples with Herodes seruantes, saying, Master we knowe that thou art true, and teachest the way of God truly, nether carest for any man, for thou^f considrest not men nes estat.

^f As touching the outwarde qualitie, as whether he be riche or poore.

17 Tel vs therfore, how thynkest thou? Is it lawfull to geue tribute vnto Cesar or not?

To pay tribute.

18 Iesus perceaued theyr wyckednes, and sayd, Why tempte ye me ye hypocrites?

C 19 Let me see the tribute mony. And they broght him a^g peny.

20 And he sayd vnto them, whose is this Image and superscription? They sayd vnto him, Cefars.

^g Which was of value about foure pence halfe peny.

Rom. 13. b.

21 Then sayd he vnto them, * Geue therfore to Cesar, that which is Cefars, and geue vnto God, that which is Goddes.

22 When they heard that, they merueyled, and left him, and went theyr way.

Mat. 12. b.
luk. 20. c.
act. 23. b.

23 * The same day the Sadduces came to him (which say that there is no resurrection) and asked hym,

Deut. 25. a.
"Or sonnes.

24 Saying, Master, * Moses bad, if a man dye, hauynge no^h chyldren, that his brotherⁱ mary his wyfe, & rayse vp seede vnto his brother.

"By the title of alyaucee.

25 There were with vs seuen brethren, & the fyrst maryed a wife, and deceassed without yssue, and left his wyfe vnto his brother.

26 Likewise also the second, & the thyrd,
vnto the seuenth.

27 Last of all the woman dyed also.

28 Now in the resurrection, whose wyfe
shal she be of the seuen? For all had her.

29 Iesus answered and sayd vnto them,
Ye^h are deceaued, not vnderstandyng the
Scriptures, nor the power of God.

30 For in the resurrection, mē nether ma-
ry wiues, nor wiues are bestowed in ma-
riage: but are as theⁱ Angels of God in
heauen.

31 As touchyng the resurrection of the
dead, haue ye not read what is sayd vnto
you of God, which sayth,

32 *I am Abrahams God, and Isaacs God, *Exod. 3. b.*
and the God of Iacob? God is not the God *D*
of the dead, but of the lyuing.

33 And when the people hearde that, they
were astonied at his doctrine.

34 *When the Pharises had heard, how *Mar. 12. c.*
he had put the Sadduces to silence, vpon
that they drewe together,

35 And one of them which was an expon-
der of the lawe, asked him a question, tem-
ting him, and saying,

36 Master, which is the chiefe commande-
ment in the law?

37 Iesus sayd to him, *Loue the Lord thy *Dent. 6. b.*
God, with all thy hart, w^{all} thy soule, *luk. 10. c.*
and with all thy mynde.

38 This is the fyrst and the chiefe com-
mandement.

39 And the secōd is like vnto this. *Loue *Rom. 13. c.*
thine neyghbour as thy selfe. *leui. 19. d.*

40 In these two commandementes, han- *gal. 5. b.*
geth all the Lawe and the Prophetes. *iam. 2. b.*

41 * While

In Wher Gods
worde is not prea-
ched & vnderstād,
ther muste needes
raigne blyndenes
and errours.

i Foralmoche as
they shal be exem-
ped from the in-
firmities of this
present life.

Mat. 12.d. 41 *While y^e Pharises were gathered together, Iesus asked them,

luk. 10.g. 42 Saying, What thynke ye of Christe? Whose sonne is he? They sayd vnto him, the sonne of Dauid.

43 He sayd vnto the, How then doth Dauid in ^k spirit cal him Lord, saying,

Psal. 110.4. 44 *The Lord sayd to my Lord, syt on my ^l right hand ^m tyl, I make thyne enemyes thy fore stole?

Christ is Dauid's sonne touching his manhode, & his Lord, concerning his Godhead. 45 If Dauid call hym Lord, how is he the ^k sonne?

46 And none could answere him agayne one worde, nether durst any from that day forth, aske him any mo questions.

THE XXIII. CHAPTER.

Christe condemneth the ambition, couetousnes, and hypocrisie of the Scribes and Pharises and their persecutions against the seruantes of God. He prophesieth the destruction of Ierusalem.

A Then spake Iesus to the people, and to his disciples,

2. Esd. 8.a. 2 Saying, The *Scribes and the Pharises
deut. 18.b. *synt in Moses seat.

Teaching that which Moses saith. 3 All therfore what soeuer they ^abyd you obserue, that obserue and do: but after their workes do not. For they say, and do not.

Esa 10.a. 4 *For they bynde heauy burthens, and
luk. 11.f. greuous to be borne, and lay them on
act. 15.b. mens shoulders, but they them selues wyl
deut. 6.b. not heaue at them with one of theyr sin-
ex. 21.b. gers.

^k By the spirit of prophetic, speaking of the kyngdome of Christe.

^l By the right hand is signified thauthoritie and power which God gyueth his Sonne Christ in making him his lieutenat & gouernour ouer his Church.

^m Not that his kyngdome shal the ende, but thoffice of his humanitie shal cease, and he with the father and holy Gost shal raigne for euer as one God all in all.

^a According to Moses whome they reade: but not that which they teache of them selues.

b They were scrolles of parchment wherein the commādemētes were written, and to this day the Iewes vse the same, and close the in a peece of leather and so bynde the to their browe, arme &c. to thin tent they might haue continual remembrance of the lawe.

c Christ forbydeth not to gyue iuste honour to Magistrates and Masters, but condemneth ambition & superioritie ouer our brothers faith, which office apparteyneth to Christe alone.

d The highest dignitie in the Church is not Lordshippe or dominion, but ministerie and seruice.

e They sought all meanes they coulde inuent to make of a Gentile a Iewe.

5 Al theyr workes they do for to be sene of men. For they make theyr^a Phylacteries broad, and make longe the "skirtes of their garmentes.

6 * And loue to syt in the worthiest place at feastes, and to haue the chiefe seates in the assembles.

7 And gretynge in the markettes, and to be called of men " Rabbi, Rabbi.

8 * But be not ye called " masters: For one is your " master, that is to wyt, Christe, and * all ye are brethren.

9 And * call noman your father, vpo the earth, for ther is but one your Father, and he is in heauen.

10 Be not called Doctors, for ther is but one your Doctor, and he is Christe.

11 But * he that is^d greatest among you, let him be your seruant.

12 For whosoener will exalte hym selfe, shalbe broght low. And he that wil humble hym selfe, shalbe exalted.

13 Wo therfore be vnto you Scribes and Pharises, hypocrites, because ye shut vp the kyngdome of heauen " before men: for ye your selues go not in, nether suffre ye them that " enter in.

14 * Wo be vnto you Scribes and Pharises, hypocrites: For ye deuour wydowes houses, and that vnder a coloure of longe prayers. Wherefore ye shal receaue the greater damnation.

15 Wo be vnto you Scribes and Pharises, hypocrites, for ye compasse^e sea and land to bryng one into your beliefe: and when he is broght, ye make him twofolde more the childe of hell, then ye your selues

Nom. 15. d.
deut. 22. b.

"edges or hemes.

Mar. 12. d.

luk. 11. f.

20. g.

"Master.

Iam. 3. a.

"Rabbi.

"teacher.

Esa. 54. t.

iere. 31. f.

Mal. 1. b.

The Pharises were called masters or fathers and the Scribes Doctors.

Luk. 14. e,

Co. 18. c.

B

* when they are ready to enter.

* which haue now their sorte with in the dore.

Mar. 12. d.

luk. 20. g.

selues are. 16 Wo be vnto you blynde guydes, which say, Whosoever sweareth by the temple, it is nothyng: but whosoever sweareth by the golde of the temple, he offendeth.

And maketh it to be taken as a holy thing because of the vse. Mans doctrine doth not onely obscure the doctrine of God, but is contrary to it.

17 Ye fooles and blynde, whether is greater, the gold, or the temple that sanctifieth the golde?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that lyeth on the altar, offendeth.

19 Ye fooles and blynde: whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all that thereon is.

1. Kyn. 8. b.

2. chro. 6. a.

21 *And whosoever sweareth by the temple, sweareth by it, and by hym that dwelleth therein.

Chap. 5. f.

C

22 *And he that sweareth by heauen, sweareth by the seate of God, & by hym that sitteth thereon.

Luk. 12. b.

23 *Wo be to you Scribes, and Pharises, Hypocrites, which tyeth mynt, annyse, and commyn, and leaue the wayghtyer matters of the lawe vndone: iudgement, mercie, and faith. These ought ye to haue done, and not to haue left the other vndone.

The pafour mace of ones promesse.

24 Ye blynde guydes, which strayne out a gnat, and swalow a cammel.

25 *Wo be to you Scribes and Pharises, hypocrites, for ye make cleane vtter side of the cup, & of the platter: but with-

If ye saye at that which is nothing, and let passe that which is of greater importance

Ye seeke howe to gett estimation with men & passe not whether ye haue a good conscience or no.

f. i.

in they are ful of brybery and excesse.

26 Thou blynde Pharise, clenſe fyrſt the inſyde of the cup & platter, that the outſyde of them may be cleane alſo.

27 Wo be to you Scribes, and Pharises, hypocrites, for ye are lyke vnto paynted tobes, which appeare beauriful outward: but are with in ful of dead mens bones, and of al fylthines.

28 So are ye, for outward ye appere ryghteous vnto men, whē with in, ye are ful of hypocrisie and iniquitie.

k For a remembrance of them, & in the meane ſeaſon they paſſed not for their doctrine.

29 Wo be vnto you Scribes, and Pharises, D hypocrites, For ye buylde the tombes of the ^h Prophetes, & garniſh the ſepulchres of the righteous,

30 And ſayd, If we had bene in the dayes of our fathers, we would not haue bene parteners with them, in ^{the} bloud of ^{the} Prophetes.

i It is not now onely that your nation hath begone to be cruel againſt the ſeruantes of God, and therefore it is no maruel thogh the childre of ſuche murthe-thers handclrough by the Prophetes.

31 So then ye be wytnesſes vnto your ſelues, that ye ⁱ are the chyldren of them ^w kylled the Prophetes.

32 Fulfil ye lykewyſe the meaſure of your fathers.

33 Ye ſerpētes, ye generations of vipers, how ſhould ye eſcape ^y damnatiō of hel?

34 Wherefore, behold I ſend vnto you ^h Prophetes, & Wyſe men, and Scribes, & of them ye ſhal kyl and crucifie: and of them ſhal ye ſcourage in your Synagoges, & perſecute from citie to citie:

k Chriſt meaneth that all their race ſhal be poniſhed, ſo that the iniquitie of the fathers ſhal be powred in-ſo the boſome of the childre which reſemble their fathers.

35 That vpon ^k you may come all ^y righteous bloud that was ſhed vpō the earth, ^{*} from the bloud of ryghteous Abel, vnto the bloud of Zacharias the ſonne of Barachias, ^{*} whomie ye ſlew betwene the temple

To comiſt you of greater ingratitude.

Gen. 4. b.
hebr. 11. a
2. Par. 24. f.

ple

ple and the aulter.

Luk. 13. 8.

36 Verely I say vnto you, all these thynges shal lyght vpon this generation.

4. Esdr. 1. c.

37 *Ierusalem, Ierusalem which kyllest y^e Prophetes, & stonest them which are sent to thee: How oftē would I haue gathered thy chyl dren together, * as the henne gathereth her chyckens vnder her wynges, and ye woulde not.

Psal. 9. f.

38 * Beholde your habitation shalbe left vnto you desolate.

Psa. 118. d.

Luk. 19. f.

39* For I say vnto you, ye shal not see me henceforth til that ye say, *Blessed is he that commeth in the name of the Lord.

THE XXIIII. CHAPTER.

Christe sheweth hys disciples the destruction of the temple, the ende of the worlde, and the tokens of the latter dayes, and warneth the to waite, for the world shal sodenly perishe.

I He wil retourne no more to them as a teacher, but as a iudge, when as they shal be compelled to confesse (although to late) that he is the verie Sonne of God.

Mar. 13. a.

Luk. 21. a.

Luk. 14. g.

The destru-
ction of the
temple.

Eph. 5. b.

colos. 2. c.

And Iesus went out and departed fro^m the temple, & his disciples came to him, for to shewe him the buyldyng of the temple.
2 And Ies^{us} sayd vnto them, See ye not all these thinges? Verely I say vnto you, there shal not be here left one stone vpon another, that shal not be cast downe.

3 And as he sate vpon the mount of Oliues, his disciples came vnto him theselues alone, saying, Tel vs when these thynges shalbe, & what signe shalbe of thy comyng, and of the ende of the worlde?

4 And Iesus answered, and sayd vnto them, * Take hede y^e no mā deceaue you.

5 For many shal come in my name, saying, I am Christe, and shal deceaue many.

6 And ye shal heare of warres, & of the rumors of warres: but see y^e ye be not trou

f. ii.

XXIIII.

a whose excellēcie appeareth in that that Herode for the space of 8. yers kept 10000 men in worke, the stones were 15 cubites longe, in height 12, in breadth 8. as Iosephus writeth.

b They thoght the worlde shulde be at an ende, whē Ierusalem were destroyed.

c He answereth them not accordyng to their myndes, but admonisheth the of that which is necessarie for them.

bled : For all these thynges must come to passe, but the ende is not yet.

7 For nation shal ryse against nation, and realme against realme: & there shalbe pestilence, hunger, and earthquakes, in certayne quarters.

d Great & cruel warres haue ensued since emongs the heathen for the cōtempt of the Gospel.

e Asyf you were the cause of these troubles.

8 All these are y^e d^e begynnyng of sorowes.

9 * Then shal they put you to trouble, & shal kyl you, and ye shalbe c^hated of all nations for my names sake.

10 And then shal many be offended, and shal betray one another, and shal hate one another.

11 And many false prophetes shal aryse, and shal deceaue many.

12 And because iniquitie shal haue y^e vp per hand, the loue of many shal abate.

13 * But he that endureth to the ende, the same shalbe safe.

14 And this glad tidinges of the kyngdome, shalbe preached through the whole world, for a witnes vnto all nations : & then shal the ende come.

15 Whē y^e therfore shal see the^r abomination of desolation spoken of by * Daniel the Prophet, standyng in the holy place: let him that readeth it, take hede.

16 Then let them which be in Iurie, flye into the mountaynes.

17 And let hym which is on y^e house top, not come downe to fet any thing out of his house.

18 Nether let him which is in the fiede, returne backe to fetch his clothes.

19 Wo shalbe in those dayes to them that are with chylde, and to them that geue sucke.

Chap. 10.

mar. 13.

luk. 21.

iohn 15.

16.

B

2. Thes. 3.

2. Tim. 2.

He armeth

his against

tations.

* The horrible

destruction of

the temple,

the corruption

of Gods pun

religion.

Dan. 9.

Mat. 11. b.

20 But pray that your flyght be not in the wynter, nether on the *Sabbath day.

21 For the shal be great tribulation, such as was not fro the begynning of the worlde to this tyme, nor shalbe.

**Man*

22 Yea, and except those dayes should be shortened, there should no fleshe be saved, but for the ^hchosens sake those dayes shalbe shortened.

^h God provideth for his childre in the middes of troubles.

Mar. 13. c.

23 * Then if any man shal saye vnto you: Lo, here is Christe, or there is Christe: beleue it not.

Luk. 17. c.

24 For there shal ^aryse false Christes, & false prophetes, and shal do great miracles, and wonders: In so much, that yf it were possible, the very electe should be deceaued.

25 Behold, I haue tolde you before.

26 Wherefore if they shal saye vnto you: Beholde he is in the ^l desert, go not forth: Beholde he is in the secrete places, beleue not.

ⁱ Whither the false Christes and deceauers lead the people, hiding the selues in holes as if they were ashamed of their profession.

27 For as the lyghtnyng commeth out of the East, and shyneth in to the West: so shal the commyg of the Sone of man be.

^k In despite of Satan the faithfull shal be gathered and ioyned with Christe, as the Eagles assemble to a dead carcas.

Luk. 17. g.

^{*when} God hath made an ende of the troubles of his church.

*Mar. 13. c.**Luk. 21. c.**Isa. 13. b.**Exech. 23. b.**Isa. 2. g.**Dani. 7. c.*

28 * For where soeuer a dead ^k carcas is, euen thither wyl the Eagles resort.

29 * Immediately after the ^l tribulations of those dayes, shal the sunne ^l be darkened: & the mone shal not geue her lyght, and the starres shal fal from heauen, and the powers of heauen shal be toiled.

^l He meaneth a horrible rebbing of the worlde, and an alteratiō of the ordre of nature.

30 And then shal appeare the signe of ^y Sonne of man in heauen. And then shal all the kynreds of the earth mourne, and they shal see the Sonne of mā come in the

f.iii.

cloudes of heauen with power and great glorie.

31 *And he shal find his Angels with the great voyce of a trompet, & they shal gather together his chosen, from the four windes, and frō the one ende of the world to the other. *Reue. 1. h. dan. 12. a. 1. cor. 15. g. 1. thess. 4. d.*

32 Learne a similitude of the fygge tree, when her branches are yet tēder, and her leaues sprong, ye knowe that sommer is nye.

33 So like wyse ye, when ye see all these thinges, be ye sure that *the kyngdome of God* is neare, euen at the dores.

in For with in 50 yeres Ierusalē was destroyed, the godly were persecuted, false teachers seduced the people, religion polluted, so that the worlde seemed to be at an ende.

34 Verely I say vnto you, that this *mage-*neratiō shal not passe, tyl all these be fulfilled.

35 *Heauen and earth shal passe awaye: but my wordes shal not passe awaye. *Mar. 13. d.*

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father only. *D*

37 *But as the tyme of Noe *was*, so like wyse shal the comming of the Sonne of man be. *Luk. 17. f.*

38 *For as in the dayes *before* the floud, they dyd eat and drinck, mary, and gyue in matiage, euen vnto y day that Noe entered into the Arke: *1. Pet. 3. e. gen. 7. a.*

39 And knewe of nothing, tyl the floud came and toke them all away: So shal also the commyng of the Sonne of man be. **Because of their incredulitie.*

n This teacheth euery man to walke warily not respecting his companion, although he be neuer so deare vnto him.

40 *Then two men shalbe in the fieldes, the one shalbe receaued, and the other shalbe refused. *Luk. 17. g. 1. thess. 4. d.*

41 Two women shalbe gryndyng at the mil,

myl, the one shalbe receaued, and the other shalbe refused.

Mat. 13.d. 42 *Wake therfore, because ye know not what houre your master wil come.

Luk. 12.a. 43 Of *this be sure, that if the good man
2. thess. 5.a. of the house knewe at what watche the
rom. 16.c. these would come, he would surely watch, and not suffre his house to be broken vp.

44 Therfore be ye also ready, for in the houre that ye thinke not, wyl the Sonne of man come.

45 Who is a faythful seruant and wyse, whome his master hath made ruler ouer his householde, to geue them meat in season conuenient?

46 Happy is that seruant whome his master (whē he cometh) shal fynde so doying.

47 Verely I say vnto you, he shal make him ruler ouer al his goodes.

48 But and if that euyl seruant shal say in his hart, My master doth deferre his comyng,

49 And begyn to smyte his folowes, yea, and to eat and to drincke with the drunken,

50 That seruantes master wyl come in a day, when he loketh not for him, and in an houre that he is not ware of;

Chap 13.f. 51 And wyl cut hym of, and geue hym
and 25.c. his portion with hypocrites. *there shal
job 20.d. be wepyng, and gnashyng of teeth.
rom. 21.c.

THE XXV. CHAPTER.

By the similitude of the virgins and talēts, Iesus teacheth every man to follow his vocation,
f.iiii.

next he describeth the last iudgement, and exhorteth all men to charitie.

a This similirude teacheth vs, that it is not sufficient to haue once geue our selues to follow Christe, but that we must con-
tinue

Hear the ^a Kingdome of heauen shalbe likened vnto ten virgins: which toke their lampes & went to mete the brydegrome.

A The virgins that wait for the brydegrome.

2 And five of them were folysh, and five were wyse.

To do him honor as the manner was.

3 The folysh toke theyr lampes, but toke none oyle with them.

4 But the wyse toke oyle in their vessels with their lampes.

5 Whyle the brydegrome taryed, all slyp-
ped and slepte.

6 And euen at mydnyght, there was a crye made: Beholde the brydegrome cometh, Go out against him.

7 Then all those virgins arose, & trymmed their lampes.

b Many seke that which they haue contemned, but it is to late.

8 And ^b the folysh sayd to the wyse, Geue vs of your oyle, for our lampes go out.

9 But ^c the wyse answered, saying, We feare least there wil not be ynough for vs and you: but ^c go ye rather to them that sel, & bye for your selues.

c This was spoken in reproche, because they made not prouision in tyme.

10 And whyle they went to bye, ^d the brydegrome came: & they that were redie went in with him to the wedding, and the gate was shut vnto them.

d I wil not open to you because you haue sayled in the mydde way.

11 Afterwardes came also the other virgins, saying, Master, Master, open to vs.

12 But he answered, & sayd, Verely I say vnto you, I know you not.

e How we ought to continue in the knowlege of God, and do good with those graces that God hath geuen vs.

13 Watche therfore: for ye knowe nether the day, nor yet the houre, when the Sonne of man wil come.

B Chap. 24. d. mar. 13. d. Luk 92. b.

14 For certeynly the kyngdome of hea-

uen

men is like as when a man taking his iorney to a strange countrey, called his seruantes, & deliuered to them his goodes.

Every talēt
cōmonly ma
de 200 poun
ds.

15 And vnto one he gaue fīue talentes, to another two, & to another one, to euery man after his habilitie : & strayght way departed.

16 Then he that had receaued the fīue talentes, went and bestowed them, and gayned other fyue talentes.

17 Like wyse, he that receaued two, gayned other two.

18 But he that receaued that one, went & dygged in the earth, & hyd his masters monye.

19 But after a longe season, the Lord of those seruantes came, and rekened with them.

20 Then came he that had receaued fīue talentes, and broght other fīue talentes saying, Master, thou delyueredst vnto me fyue talentes : beholde I haue gayned with them fīue talentes mo.

21 Then his master sayd vnto hym, It is wel done good seruant and faithful : Thou hast ben faithful in lytle, I wil make thee ruler ouer muche : Entre in, into thy masters ioye.

The master
receaueth
him into his
house, to gy
ue him part
of his goods
and commo
dities.

22 Also he that receaued two talētes, came & sayd, Master thou delyueredst vnto me two talentes : beholde, I haue wōne two other talents with them.

23 And his master sayd vnto him, Wel good seruant, and faithful. Thou hast ben faythful in lytle, I wyl make thee ruler ouer muche, Go in, into thy masters ioye.

24 Then he which had receaued the one talent, came and sayd, Master, I considered that thou wast an hard mā, which reapest where thou sowedst not, and gatherest where thou strawdest not:

25 I was therfore afraid, and went and hyd thy talent in the earth: beholde thou hast thyne owne.

26 And his master answered, & sayd vnto him, Thou euil seruant, and slothfull, Thou knewest that I reap where I sowed not, and gather where I strawed not:

Or. lxxxvii.

27 Thou oughtest therfore to haue put my monye to the exchangers, and then at my commyng, should I haue receaued myne owne with vantage.

28 Take therfore the talent from him, & geue it vnto him which hath ten talentes.

29 *For vnto euery man that hath shalbe geuen, and he shal haue abundance: and ffrom him y hath not, shalbe taken away, euen that he hath.

Chap. 13. b.

luk. 8. c.

19. d.

mar. 4. c.

Chap. 8. b.

and 22. b.

30 And cast that vnprofitable seruāt into vtter darcknesse, there shal be wepyng, & gnasshing of teeth.

31 When the Sonne of man commeth in his glorie, and all the holy Angels with him, then shal he syt vpon y throne of his glorie.

32 And before hym shalbe gathered all nations, and he shal separate them one from another, as a shepeherde deuidenth the shepe from the goates.

33 And he shal set y shepe on his ryght hande, and the goates on the left.

24 Then shal the kyng say to them on his ryght hand, Come ye blessed of my Father

f The graces of God shal be take awaye frome him that doth not bestowe them to Gods glorie & his neighbours profit.

g For our saluation commeth of the blessing and fauor of God.

ther, inherite ye the kingdome prepared for you from before the^h foundations of the world wer layed.

Esa. 58. b.
exech. 18. b.

35 *Forⁱ I was an hungred, & ye gaue me meat. I thurst, and ye gaue me drinke. I was herbourlesse, and ye lodged me.

Eccle. 7. d.
**Or infirme.*

36 I was naked, and ye clothed me. I was^{**} sicke, and ye visited me. I was in prison, and ye came vnto me.

D

37 Then shal the righteous answer him, saying, Lord, when sawe we thee an hungred, and nourished thee? or a thurst, and gaue thee drinke?

38 And whē sawe we thee herbourlesse, & lodged thee? or naked, and clothed thee?

39 Or when sawe we thee sycke, or in pryson, and came vnto thee?

40 And the king shal answer & say vnto them, Verely I say vnto you, In as muche, as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

The accursed
Psal. 6. c.
matth. 7. d.
luk. 13. f.
esai. 30. g.

41 Then shal the king say vnto them that shalbe on the lyfte hand, *Depart from me ye coursed, into euerlastyng fyre whych is prepared for the deuyl and his Angels.

42 For I was an hungred, and ye gaue me no meat. I thurst, and ye gaue me no drinke.

43 I was herbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sycke & in prisō, & ye visited me not.

44 Then shal they also answer hym saying, Sir, when sawe we thee an hungred, or a thurst, or herbourlesse, or naked, or syck, or in pryson, and dyd not minister vnto thee?

^h Hereby God, declareth his loue which he bare towarde vs before we were borne.

ⁱ Christe meaneth not that our saluation dependeth on our workes or merites, but teacheth what it is to lyue iustly according to godlynes and charitie, and that God recompenceth his, of his free mercie, likewise as he doth elect them.

45 Then shal he answer them, and say,
Verely I say vnto you, in as much as ye
dyd it not to one of the least of these, ye
dyd it not to me.

k We muste ther
fore onely do that
which God requi-
reth of vs, and not
folowe mens foliwe
fantasies.

46 *And these ^k shal go into euerlastyng payne, & the ryghteous into life eternal. *Iohn. 5. c.*

THE XXVI. CHAPTER.

*Conspiracie against Christ He excuseth
Magdalene. The institution of the Lordes supper.
The disciples weakenes. The trayson of Iudas.
And because Christ calleth him selfe the Son-
ne of God, he is iudged worthe to dye. Peter de-
nyeth, and repenteth.*

AND it came to passe, when Iesus
had finished all these sayinges, he
sayd vnto his disciples,

Mar. 14. a.

luk. 22. a.

A

3 Ye know that within two dayes is Ea-
ster, and the Sonne of man shalbe deliue-
red to be crucified.

Iohn. 11. f.

3 * Then assembled together the chief
Priestes, and the Scribes, and the Elders
of the people in to the hall of the hye Pri-
est, called Caiaphas.

4 And consulted how they myght take
Iesus by subteltrie, and kyl hym.

**The priestes
conspire a-
gainst Christe*

5 But they sayd, Not on the feast day,
lest any vpror aryse among the people.

Mar 14. a.

luk 7. a

6 *And when Iesus was in Bethanie, in
the house of Simon the leper,

iohn. 12. a.

and. 11. a.

7 There came vnto him a woman, which
had an alabaster boxe of verie costely
oyntment, and ^a powred it on his head, as
he sat at the boud.

*The ointmet
powred on
our Sauour.*

8 And when his disciples saw that, they
had ^b indignation, saying, What neded
this wast?

XXVI.

a He sheweth
what occasion Iu-
das toke to com-
mitt his trayson.

b This was
through Iudas mo-
tio to whome they
gaue credit.

9 For this ointment myght haue bene wel solde, and geuen to the poore.

10 And Iesus knowinge that, sayd vnto them, Why trouble ye the womā? She hath wrought a good worke vpon me.

Deut. 15. b.

* To honour my buryall withall.

11 *For ye shal haue the poore alwayes with you: but me shal ye not^c haue alwayes.

12 For in that she powred thys oyntment on my body, she dyd it to^a bury me.

13 Verely I say vnto you, Wheresoever this Gospel shalbe preached throughout

B al the world, there shal also this that she hath done, be spoken of for a memorial of her.

Marc. 13. b.

luke 22. a.
Iudas conspireth with the priestes.

14 *Then one of the twelue called Iudas Iscariot, went vnto the chiefe priestes,

15 And sayd, What wil ye geue me and I wyl deliuer him vnto you? And they appoynted vnto him thyrty^d peeces of syluer.

Exod. 12. d.

16 And from that tyme, he sought opportunitie to betraye hym.

17 *Now on the fyrst day of the feast of vnleuened bread, the disciples came to Iesus, saying vnto him, Where wylt thou that we prepare for thee to eat the passeouer?

* He maketh haste to a more worthie sacrifice.

18 And he sayd, Go into the citie, to a certayne man, and say to hym, The Master sayeth, " my time is at hand. I wyl kepe myne Easter at thy house with my disciples.

Marc 14. e.

luk. 22. b.

job. 13. c.

19 And the disciples dyd as Iesus had gyuen them charge, and made ready the passeouer.

20 *When the euen was come, he^e late downe

^e This fact was extraordinarie, neither was left as an example to be followed: also Christ is not present with vs bodely or to be honoured with any outwards pompe.

^d Every one in value was about 1111. pēce halfe, penny of olde sterling.

downe with the twelue.

21 And as they did eat, he sayd, Verely I say vnto you, that one of you shal betraye me.

22 And they were exceeding sorowful, & began euery one of them to say vnto him, Is it I Master?

23 He answered and sayd, He that dip-
peth his hand with me in the dyshe, the
same shal betraye me.

*He that is ac-
customed to
eat with me
daily at the
table. Psal. 41
b.*

*C
Psal. 40. c.
Iohn. 13. g.*

e To thintent
his disciples
might knowe that
al this was appoin-
ted by the prou-
idence of God.

24 The Sonne of mā goeth^e as it is^{*} wryt-
ten of him: But wo be to that man, by who
the Sonne of man is betrayed. It had bene
good for that man, yf he had neuer bene
borne.

25 Then Iudas which betrayed hym, an-
swered, & sayd, Is it I Master? He sayd vnto
hym, Thou hast sayd.

*The impudē-
tie of Iudas.*

26 * And as they dyd eat, Iesus toke bred
and gaue thanks, brake it, and gaue it to
the disciples, and sayd, Take, eat, ⁱ this is
my body.

*The Lordes
Supper.*

*1. Cor. 11. c.
Luk. 22. b.*

marc. 14. c.

f A true signe
& testimonie that
my bodie is made
yours, and by me,
your soules shal be
nourished.

27 And he toke the cup, gaue thanks, &
gaue it them, saying, Drincke ye eueryone
of it.

28 For this is my ^s bloude of the newe
Testament, that is shed for many, for the
remission of synnes.

*' You shal no
more enioye
my com-
panie til-
we mete toge-
ther in hea-
uen.*

29 I say vnto you, I^{wyl} not dryncke hen-
ceforth of this frute of the vine, vntyl y
day, whē I shal dryncke it newe with you
in my Fathers kyngdome.

30 And when they had soonge a songe of
thākes geuing, they went out into the hil
of Oliues.

*' Shal tourne
backe and be
discouraged.
Zacha. 13. c.*

31 Then sayd Iesus vnto them, Al ye shal-
be^e offended by me this nyght. For it is
wrytten: I^{*} wyl smyte the shepheard, and

*marc. 14. c.
Iohn. 16. d.
Co. 18. b.*

g The wyne si-
gnifieth that our
soules are refre-
shed and satished
with the bloude
of Christ, so that
without him, we
haue no nour-
ishment.

the shepe of the flocke shalbe scattered abroad.

32 But after I am ryfen agayne, I wyl go before you into Galile.

Peter trusteth to muche to his owne strength

33 But Peter answered and sayd vnto hym, Though all mē should be offended by thee, yet would I neuer be offended.

34 Iesus sayd vnto him, Verely I say vnto thee, that this same nyght, before the cocke crowe, thou shalt deny me thrise.

35 Peter sayd vnto him, Though I should dye with thee, yet would I not deny thee.

D Lykewise also, sayd all the disciples.

Mat 14. d.
Luk. 22. d.

36 *Then went Iesus with them into a place which is called Gethsemane, & sayeth vnto his disciples, Syt ye here, whyle I go and pray yonder.

37 And he toke with hym Peter, and the two sonnes of Zebede, and began to waxe sorowful, ^h and greuoussly troubled.

*For he sawe Gods angre kindled towards vs.

38 Then sayd Iesus vnto them, my soule is verie heauy euen vnto the ^e death: Tary ye here, and wathe with me.

*The angre of God for māns synes.

36 And he went a lytle aparte, & fel flat on his face, and prayed, saying, O my father, yf it be possible, let this cup ¹ passe from me, neuerthelessse, not as I wyl, but as thou wilt.

40 And he came vnto the disciples, and found the a slepe, & sayd to Peter, What, could ye not watch with me one houre?

*We make continually fight against the fleshe.

41 Watch, and pray, that ye fall not into tentation. For the ^e spirit is wylling, but the fleshe is weake.

42 He went awaye once agayne & prayed, saying, O my father, yf this cup can not passe away from me, but that I drinke it, thy wyl be fulfylled.

^h He feared not death of it selfe, but trembled for feare of Gods anger towards synne, the burden wher of he bare for our sakes.

ⁱ He knewe well what his father had determined, and therefore was ready to obey, but he prayeth as the faithful do in their troubles without respect of the carnall counsell of God.

43 And he came, and found them a slepe agayne. For their eyes were heauy.

44 And he left them and went agayne, & prayed the thyrd tyme, saying the same wordes.

k He speaketh this in a contrary sense, meanig they shulde a none be well waken.

l Christe dyed willingly, and therfore presented him selfe to his enemies.

45 Then came he to his disciples & sayd vnto them, ^k Slepe henceforth, and take your rest. Beholde the houre is at hand, and the Sonne of man is betrayed into the handes of synners.

46 ^l Ryse, let vs be goyng: beholde, he **E** is at hand that betrayeth me,

47 ^{*} Whyle he yet spake, lo, Iudas one of the twelue came, and with hym a great multitude with swordes and staues, sent from the Priestes & Elders of the people. *Mar. 14. e. luk. 22. f. ioh. 18. b.*

48 And he that betrayed hym, had geuen a token, saying, Whomsoeuer I shal kisse, that same is he, lay handes on him.

49 And forthwith he came to Iesus, and sayd, " God saue thee Maister: & kyssed hym. *"Or rest they mery. Iudas kisse*

m He rebuketh his unkindenes vnder the cloke of pretended friendship.

50 And Iesus sayd vnto hym, ^m Friend, wherfore art thou come? Then came they, and layd handes on Iesus and toke hym. *Peters follothe hardi-nes.*

51 And beholde, one of them which were with Iesus, stretched out hys hande and drue hys sworde, and stroke a seruante of ^y hye Prieste, & smote of hys eare.

52 Then sayd Iesus vnto hym: Put vp thy sworde into his sheathe. ^{*} For all that laye ⁿ hand on the sworde, shal perishe w the sworde. *Gen. 9. a. reu. 13. c. ioh. 18. b.*

n The exercising of the sworde is forbyd to priuate persones. Also he would haue hindered by his vndiscret Zeale the worke of God.

53 Eyther thynkest thou, that I can not now pray to my father, and he shal geue me mothen twelue ^{*} Legions of Angells? ** Every legion conteyned communly 6000. footme and 732. horsemen.*

54 But how then should the Scriptures be

Isai. 53. c.

be fulfilled * *which say*, that it must be so:
55 The same tyme sayd Iesus to the multi-
tude, Ye be come out as it were against a
these, with swordes, & stanes, for to take
me. I sate dayly teaching in the temple
among you, and ye toke me not.

Lamen. 4. d.

matt. 20. d.

Mar. 14. f.

luk. 22. f.

iuhn. 18. b.

56 But all this was done, that the * Scrip-
tures of the Prophets might be fulfilled.
* Then all the disciples forsoke hym, and
fled.

57 And they toke Iesus, and led him to
Caiaphas the hie Priest, where the Scri-
bes and the Elders were assembled.

58 And Peter folowed hym a farre of,
vnto the hie Priestes place, and went in,
& sate with the seruantes to see the ende.

59 Now the chiefe Priestes & the Elders,
and all the whole Counsel, ° sought false
witness against Iesus, for to put him to
death.

60 And they founde none: Insomuche,
that when many false witnesses came, yet
found they none. At the last, came two
false witnesses,

* which cou-
ld iustely
witness against
him.

False witness.
ses.

Iohn. 2. c.

" Or adiure
thee by thine
oath towards
God.

* Christ con-
fesseth that
he is the Son-
ne of God.

Chap. 16. d.

rom. 14. b.

1. thes. 4. d.

61 And sayd, This fellow sayd; * I can de-
stroy the temple of God, and buyld it in
three dayes.

62 And the chiefe Priest arose, and sayd
to him, Answerest thou nothing? What is
the matter that these men witness against
thee?

63 But Iesus p helde his peace. And the
chiefe Priest answered, and sayd to him,
I charge thee in the name of the liuyng
God, that thou tel vs, whyther thou be
* Christe the Sonne of God.

64 * Iesus said to him, thou hast said it. Ne-

o He declareth
how Iesus was
wrongfully accused,
to thende that we
may knowe his in-
nocencie.

p Christe dyd
neglect their false
reportes, and mo-
reouer he was not
there to defende
his cause, but to
suffer condemnati-
on.

uerthelesse, I say vnto you, hereafter shal ye see the Sōne of mā, sitting at the right hand of the myghtie God & come in the cloudes of the skye.

¶ The enemies of God call a true confession blasphemie.

65 Then the hye Priest rent his^o clothes, saying, He hath^o blasphemed: What nede we of any mo. wytnesses? Beholde, now ye haue heard his blasphemie,

66 What thinke ye? They answered, and said, He is worthy to dye,

67 Then spat they in his face, and buffeted hym. And^o other smote hym wth their roddes,

¶ They mocked him after this sort, that he might not seme to be a Prophet, and so to tourne the peoples myndes frome him.

68 Saying, Prophecie to vs Christ, Who is he that smote thee?

69 Peter sate without in the hall. And a mayde came to hym saying, Thou also wait with Iesus of Galile.

70 But he denied before them all, saying, I wot not what thou sayst.

71 And when he went out into the porche, another mayde sawe him, & sayd vnto them that were there, This fellow was also with Iesus of Nazaret.

¶ An example of our infirmities that we may learne to depende vpon God and not put our trust in our selues.

72 And^o agayne he denied wyth an othe, saying, I knowe not the man.

73 And after a whyle, came vnto him they that stode by, and sayd vnto Peter, Surely thou art euen one of them, for thy speache bewrayeth thee.

74 Then began he to curse him selfe and to sweare, saying, I knowe not the mā. And immediately the cocke crewe.

¶ He was lyuely touched with repentance.

75 And Peter remembered the wordes of Iesu, which sayd vnto him, Before the cocke crowe, thou shalt deny me thrise, and went out, and^o wept bytterly.

G

¶ This was one of their owne traditions, yf they had heard any Israelite blaspheme.

Esai. 50. 6. ¶ The officers smote Christ with their roddes or little staves.

Mar 14. Luk 22. f. Iohn. 18. c

THE

THE XXVII. CHAPTER.

Christe is deliuered vnto Pilate. Iudas hangeth him selfe. Christe is pronounced innocent yet condemned, and crucified among theeues. He dyeth, and is buried. Vtchmen kepe the graue.

A *Mar. 15. a.* **V** *lūke 23. a.* When the mornynge was come, all *iohn. 17. c.* the chief Priestes, and the Elders of the people tooke counsel agaynst Iesus, to put hym to death.

**For they had no autoritie to condemne him.*

**ouerlate repentāce bringeth to despaire.*

**These hypocrites, laye the whole fault vpon Iudas.*

After. I. c.

The felde of bloude.

**For the Iewes thought it a great offence to be buried in the same place that the strangers were.*

Zach. II. c.

2 And broght him bound, & deliuered him vnto Pontius Pilate the Deputie.

3 Then whē Iudas whych betrayed hym, sawe that he was condemned, he repented hym self, and broght againe the thirtie peeces of syluer to the chief Priestes & Elders,

4 Saying, I haue ^a synned betraying the innocent blood. And they sayd, What is that to vs? See thou to that.

5 And he cast downe the syluer peeces in the temple, and departed, and went ^{*} & hanged him self.

6 And the chiefe Priestes toke the syluer peeces, and sayd, It is not ^b lawful for vs to put them into the treasure, because it is the price of bloude.

7 And they toke counsel, & boght with them a potters felde, to bury ^c strangers in.

8 Wherefore, that felde is called the felde of bloude, vntyl this day.

9 (Then was fulfilled that which was spoken by Ieremie the Prophet, saying, ^{*} And they toke thirtie syluer peeces, the price of him that was valued, whome they boght of the chyl dren of Israel.

^a Although he abhorre his synne yet is he not displeased therwith, but dispieth God and grudgeth against him.

^b The hypocrites are full of conscience in a matter of nothing, but to these innocent bloude they make nothing at it.

10 And they gaue them for the potters
felde, as the Lord appointed me.)

11 *And Iesus stode before the Deputie, &
the Deputie asked him, saying, Art thou
the kyng of the Iewes? Iesus sayd vnto
hym, Thou sayest so.

12 And when he was accused of the chief
Priestes, and Elders, he answered no-
thyng.

13 Then sayd Pilate vnto him, Hearest
thow not how many thynges they laye a-
gainst thee?

14 And he answered him to neuer a worde
in so much, that the Deputie merueyled
greatly.

15 And at that feast, the Deputie was
wont to deliuer vnto the people aⁿ pry-
soner, whom they would desire,

16 They had then a notable prisoner, cal-
led Barabbas.

17* When they were then gathered toge-
ther, Pilate sayd vnto them, Whether wyl
ye that I geue loose vnto you, Barabbas,
or Iesus which is called Christe?

18 For he knewewel, that for enuie they
had deliuered him.

19 When he was set downe to geue iud-
gement, his wyfe sent to hym, saying, Ha-
ue thou nothing to do with that iuste mā.
For I haue suffered many thynges thys
day in my dreame by reason of him.

20* But the chiefe Priestes and the El-
ders, had perswaded the people, that they
shulde aske Barabbas, and shulde de-
stroy Iesus.

21 Then the Deputie answered, and sayd
vnto

B
Mar. 15. 4.
luk. 23. 4.
iohn. 18. 6.

It was a cu-
dition of the
Iewes to de-
liuer a pris-
ner at Easter
Mar. 15. 4.
iohn. 18. 6.

Mar. 15. 4.
luk. 23. 4.
iohn. 18. 6.
acte. 3. c.

c This was to
the greater con-
demnation of Pi-
late, whome nei-
ther his owne kno-
lage could teache,
nor counsell of
others, to de-
fende Christs inno-
cencie.

C vnto them, Whether of the twayne wil ye that I let loose vnto you? And they sayd, Barabbas.

*The commo
people pre-
ferred the vic-
ked to the
righteous.*

22 Pilate sayd vnto them, What shal I do then with Iesus which is called Christe? They all sayd to him, Let him be crucified.

23 Then sayd the Deputie, What euyl hath he done? And they cried the more, saying, Let him be crucified.

24 When Pilate sawe that he preuayled nothing, but that more busines was made, he toke water and washed hys handes before the people, saying, I am innocent of the blood of this iuste person, take heed what ye do.

25 Then answered all the people, and sayd, His^e blood be on vs, & on our chyl- dren.

26 Then let he Barabbas loose vnto them and scourged Iesus, and deliuered hym to be crucified.

d Pilate bea-
reth witnes that
he is innocent, be-
fore he cōdemne
him.

e Yf his death
be not lawfull, let
the punishment
fall on our heades
and our children.

Mat. 15. b.

luk. 13. d.

john. 19. a.

27 *Then the souldours of the Deputie, toke Iesus into the common hall, and gathered about him all the bande of *their* compaignie.

*To deride
him because
he called him
selfe a king.*

28 And they stripped him, and put about him a purple robe.

29 And platted a crowne of thornes, and put vpon his head, and a reede in his ryght hande: & bowed their knees before hym, and mocked hym, saying, God saue thee kyng of the Iewes.

30 And spitted vpon hym, and toke a fede, and smore hym on the head.

D 31 And when they had mocked him, they toke the robe from hym, and put his owne

rayment on hym, and led hym away to crucifie hym.

32 * And as they came out, they founde a man of Cyren, named Simon: him they compelled to beare Iesus crosse. *Mar. 15. d. Luk. 23. d.*

33 * And when they came vnto the place called Golgotha (that is to say, The place of dead mens Sculles:) *Ioh. 19. c.*

f It was a kynde of drinke to open the waynes, and so to hasten his death, which was geue him vpon the crosse.

34 They gaue him vineger to drinke, mengled with gall. and when he had tasted therof, he would not dryncke.

35 When they had crucified him, they parted his garmentes and did cast lottes: to fulfyl that which was spoken by the Prophet. * They deuided my garmentes among them, and vpon my vesture dyd cast lottes.

Psal. 22. d. Mar. 15. c.

36 And they sate and watched hym there.

37 And they set vp ouer his head, the cause of his death written. *8 THIS IS IESVS THE KYNG OF THE IEWES.*

38* And there were two theeues crucified with him, one on the ryght hand, & another on the lyft.

Mar. 15. c. Luke 23. c.

39 And they that passed by, reuyled hym, wagging theyr heades:

40 And saying, *Thou that destroyest the tēple, and buyldest it in three dayes, saue thy selfe, If thou be the Sonne of God, come downe from the crosse.

Iohn. 2. c.

41 Likewyse also the hye Priestes mockyng him, with the Scribes, Elders, and Pharises, sayd,

42 He saued other, and can not saue hym selfe: If he be the king of Israel, let hym now come downe from the crosse, and we wil beleue him.

Psal. 22. b.

wisd. 2. d.

Meaning by this Synecdoche thone of the theeues

Of Iewrie, and the countrie there about.

Mar. 25. c.

Psal. 21. a.

F God, why hast thou forsaken me?

47 And some of them that stode there, when they heard that, sayd, This man callith for Elias.

48 And straight way one of them ran, & toke a sponge, and filled it ful of vineger, and put it on a reede, and gaue him to drinke.

49 Other sayd, Let be, let vs see whether Elias wyl come and deliuer him.

50 And Iesus cryed agayne with a loude voyce, and yelded vp the ¹gost.

1. Chro. 3. d.

51 And beholde, the ^mvayle of the temple dyd rent in twayne, from the top to the bottome: and the earth did quake, & the stones dyd rent,

52 And graues dyd open, and many bodies of the sainctes which slept, arose,

53 And came out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many.

Jerusalem.

54 When the Centurion, and they that were with him watchyng Iesus, sawe the earthquake, and those thinges which happened, they feared greatly, saying, Of a surety, this was the Sonne of God.

h This was agree-
at tentation, to go
about to take from
me him his truste
in God, and so to
bringe him to de-
spaire.

i That was from
none tyl thres
of the clocke.

k Not withstan-
ding that he see-
beth him selfe as it
were wounded with
Gods wrathe & for-
saken for our syn-
nes: yet he ceaseth
not to put his con-
fidence in God, &
cal vpon him.

I Voluntarely, af-
ter he had obeyed
his Father in all
thinges.

m Which signifi-
ed an ende of all
the ceremonies of
the lawe.

n This iudgement
of an heathen man
was sufficient to
condene the grosse
malice of the Ie-
wes.

35 And many women were there, beholding him a farre of, which folowed Iesus from Galile, ministring vnto hym.

36 Among which was Marie Magdalene, and Mariethe mother of Iames and Ioses, and the mother of Zebedes sonnes.

37 * When the euen was come, there came a^o riche man of Arimathea, named Ioseph, & man also had bene Iesus, disciple.

38 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

39 And Ioseph toke the body, and wrapped it in a cleane linnen cloth.

40 And put it in his newe^p tombe, which he had hewen out in a rocke, and rolled a great stone to the dore of the sepulchre, and departed.

41 And there was Marie Magdalene, and the other Marie sytting ouer against the sepulchre.

42 The next day that folowed, the day of the Preparatiō of the Sabbath, the hye Priestes, & Pharises gat them selues to Pilate.

43 And sayd, Syr, we remember, that this deceater sayd, whyle he was yet alyue, With in three dayes I wyl ryse.

44 Commande therfore, that the sepulchre be made sure vntyl y^e thyrday, lest peraduenture his disciples come, and steale hym away, & say vnto the people, He is rysen from the dead, & the last errour, shalbe worse then the fyrst.

45 Pilate sayd vnto them, Ye haue watchmen: Go and make it as sure as ye can.

46 And they went, and made the sepulchre sure wth a watche, & sealed y^e stone.

G
Mar. 15. d.
luk. 23. g.
iohn 19. g.

which was
the day before
the Sabbath.

o And was so
muche the more
in danger by de-
claring him selfe
to be Iesus disci-
ple.

p Christs burying
doth so muche mo-
re verifie his de-
ath & resurrectiō.

q The more that
men go aboute to
subdue Christs
power, the more
shewe they their
owne malice, and
procure to them
selues the greater
condemnation.

THE XXVIII. CHAPTER.

The resurrection of Christe. The hye Priestes bribe the souldiers. Christ appeareth to his disciples, and sendeth them forth to preache, and to baptize. Promessing to them continual assistance.

Mar. 16. b.
Luk. 24. a.
Iohn 20. c.

A Bout y later ende of the^a Sabbath day, when the first day of the weeke began to dawne, Marie Magdalene, & the other Marie came to see the sepulchre.

2 And beholde, there was a great earthquake. For the^b Angel of y^c Lord descended from heauen, and came & rolled backe the stone frō the dore, and sate vpon it,

3 His countenance was lyke lyghtnyng, and his rayment whyte as snowe.

The watchmen were affrayed.

4 And for feare of hym, the keepers were astonyed, and became as dead men.

5 But the Angel answered, and sayd to the women, Feare ye not, for I know that ye seke Iesus which was crucified:

6 He is not here, for he is rysen, as he sayd: come, see the place where y^c Lord was put.

B 7 And go quickly, and tel his disciples y^c he his rysen from death: And beholde he goeth before you into Galile, there ye shal see him. lo, I haue told you.

^a He assureth them that it is so.

8 And they departed quickly from the sepulchre, with feare & great^c ioye, & did runne to brynge his disciples worde.

9 And as they went to tel his disciples: Beholde, Iesus met them, saying, God saue you. And they came, & helde his feete and worshypped him.

10 Thé sayd Ies^s vnto thé, Be not affraied. Go & tel my brethren, y^c they go into Ga-

^a Here the Eng-
geliste reckoneth
the natural day
frome the sunne
rysing, to his ri-
sing agayne, & not
as the Iewes dyd
which began to
count at the first
houre after the
sunne sett.

^b There were
two, but it is a ma-
ner of speeche to
vse the singular
nōber for the plu-
ral, and contrarie.

^c Their ioye was
mixt with feare
both because of
the Angels presen-
ce, & also for that
they were not as-
sured.

Chap. XXVIII. THE GOSPEL WRIT

like, and there shal they see me.

11 When they were gone, bebolde, some **C** of the keepers came into the citie, and shewed vnto the hye Priestes all the thinges that were happened.

12 And they gathered them together **&** the Elders, and toke counsel, & gaue large mony vnto the souldiers,

13 Saying, Say that his disciples came by nyght, & stole hym away whyle we slept.

14 And if this come before the Gouernour, we wyl pacifie him, & saue you harmelesse.

15 And they toke the monye, and dyd as they were taught. And this^d saying, is noy sed among the Iewes vnto this day.

d An extreme vengeance of God whereby the Iewes were the more hardened.

16 Then the eleue disciples went away in **D** to Galile, into a mountayne, where Iesus had appointed them.

17 And when they sawe him, they worshipped him: but some doubted.

18 And Iesus came and spake vnto them, saying, * All power is geuen vnto me in heaven, and in earth.

Hebr. 1. b.
chap. 11. d.

19 * Go therfore and teache all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Gost.

Job. 17. a.
Mar. 16. c.

20 Teaching them to obserue all thynges, whatsoeuer I^e commanded you. And lo, * I am with you alway, euen vntyl the^e ende of the worlde.

e Men may not teache their owne doctrine, but what soeuer Christ hath taught the, for he reseruethe this autoritie to him self.

John. 14. b.
* By power, grace, & vertue of the holy Gost.

THE



THE HOLY

GOSPEL OF IESVS

CHRISTE, VV RIT

by sainct Marke.

* *
*

THE FYRST CHAPTER.

The office, doctrine, and life of Iohn the Baptist. Christ is baptized and tempted, he preaches, and calleth the ffishers, Christe healeth the man wyth the vncleane spirite, helpeth Peters mother in lawe, clenseth the leper, and healeth diuers others.



HE BE-
gynnyng
of the Go-
spel of Ie-
s^u Christe,
the Sonne
of God.

^a Christe begyn-
neth the Gospel
by the preaching
of Iohn Baptiste.

^a As it is
writte in
the Pro-
phetes,
* Behold
I send my

Malac. 3. a.

^a In Greke,
Angel, or am-
bassador.

"messenger before thy face, w^h shal pre-
pare thy way before thee.

b Take away
all lettes which
might hinder him
to come to you

c He dyd both
Baptize and pre-
ache, but preached
first, and after ba-
ptized, as appea-
reth by Mat. 3. a, so
that thordre is he
re inuerted, which
thing is common
in the Scriptures.

d He declareth
how he is but the
minister of the out-
ward signe, and
that it is Iesus
Christ that geueth
the force & vertue.

e The father bea-
reth witnes that
Christ is the verie
Sonne of God.

f Christ would
be tempted to per-
suade vs that he
will helpe the that
be tempted. Heb.
2. d.

3 *The voyce of one cryng in the wilder
nes is, ^b Prepare the waye of y Lord, ma-
ke his pathes straight. *Esa 40. a.*
Iohn. 1. c.

4 *Iohn dyd baptize in the wyldernes, &
preache the Baptisme of amendemēt of
lives for the remission of synnes. *luk. 3. a.*
matth. 3. a
*Iohn bapti-
zerth.*

5 And all the land of Iurie, and they of
Ierusalem, went out vnto hym, and were
all baptized of hym in the ryuer Iordan,
confessing their synnes. *Mat. 3. a.*

6 And Iohn was clothed with camels ha-
ire, and with a gyrdel of askyn about his
loynes. And he did eat *locuites & wylde
hony. *Leui. 11. c.*
Mat. 3. c.

7 And *preached, saying, A stronger the
I cometh after me, whose shoes latcher I
am not worthy to stoupe downe, & vnlose. *luk. 3. c.*
Iohn. 1. d.

8 Trueth it is, I haue *baptized you with
d water, but he shal baptize you with the
holy Gost. *Act. 1 a. 2. a*
15. c. 19. a.

9 *And it came to passe in those dayes, y
Iesus came from Nazaret a citie of Gali-
le: and was baptized of Iohn in Iordan. *Mat. 3. d.*
luk. 3. d.
Iohn 1. e

10 And as sone as he was come out of y
water, Iohn saw heauen cleafte, in twai-
ne, and y holy Gost descendyng vpon him
lyke a doue. *Iesus.*
"Or open.
*This was do-
ne for the cō-
firmation of
Iohn & them
that stode
bye,*

11 And there came a voyce from heauen.
Thou art my deare Sonne in whom I de-
lyte. *Mat. 4. a.*
luk. 4. a.

12 *And immediatly the Spirit drierh
him sodenly into wyldernes.

13 And he was there in the wyldernes
forty dayes, and was tempted of Satan:
he was also with the wylde beastes, and y
Angels ministred vnto him. *"The holy
Gost.*

14 And *after Iohn was committed to
prison *Iob. 4. f.*

prison, Iesus came into Galile, preaching the Gospel of the kyngdome of God,
 15 And saying, The tyme is fulfilled, and the kyngdome of God is at hand, Amend your liues, and beleue the Gospel.

g By the which Gospel he wil rule & raygne ouer all.

Luk. 5. d.

Simon & Andrew.

16 *As he walked by the sea of Galile, he sawe Simon, and Andrew his brother, casting a nette into the sea, (for they were fyshers.)

17 And Ies^s sayd vnto them, Folowe me, and I wyl make you to be ^hfyshers of mē.

h To draweth frome perdition.

A. 2. 1. 1.

2. 1. 1.

C 18 And streight way, they forsoke their nettes, and folowed him.

James and

Iohn.

19 And whē he had gone a lytle further thence, he saw Iames the sonne of Zebede, and Iohn is brother, euen as they were in the shyppe mending their nettes.

20 And anone he called them: and they left their father Zebede in the shyp w^his hyred seruantes, and went their way after him.

21 And they entred into Capernaum, & streight way on the Sabbath daye, he entred into the Synagoge and taught.

Mat. 7. d.

Luk. 4. c.

22 And they marueled at his learning: *For he taught them as one that had power, and ⁱnot as the Scribes.

i Whose doctrine was deade, and nothing fauored the spirite.

23 And there was in their Synagoge a man vexed w^h an vncleane spirite, & he cried,

24 Saying, Ah, what haue we to do with thee, thou Iesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou art, euen that *holy one of God:

Exod. 28. f.

25 And Iesus rebuked him, saying, ^kHold thy peace, and come out of him.

k Christ wolde not suffre the father of lyes to beare witnes to the truth.

26 And the vncleane spirite tare him, & cried with a loude voyce, and came out

of hym.

1 They referre
the miracle to
the kynd of doctri-
ne, & so maruell
at it as, a newe and
strange thinge.

27 And they were all amazed, *in so much*
that they demanded one of another, say-
ing, What thing is this? What new do-
ctrine is this? For he commandeth the fou-
le spirites with power, and they obey
him.

28 And immediately his fame spred abro-
de, throughout all the region bordering
on Galile.

29 And forthwith, as sone as they were *Mat. 8. b.*
come out of the Synagoge they entred in- *luk. 4. f.*
to the house of Simon and Andrew, with
James and Iohn.

30 And Simons mother in lawe, laye sic- *His win-*
ke of a feuer: and anone they tolde him *mother.*
of her.

31 And he came and toke her by the hād,
and lyft her vp, and the feuer forsoke
her by and by, and she ministred vnto
them.

32 And at euen when the sunne was dow-
ne, they brought to hym all that were di-
seased, and them that were possessed with
deuils.

33 And all the citie gathered together **D**
at the dore.

34 And he healed many that were sycke
of diuers diseases. And he cast out many
deuyls, and ^msuffred not the deuyles to
speake, because they knewe him.

^m Christ would
not haue such wi-
tnesses to prea-
che him and his
Gospel. So Paule
was offended that
the Pythonesse
should testifie of
him, Act. 16. d.

35 And in the morning very early, befo-
re daye Iesus arose and went out into a so-
litarie place, and there prayed.

^r Saye, that
they knewe
him.

36 And Simon, and they that were with
him folowed after him.

37 And when they had founde him, they
sayd

sayd vnto him, All men seke for thee.

38 And he sayd vnto them, Let vs go into the next townes, that I may preache there also: for I came out for that purpose.

39 And he preached in their Synagoges, throughout all Galile, and cast the deuyls out.

*Mat. 8. a.
Luk. 5. c.*

40 * And there came a leper to him, bese chying hym, and kneled downe vnto hym, and sayd to hym, If thou wylt; thou canst make me cleane.

41 And Iesus had compassion on hym, & put forth his hand, touched him, and sayd to him, I wyl, Be thou cleane.

*The leper
healed.*

42 And assone as he had spoken, immediately the leprosy departed from him, & he was made cleane.

43 And after he had geuen hym a straitⁿ comādemēt, he sent hym away forthwith.

*n Forbydd/him
to tel any man, be
cause as yet his ry
me was not come
me to be knowen.*

44 And sayd vnto him, See thou say nothyng to any man, but get thee hence, and shewe thy selfe, to the^e Prieste, and offer for thy clenstyng those thinges which Moses commanded, for a^o testimonial vnto them.

Leui. 14. a.

** It belonged
to the Priest
to knowe if a
man were he-
aled of the
leprosie.*

45 But he assone as he was departed, began to tel many thinges, and to publishe the dede, *in somuche* that Iesus^e coulde no more openly entre into the citie, but was without in desert places. And they came to hym from euery quarter.

*o To take all
maner of excuse
frome them, and to
condemne them of
ingratitude.*

** The preache
was so great,
that he should
haue bene
thronged to
death. chap.
3. b.*

THE II. CHAPTER.

*He healeth the man of the palsey, cal-
leth Lewi the custmer, eateth wyth open syn-
ners, and excuseth hys disciples, as touching*

fasting, and keeping the holy day.

After a few dayes, he entred into Capernaum agayn, & it was noyſed that he was in the house. *Mat. 9. a. Luk. 5. d.*

2 And anone, many gathered together, *where he was wont to remayne.* inſo much, that now there was no rowme to receaue them, no, not ſo much as about the dore. And he preached the worde vnto them.

3 And there came vnto him, that broght one ſycke of the palſey, borne of foure men.

4 And becauſe they coule not come nye vnto hym for preaſe, they vncouered the roſe of the houſe where he was. And when they had broken it open, they let downe the bed, wherein the ſycke of the palſey laye.

5 When Ieſus ſaw theyr ſayth, he ſayd to the ſick of y palſey, Sonne thy ſynnes are forgeuen thee.

a By theſe wordes Chriſt ſhewed that he was ſent of his father with autoritie to take awaye our ſynnes.

6 And there were certayne of the Scribes, ſyttynge there, & reaſonynge in their hartes,

7 Why doth this fellow ſo blaſpheme? *B* Who can forgeue ſynnes, but God onely? *Iob. 14. a. eſa. 43. d.*

8 And immediately when Ieſus perceaued in hys ſpirite, that thus they thoght with them ſelues, he ſayd vnto them, Why reaſon ye theſe thinges in your hartes?

b Chriſt ſpeaketh according to theire capacitie, who were ſo blynde that they wolde belieue nothing but that which they ſaw with their eyes, and therefore ſheweth his autoritie ouer the ſoule, by the power which he hath ouer the bodie.

9 Whether is it eaſyer to ſay to the ſicke of the palſey, Thy ſinnes are forgeuen thee: or to ſay, Ariſe, take vp thy bed, & walke.

10 And that ye may know, that the Sonne of man hath power in earth to forgeue ſinnes,

sinnes, he spake vnto the sicke of the palsey.

11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house.

12 And by and by he arose, toke vp his bed, and went forth before them all: insomuche, that they were all amased, and glorified God, saying, We neuer sawe suche a thinge.

13 *Then he went agayne vnto the sea, and all the people resorted vnto him, and he taught them.

14 And as Iesus passed by, he sawe * Leui the sonne of Alphæus syr at the receyte of custome, and sayd vnto him, Folowe me. And he arose and folowed hym.

15 And it came to passe, as Iesus sate at meat in his house, many publicans and synners sate at meat also with Iesus, and his disciples: for there were many that folowed him.

C 16 And when the Scribes and Pharises saw him eat with publicans and synners, they sayd vnto his disciples, How is it, y he eateth & drincketh with Publicans & synners?

17 And whē Iesus heard that, he sayd vn to thē, The whole haue no nede of the phisition, but the sycke. *I came not to call y^e ryghteous, but the synners to repentance.

18 *And the disciples of Iohn, and the Pharises dyd fast: and came & sayd vnto him, Why do the disciples of Iohn and of the Pharises fast, and thy disciples fast not?

Theirowne sciences cause them to confesse the trueth.

Mat. 9. a.
luk. 5. c.

* Matthew called.

1. Tim. 1. c.

Mat. 9. b.
luk. 5. f.

h. He speaketh of suche as perswade them selues to be iuste although they be nothing lesse.

d Christ sheweth
that he wil spare
his, and not burde
them before it be
necessarie.

e It properly si-
gnifieth newe clo-
the which as yet
hath not passed the
handes of the ful-
ler.

f He was also
called Achimelech
as his father was:
so that bothe the
father & the sone
were called by bo-
the these names.

1. Chro. 24. a. 2. Sa.
3. d. & 15. f. & 39. g.
1. kyn. 2. e.

g Seeing the Sab-
bath was made for
mans vse, it was
not mere it shoul-
de be vsed to his
hinderance and in-
commoditie.

19 And Iesus sayd vnto the, Can the chil-
dre of the weddyng fast, whiles the bride-
grome is with them? as longe as they haue
the bridegrome with them, they can not
fast.

20 But the dayes wil come, when the bry-
degrome shalbe taken frō them, and then
shal they fast in those dayes.

21 Also no mā soweth a peece of newe &
vndressed cloth in an olde garment, for
then that newe peece taketh away from y
olde, and so is the breache worse.

22 In lykewyse, no man powreth new wy-
ne into olde vessels. for if he do, the newe
wyne breaketh the vessels, and the wyne
runneth out, and the vessels are lost. But
new wyne must be powred into new ves-
sels.

23 *And it chāced that he went through *Mat. 12. a.*
the corne fieldes on the Sabbath day: and *Luk. 6. a.*
his disciples as they went in their way, be-
gan to plucke the eares of corne.

24 And y Pharises said vnto him, Behol-
de, why do they on the Sabbath dayes, y
which is not lawfull?

25 And he sayd to them, Haue ye neuer
read what *Dauid dyd, whē he had nede,
and was an hungred, bothe he, and they y *1. Sa. 21. b.*
were with him?

26 How he went into the house of God,
in the dayes of Abiathar the hye Priest,
& dyd eat the Shewe loaves, w were not
lawfull to eat, but for the *Priestes onely:
and gaue also to them w were with him?

27 And he sayd to them, The Sabbath was
made for man, and not man for the Sab-
bath. *Exod. 24. e.*
Leui. 8. f.
Co. 24. b.

28 Wherefore the Sonne of man is Lord,
euen of the Sabbath day.

THE III. CHAPTER.

*He helpeth the man with the dried hand:
chooseth his Apostles: and casteth out the vn-
cleane Spirit, which the Phariseis ascribe vnto
the deuil. The brother, sister, & mother of Christ.*

A And he entred agayne into the Syna-
goge, and there was a man which had
a wythered hand.

2 And they watched hym, whether he
would heale him on the Sabbath day, y
they might accuse him.

3 And he said vnto the man which had
the wythered hand, Arise, and stand in the
myddes.

4 And he sayd to them, Whether is it
lawful to do a good dede on the Sabbath
day, or an euyl? to saue the lyfe, or to kyll?
But they^a held their peace:

5 And he looked rounde about on the^a an-
gerly, mourning also for the hardenes of
their hartes, & sayd to the man, Stretche
forth thyne hand: and he stretched it out: &
his hand was restored, euen as whole as
the other.

6 And the Pharises departed, & strayght
waye gathered a council with them that
belonged to^b Herode agaynst him, that
they might destroye him.

7 And Iesus auoyded with his disciples
to the sea. And a great multitude folowed
hym from Galilee, and from Iurie,

8 And from Ierusalem, & from Idumea,
and from by yonde Iordan, and they that
dwelled about Tyre and Sidon, whē they
h, ii.

Mat. 12. a.
Mark. 6. a.

^a Christ is in
such sort an-
grie with vs,
that he pi-
tieth vs & se-
keth to wyne
vs.

^a They helde
their toges of ma-
lice, for they woul
de nether confesse
nor denye.

^b Although they
hated one another
deadly: yet this
hindered them not
to ioyne their ma-
lice to resist
Christe.

had heard what thinges he dyd, came vnto him in great number.

9 And he commanded his disciples, that a shyp should wayte on him, because of the people: lest they should thronge hym to death.

10 For he had healed many, insomuche, that they preased vpon hym, for to touche hym as many as had "plagues.

"Or, scours, ges, meaning diseases.

11 And when the vnclene spirites sawe him, they fel downe before hym, and cryed, saying, Thou art the Sonne of God.

12 And he sharply chyd them, to thende they should not vter hym.

13 *Then he went vp into a mountayne, & called vnto hym whom he would, & they came vnto him.

Chap. 6.a.
mat 10.a
luk. 9.a.

14 And he appoynted twelue that they should be with hym, & that he might send them to preache.

15 And that they myght haue power to heale sickeneses, and to cast out deuyls.

16 And he named Simon, Peter.

17 And he called Iames *the sonne* of Zebede, and Iohn, Iames brother, and called "Boanerges, (which is to say,) & sonnes of thunder.

"Banerges.

18 And Andrew, and Philip, and Barthelmew, and Matthew, and Thomas, and Iames, the sonne of Alpheus, and "Thaddeus and Simon of Cane.

"Lebburus, or Iudas.

19 And Iudas Iscariot, whych also betrayed hym: and they came "home.

"The disciples were now conuerfant with Christ both at home and abroad.

20 And somuche people assembled together agayne, that they had not leasure so muche as to eat bread.

21 And when his kynessfolkes heard of it, they

they went out to^c holde him: For they thought he had bene besyde him selfe.

Mat. 9. d.
12. b.
luk. 11. b.

22 * And the Scribes which came from Ierusalem, sayd, He hath * Beelzebub and through the chiefe of deuils casteth out deuyls.

23 And he called them vnto him, & sayd vnto them in similitudes. How can Satan dryue out Satan?

24 For yf a realme be deuided against it selfe that realme can not endure.

D 25 Or if a house be deuided against it selfe, that house can not continue.

26 So yf Satan make insurrection agaynst himselfe, and be deuided, he can not cōtinue, but is at an ende.

27 No man can entre into a strong mans house, and take away hys goodes, except he fyrst bynde that stronge man, and then spoyle his house.

Mat. 12. c.
luk. 12. b.
1. ioh. 5. d.

28 * Verely I say vnto you, all synnes shal be forgeuen vnto the chyldren of men, & blasphemie, where with they blaspheme:

29 But he that^d blasphemeth against the holy Gost, shal neuer haue forgeuenes, but is culpable of eternal damnation.

30 Because they said, He had an vncleane spirite.

Mat. 12. d.
luk. 8. c.
"or coufins.

31 * Then came his " brethern and mother, and stode without, and sent vnto hym, and called hym.

32 And the people sate about him, and they sayd vnto him, Beholde thy mother and thy brethern seke for thee without.

33 And he answered them, saying, Who is my mother and my brethern?

34 And he loked round about on his di-

h.iii.

^e His kinffolkes would haue shott him with in doores, lest any harme should haue chanced vnto him, which thing might haue turned to their displeasure, if any tumulte had bene made. for some would haue made him a kinge. the Phari- ses with others sought his life.

^d Which is when a man fyghteth against his owne cōscience, and stric- ueth against the trueth which is re- uelled vnto him: for such one is in a reprobate sence & cā not come to re- pentance.

sciples, which sate in cōpasse about hym,
and sayd, Beholde my mother and my
brethern.

35 For whosoever doeth the wyl of God,
he is my brother, my syster, and mother.

THE IIII. CHAPTER.

*By diuers parables of the seed, the lāpe, & the
mustarde corne, Christ sheweth the stat of the
kyngdome of God, he styllth the tempeste of the
sea which obeyed him.*

ANd he began agayn to teache by the
sea side, and ther gathered vnto him
much people, insomuch, that he entred
into a shyp, and sate in the sea, and all the
people was by the sea syde on the shore.

2 And he taught them many thynges in
similitudes, and sayd vnto them in ^{his} doctrine.

3 Harken to, Beholde, there went out a
sower to sowe.

4 And it fortunēd as he sowed, y some
fel by the way syde, and the fowles of the
ayre came and deuoured it vp.

5 Some fel on stony ground, where it
had not much earth: and by & by sprang
vp, because it had not depth of earth.

6 But as sone as y sunne was vp, it caught
heate, & because it had not rootyng, wy-
thered away.

7 And some fel among the thornes, and
the thornes grewe vp & choked it, so that
it gaue no frute.

8 And some fel in good ground, and
dyd yelde frute that sprong and grew,
and broght forth, some thyrty folde, some
sixty folde, and some an hundred folde.

9 And

^a It is called
Christes doctrine
either for that he
was accustomed
to speake vnto the
by similitudes: or
els because it had
that vertue & ma-
iestie that men
could not denie
but it came from
heauen.

A
Mat. 13. 4
luk. 8. 4

^a Or, as he
taught.

9 And he sayd vnto them, He that hath
^b cares to heare, let him heare.

10 And when he was alone, they that were
 about him with the twelue, asked him
 of the similitude.

b For God doth
 not open all mens
 hartes vnderstand
 his myeries.

which are led
 by the Spirit
 of God.

11 And he sayd vnto them, To^e you it is
 geuen to know y^e mystery of the kyngdome
 of God: But vnto them that are without,
 all thinges be done in similitudes.

c And are not of
 the number of the
 faithful, nether at-
 teyne to the pith
 and substance, but
 only staye in the
 outwarde rinde &
 barked.

B 12 *That they seeing, may see & not dis-
 cerne: and they hearing, may heare, and
 not vnderstand: lest at any tyme they
 should tourne, & their synnes should be
 forgeuen them.

Esa. 6. c.

mat. 13. b.

luk. 8. b.

John 12. f.

act. 28. f.

rom. 11. a.

13 And he sayd vnto them, Perceauye
 not this similitude? How then should ye
 vnderstand all other similitudes?

14 The sower soweth the worde.

15 And these are they that receyue the seed
 by the wayes syde, to whome the worde is
 sowed: and when they haue heard it, Satan
 commeth immediatly and taketh away
 the worde that was sowed in their har-
 tes.

16 And lykewyse they that receyue the
 seed in stony ground, are they, which whē
 they haue heard the worde, atonce recea-
 ue it with gladnes,

17 Yet haue no rootes in them selues,
 and so endure but a tyme: and anone as
 trouble and persecution aryseth for the
 wordes sake, immediately they be offend-
 ed.

18 And they that receyue the seed amōg
 the thornes, are suche as heare y^e worde.

19 But the cares of this world, and the
 *disceitfulnesse of riches, & the lustes of

h. iiii.

1. Tim. 6. d.

other thinges, entre in, & choke y^e worde,
and is made vnfruteful.

10 And those that haue receyued seed in
good grounde, are they y^e heare the worde
and receaue it, and bryng forth frute, for
one earne thyrty, for another syxtie, for so-
me an hundred.

d Christ setteth
before their eyes
the true patron of
a Christian life.

21 Also he sayd vnto them, *Is^d the can-
dle brought to be put vnder a bushel, or
vnder the table, and not rather to be put
on a candellsticke? *Mat. 5. b.*
Luk. 8. c.
¶ 11. e.

e We may not take
ke occasion to do
euil vnder colour
to hyde our doyn-
ges, for all shal be
disclosed at the
length.

22 *^c For there is nothinge so hyd, that
shal not be opened: nether so secret, but y^e
it muste come abrode. *¶ 11. e.*
¶ 12. a.

23 If any mā haue eares to heate, let him
heare.

f Yf you do your
endeuour faithful-
ly, ye shal be reco-
pensed iustly.

24 And he sayd vnto the, Take hede what
ye heare, *With what measure ye mete,
it shalbe measured vnto you: & vnto you
that heare, shal more be geuen. *Mat. 7. a.*
Luk. 6. f.

25 *For vnto him that hath, shal it be ge-
uen, & from him that hath not, shalbe ta-
ken away, *euen that he hath. *Mat. 13. b.*
¶ 25. c.

g These two simi-
litudes following
proue that althogh
the kyngdome of
God semeth to ha-
ue very litle appea-
reñceor begynning:
yet God dorth in-
crease it aboue
mans reason.

26 And he sayd, So is the^s kyngdome of
God, euen as if a man should sowe seede
in the grounde. *Luk. 8. c.*
¶ 19. d.

27 And should slepe and rise vp nyght
and day: and the seede shulde spryng and
grow vp, he not ware. *¶ That which*
he thinketh
him selfe to
haue.

28 For the earth bryngeth forth frute of
her selfe, fyrst the blade, then the eares,
after that, ful corne in the eares. *¶ Yf the mini-*
sters do their
duetic, God
will gyue
thinecrease.

29 And as sone as y^e frute is brought forth,
anon he thrusteth in the syckel, because
the haruest is come.

30 *He sayd, Moreouer where vnto shal
we lyken the kyngdome of God? or with
what *Mat. 13. d.*
Luk. 13. d.

what comparifon fhall we compare it?

31 It is like a grayne of muſtarde ſeede, which when it is ſowen in the earth, is y^e leaſt of all ſeedes that be in the earth:

32 But after that it is ſowen, it groweth vp, and is greateſt of all herbes, & bereth great branches. ſo that the foules of the ayre may dwel vnder the ſhadow of it.

33 And with many ſuche ſimilitudes he preached the worde vnto them, as they were able to heare it.

34 And without ſimilitude ſpake he nothyng vnto them. But when they were a parte, he expounded all thinges to his diſciples.

Mat. 8.c.
luk. 8.c. 35 *Now the ſame day when euen was come, he ſayd vnto them, Let vs paſſe ouer vnto the other ſyde.

D
*And ſett for warde. 36 And they left the people, & toke him euen as he was in the ſhypp: and there were alſo with him other ſhyppes.

37 And there aroſe a great ſtorme of winde, and daſhed the waues into the ſhypp, ſo that it was ful.

38 And he was in the ſterne a^h ſlepe on a pelowe: and they awoke him, and ſayd to him, Maſter, careſt thou not that we per- riſhe?

39 And he roſe vp, and rebuked the wynde, and ſayd vnto the ſea, Peace, and be ſtyl. And the wynde alayed, and there followed a great calme.

40 Then he ſayd vnto them, Why are ye ſo fearful? How is it y^e ye haue no fayth? And they feared exceedingly, and ſaid one to another, What fellow is this, that both wynde and ſea obey him?

h Chriſt leaues his
olde tymes to our
ſelues both aſwel
that we may lear-
ne to knowe our
owne weaknes, as
his mightie power

*Or, haue
you not yet
faith?

THE V. CHAPTER.

He chaseth the devils out of the man into the swyne. Healeth a woman fro the bloody issue. And rayseth the captaynes daughter.

ANd they came ouer to the other syde **A** of the sea into the country of the Gadarenes. *Mat. 8. d. Luk. 8. d.*

2 And when he was come out of ^{the} ship, there met him out of the graues, a mā possessed of an vncleane sprite:

3 Which had his abyding amōg the graues: And no man coulde binde him, no, not, with cheynes. *The man possessed with a devil.*

4 Because that whē he was often bound with fetters and cheynes, he plucked the cheynes a sondre, and brake the fetters in peeces: nether could any man tame him.

5 And alwayes bothe nyght and day he cried in the mountaynes, and in the graues, and stroke him selfe sore against stones.

6 And when he espyed Iesus a farre of, he ranne and worshypped him.

7 And cried with a loude voyce, and sayd, ^aWhat haue I to do with thee Iesus y Sonne of the moſte hyeſt God? ^bI require thee *in the name* of ^bGod, that thou torment me not. *"Or adiure thee to ſubſcribe by God.*

^a The deuill is constrained to confeſſe Ieſus Chriſt: & yet ceaſeth not to reſiſt him.

^b He abuſeth the name of God, to mainteyn his tyrannie.

^c A Legion conſeyned aboue 6000 in number.

8 (For he ſaid vnto him, Come out of the man thou foule ſprite.)

9 And he aſked him, What *is* thy name? and he answered ſaying, My name *is* ^c Legion, for we are many.

10 And he prayed him inſtantly, that he would not ſend them away out of the countrey.

11 And there was there in the mountaynes.

nes a great hearde of swyne, feedyng.

32 And all the deuyls besoght hym, say-
ing, Send vs into the hearde of swyne, that
we may entre into them.

The deuills
entre into the
swyne.

Or in the
lake.

33 And anon Iesus gaue them leaue. And
the vnclene spirits went out and entred
into the swyne: and the hearde ran hea-
dlyng from the hye bancke into the sea.
(They were about, two thousand swyne)
and they were drowned in the "sea.

14 And the swynheardes fled & toulde
it in the citie, and in the countrie: & they
came out for to see what had happened.

25 And come to Iesus, & tee him that was
vexed with the fiende, & had the Legion,
fyt both clothed, and in hys ryght mynde
and were afraide.

16 And they that saw it tolde them, how
it had happened to hym that was posses-
sed with the deuyl: and also of the swyne.

The worde-
linges more
esteme their
swyne, then
they do Iesus
Christ.

17 Then ^dthey began to pray hym, that he
woulde depart from their coaites.

18 And when he was come into the shyp,
he that had the deuyl, prayed him that he
myght be with him.

^d Marke how
goods and worlde-
ly respects let me
to receyue Christ.

19 Howbeit, Iesus would not suffre him,
but sayd vnto him, Go home to thy house,
and friendes, and ^e shewe them what great
things the Lord hath done vnto thee,
and how he hath had compassion on thee.

^e We must de-
clare vnto others
the benefites which
God sheweth to-
wardes vs, that
therby they may
gyue him praise &
glorie.

Or, in the
countrie of
the ten Ci-
ties.

20 And he departed, and began to pu-
blishe in Decapolis, what great things Ie-
sus had done vnto hym, and all men dyd
marueyl.

21 And whē Iesus was come ouer agayne
by shyp vnto y other syde, much people
gathered to hym, & he was nye vnto the

sea.

22 *And beholde, there came one of the rulers of the Synagoge, whose name was Iairus: and when he sawe him, he fel downe at is feete. *Matth. 9. c. Luk. 8. f.*

23 And besoght him greatly, saying, My litle daughter lyeth at poynt of death, *I pray thee* that thou wouldest come and laye thy handes on her, that she may be deliuered of her disease, and lyue.

24 Ther he went with him, & muche people folowed hym, and thronged him.

25 (And there was a certayne woman, which was diseased of an yssue of bloud twelue yeres.

26 And had suffred many thinges of many phisitions, and had spent all that she had, & felt none amendement at all, but waxed worse and worse.

27 When she had hearde of Iesus, she came in the prease behynd hym, & ^f touched his garments: For she saide,

28 If I may but touche his clothes I shal be whole.

29 And strayght way " the course of her bloude was dryed vp, and she " felt in her body, that she was healed of that " plague.

30 And immediately when Iesus dyd knowe in hym self, the vertue that went out of hym, he tourned him rounde about in the prease and sayd, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seeist the people thrust thee, & yer at kest Who dyd touche me?

32 And he looked round about, for to see her

f Her faith brought her to Christ and moued her to approche nere vnto him: and not a superstitious opinion, to attribute any vertue to his garment.

"Or, fountayne.

"Or knewe.

"Or, scourge

her that had done that thing.

33 The woman feared and trembled, for she knewe what was done with in her, and she came and fel downe before hym, and tolde hym the verie truth.

Or, scourge.

D

34 And he sayd to her, Daughter, thy sayth hath made thee whole, go in peace, and be whole of thy plague.)

Matt .9.c.

luk .8.g.

35 *Whyle he yet spake, there came from the same ruler of the Synagoges house, certayne which sayd, thy daughter is dead: why diseauest thou the Maister any further.

36 Assone as Iesus heard that worde spoken, he sayd vnto the ruler of the Synagoge, Be not a frayde, onely beleue.

37 And he suffered no man to folowe hym more then Peter and Iames, and Iohn, the brother of Iames.

38 And he came vnto the house of the ruler of the Synagoge, and sawe the wondering, and them that wept and wayled greatly.

39 And went in, & sayd vnto them, Why make ye this a do, and wepe? The childe is not dead, but slepeth.

*For they had no hope to see her lyue agayne.

*His three disciples.

40 And they laught hym to scorne: but he put them all out, and toke the father and the mother of the mayden, and them that were with hym, and entred in where the mayden laye.

g He ment she was not dead, because she shoulde incontynently be restored agayne to life.

41 And toke the mayden by the hand, and sayd vnto her, Talitha cumi, which is by interpretatiō, Mayden, I say vnto thee, arise.

42 And strayght the mayden arose, and went on her fete: for she was of the age

of twelue yerres: and they were astonied at it out of measure.

43 And he charged them straytely that no man should knowe of it, and commanded to geue her meat.

THE VI. CHAPTER.

How Christ and his Prophetes are receyued in their owne Countreie, Thapostles commissi- on, Sondrie opinions of Christ, Iohn is put to death, and buryed, The five loues, & two fishes Christ walkeþ on the water, & healeth many.

ANd^a he departed thence, and came into his owne country, & his disciples folowed him.

*Mat. 13. b.
luk. 4. e.*

A

2 And wh. n the Sabbath day was come, he began to teach in the Synagoge: and many that heard hym were aytonged, & sayd, From whence hath he these thynges? and what wysedome is this that is geuen vnto him, y^euen such vertues are wrought by his handes.

Christ is neglected of his friendes.

3 Is not this the carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not hys systers here with vs? And they were^a offended in hym.

" Or cosyne.

^a That which ought to moue the to come to Christ, causeth them to go backe frome him.

^b Lacke of faith maketh vs vnhab- ble to receyue Gods benefites.

4 And Iesus sayd vnto them, A^a Prophet is not despised but in his owne countrey, and among his owne kynne, and in his owne house.

*Mat. 9. d.
& 10. a.
luk. 13. e. &
9. a.*

5 And^b he^c could there shewe no miracles, but layd his handes vpon a fewe sycke folke, and healed them.

*Chap. 3. b.
That is, he wolde not.*

6 And he marueyled at their vnbeliefe: and went about by the townes that lay on euery syde, teaching.

7 ^a And

B 7* And he called the twelue, and began
Mat. 10. a. to send them two and two, and gaue them
luk. 9. a. power ouer vnclene Spirits.

Chap. 3. b. 8 And cōmanded them, that they should
 take nothyng to carye in their iorney, sa-
 uie a rod only: nether scrip, nether bread,
 nether mony in their purses.

which were
a kynde of
light shoes.
 9 But should be shod with^d sandales. And
 that they shoulde not put on two coates.

10 And he sayd vnto them, Whersoever
 ye shal entre into a house, there abyde tyl
 ye departe^d thence.

Mat. 12. b.
mat. 10. b.
luk. 9. a.
act. 13. g.
 11* And whosoever shal not receaue you,
 nor heare you, when ye departe thence,^e
 shake of the dust that is vnder your feete,
 for a witnes vnto them: Verely I say vnto
 you, It shalbe easyer for Sodome, or Go-
 morpha at the day of iudgement, then for
 that citie.

12 And they went out and preached, that
 men should amende their lyues.

Iam. 5. c.
 13 And they cast out many deuyls. And
 they^a anoynted many that were syck, with
 oyle, and healed them.

14 And kyng Herode heard of hym, for
 hys name was spred abrode & sayd, Iohn
 Baptist is risen agayne frō death, & ther-
 fore miracles are wrought by hym.

15 Other sayd, It is Elias: & some sayd, It
 is a Prophet, or^a one of the Prophetes.

Of the olde
Prophetes.
Luk. 3. d.
 16* But when Herode heard of hym, he
 sayd, It is Iohn whom I beheaded, he is
 risen from death agayne.

why Iohn is
imprisoned.
C 17 For Herode him selfe had sent forth,
 and had taken Iohn, and bound him, and
 cast him into prison for Herodias sake,
 which was his brother Philippes wyfe,

^e Christ onely
 forbydeth them
 to carie any thing
 which might be
 burdenous, or
 hinder their mes-
 sage.

^d He forbiddeth
 curiositie in chan-
 ging their lodgin-
 ges in this their
 speedy message.

^e In token of
 execration, and of
 the horrible ven-
 geance of God
 which shall light
 vpon them.

^f The oyle was
 a signe of this mi-
 raculous working,
 and not a medicine
 to heale diseases:
 so that the gyft of
 miracles ceasing,
 the ceremonie is
 to no vse.

^g They had this
 common error
 that they thought
 the soules being
 departed out of
 one bodie went
 straight into an
 other.

because he had married her.

18 For Iohn sayd vnto Herode, * It is not *Leuit. 18. 6.*
lawful for thee to haue thy brothers wy- *Ex. 20. 17.*
fe.

19 So that Herodias foght all occasion
against hym, and would haue kylled hym,
but she could not.

20 For Herode feared Iohn, knowing y^e *Herode is proued by Iohn.*
he was a iust man, and an holy, and gaue
hym reuerence, and when he hearde hym,
he did many thynges, and ⁱ heard him gla-
dly.

21 But when a conuenient day was come,
Herode on hys byrth day made a supper
to the Lordes, Captaines, and chief estates *Gene. 40. 2.*
of Galile.

22 And the daughter of the sayd Hero-
dias came in and danced, and pleased He-
rode, and them that sat at bourd together.
Then the kyng sayd vnto the mayde, Aske
of me what thou wylt, and I wyl geue it
thee.

23 And he sware vnto her, Whatsoeuer
thou shalt aske of me, I wyl geue it thee,
euen vnto the one halfe of my kyngdome.

24 * But she went forth, and sayd to her
mother, What shal I aske? And she sayd, *Matt. 14. 4.*
Iohn Baptistes head.

25 Then she came in strayght way wth hast
vnto the kyng, and asked, saying, I wyl
that thou geue me euen now in a charger,
the head of Iohn Baptist.

26 And the kyng was verie sory, how be- *D*
it, for his othes sake, and for their sakes
which sat at supper also, he would not put
her besyde her purpose.

27 And immediatly the kyng sent the
hang-

h The liberale
that Iohn vsed to
reproue vice
without acception
of personne.

I Such is the
nature of Gods
worde, that it com-
pelleth the verie
tyrants to reuerten
ce it. As no dout
the kyng had so-
me good motions,
but the seed fell
in stonie places &
so toke no rote.

What incon-
uenience com-
meth by want
dancinge.

hangman, and gaue charge that his head should be broght. And he went and beheaded him in the pryson.

*Iosephus cal
leth her name
Salomen, the
daughter of
Philippe, and
Herodias.
"Or, carkays"*

Matt. 14. b.

luk. 9. c.

*Thapostles
rendre count
of their mes-
sage.*

28 And broght his head in a charger, and gaue it to the "mayden, and the mayden gaue it to her mother.

29 "And when his disciples heard of it, they came and toke vp his "body and put it in a rombe.

30 *And the Apostles gathered them selues together to Iesus, and tolde hym all thynges, both what they had done, and what they had taught.

31 And he sayd vnto them, Come ye aparte into the wyldernes, ^kand reſte a while. For there were many commers and goers, that they had not leasure, ſo muche as to eat.

32 So they went by ſhypp out of the way into a deſert place.

33 But the people ſpyed them when they departed: and many knewe hym, and ranne a fore thither out of all cities, and came thither before them, and came together vnto hym.

Matt. 9. d.

luk. 14. b.

34 *And Ieſus wēt out, & ſaw muche people, and had compaſſion on them, becauſe they were like ^lſhepe which had no ſhephearde. And he began to teache the many thynges.

Matt. 13. b.

luk. 9. b.

john. 6. a.

35 *And when the day was now farre ſpēt, his diſciples came vnto him, ſaying, This is a deſert place, and now the day is farre paſſed.

E

36 Let them depart, that they may go into the villages & townes about and bye them bread: for they haue nothing to eat.

l. i.

k Chriſt beareth with thine ſinfullie of his ſeruants and bringeth them to quiernes.

l This declareth that there was a horrible diſordre among that people for lacke of preaching Gods woorde.

m Which is about fyue pounde sterlyng.

n The Greeke worde signifieth suche beddes as are made in a garden, so that the companye which were there sett, might seme as rowes or orders of beddes in a garden.

o Which was about two or three houres before day.

37 But he answered, and sayd vnto them, Geue ye them to eat. And they sayd vnto

hym, Shal we go and bye ^mtwo hundreth

penyworth of bread, & geue them to eat?

38 But he sayd vnto them, How many loues haue ye? Go and loke. And when they

knewe, they sayd, Fyue and two fysshes.

39 And he enioyned them, to make them al fyt downe by ^mcompanies vpō the gre-

ne grasse.

40 Then they sate downe here a ^mrowe, &

there a rowe, by hundreds, and by fyfties.

41 And he toke the fyue loues, and the

two fysshes, and loked vp to heauen, gaue

thanks, and brake the loues, and gaue

them to his disciples to sett before them,

& the two fishes he deuided among them

all.

42 So they dyd all eat, and were satisfi-

fied.

43 And they toke vp twelue baskettes

ful of the fragmentes: and some leauinges

of the fysshes.

44 And they that had eaten, were about

fyue thousand men.

45 And strayghtway he caused his disci-

ples to go into the shyp, & to go ouer the

water before vnto Bethsaïda, whyle he

sent away the people,

46 Then assone as he had sent them away,

he departed into a mountayne to pray.

47 *And when euen was come, the shyp

was in the myddes of the sea, and he alone

on the lande.

48 And he sawe the troubled in rowyng,

for the wynde was contrary vnto them,

and about the fourth ^owatche of the

nyght,

*"Or by table
fulls: for in
euerie ranche
were as many
as a table
could bould.*

*Thanks ge-
uing.*

*Mat. 14. c.
iohn. 6. b.*

nyght, he came vnto them, walkyng vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cried out.

50 For they al saw him, & were afrayde. And anone he talked with them, and sayd
G vnto them, Be P of good chere, it is I, be not afraide.

p Christ assureth his, and maketh them bolde, both by his worde, and mightie power.

51 Then he went vp vnto them into the shyp, and the wynd ceased, and they were fore amased in them selues beyonde measure, and marueyled.

They had for got the miracle which was wrought with the fyue loues.

Mat. 14. d.

52 For they remembred not the loues, because their hartes were hardened.

53* And they came ouer, and went into the lande of Gennesaret, and arryued.

54 Then assone as they were come out of the shyp, strayght they knewe hym.

55 And ranne forth throughout all the region round about, and began to carye hither ad thither in beddes all that were sycke, where they heard tel that he was.

*Or, markets

56 And whither soeuer he entred into townes, cities, or countrie, they layd their sycke in the stretes, and prayed him that they might touche, and it were but the yedge of his vesture. And as many as touched hym, were safe.

q Not for any suche vertue that was in his garnēt, but for the confidence which they had in him.

THE VII. CHAPTER.

The disciples eat wyth vs wasshen hands, The commandement of God is transgressed by mans traditions, Of the woman of Syrophaniſsa, The healing of the dōme, & how the people praise Christ.

Then* gather vnto him the Pharises **A**
and certeyn of the Scribes which ca- *Matt. 15.4.*
me from Ierusalem.

a The Pharises
woulde not eate
with vnwasshen
handes because
they thoght that
the common han-
deling of thinges
sylethied them.

2 And when they sawe certayne of his
disciples eat meat with ^a commen ^a han- *Or, sylthie.*
des (that is to say,) with vnwasshen hādes,
they complained.

3 For the Pharises, and all the Iewes, ex-
cept they washe their handes ^a oft, eat
not: holding harde the traditiō of the El-
ders.

4 And *when they come* from the market,
except they washe, they eat not. And ma-
ny other thynges there be, which they ha-
ue taken vpon them to obserue, as the
wasshyng of cuppes, ^a pottes, of brasen
vessels, and of tables.

5 Then asked hym the Pharises and Scri-
bes, why walke not thy disciples accord-
yng to the tradition of the Elders, but
eat ^a meat with vnwasshen handes?

6 He answered and sayd vnto them, Oh,
*Eesai hath Prophecied well of you hy-
pocrites, as it is written, This people ho-
noureth me with their ^b lippes, but their
hart is farre from me:

7 In vayne they worshyp me, teaching
for doctrines the ^c commādemēts of men.

8 For ye laye the commandement of
God aparte, and obserue the tradition of
men, as the wasshyng of portes and of
cuppes, and many other suche lyke thyn-
ges ye do.

9 And he sayd vnto them, *Verie* wel ye
cast asyde the commandement of God, to
mayntayne your owne tradition.

10 For Moses sayd, * Honour thy father
and

They made
holines to
stand in was-
shing of han-
des.
^a Or, conten-
tiously, stry-
uing to washe
best.
Mans traditi-
ons.

^a Little pottes,
some what
more in qui-
tyle then a-
wyne pynte.

B
^a Or, breade.
Eesai. 29. b.
Matt. 15. b.

b With an out-
warde shew.

c Whofoener te-
acheth any doctri-
ne but Christs, is
a false worshipper.

Exod. 20. b.
deut. 5. b.
e phe. 6. a.

Exod. 21. c.
Leuit. 20. b.
prou. 20. b.

and thy mother: &, * Whosoever shal curse father or mother, let hym^d dye the death.

^d That is without any hope of pardon.

11 * But ye say, If a man say to father or mother, Corban, (that is gyft) that *shall come* from me, thou shalt be holpen *ther by: it is sufficient.*

12 And so ye suffre hym nō more to do ought for his father, or his mother:

13 Makynge the worde of God of none effect, through your owne tradition which ye haue ordeyned. And many suche thynges ye do.

Matt. 15. b.

C 14 * And he called al the people vnto hym and sayd vnto them, Hearken vnto me euerie one of you, and vnderstand.

15 There^e is nothing without a man, that can defyle hym, when it entreth into hym: but those thynges which procede out of him, are those which defyle the man.

^e There is no outwarde or corporall thing which entreth into man that can defyle him: meaning chiefly of meats, which if they be takē exceedingly, it commeth of the inordinate lust of the hart, and so the lust is euell.

16 If any man haue cares to heare, let him heare.

17 And when he came into a house away from the people, his disciples asked him of the similitude.

18 And he sayd vnto them, What, are ye without vnderstandynge also? Doye not knowe, y^e whatsoeuer thing from without entreth into a man, it can not defyle him? 19 Because it entreth not into his hart, but into the belly, and goeth out into the draught, that purgeth out all meates.

20 Then he sayd, That defyleth a man which cometh out of a man.

21* For from within, euen out of the hart *Gen. 6. a. c.*
of men, procede euyl thoghtes, aduoutri- *8. d.*
es, fornication, murther,

22 Thefte, couetousnes, wickednes, *" Or, wanton-
nes.*
desceite, "vncleennes, and a "wicked eye, *' Enuie.*
backbiring, pryde, folishnes.

23 All these euyl thynges come from
within, and desyle a man.

24* And from thence he rose, and went *Math. 13. 4.*
into the borders of Tyre and Sidon: and
entred into an house, and would that no
man should haue knowen: but he could
not be hydd.

25 For a certayne woman whose daugh-
ter had a foule spirit, hearde of him, and
came and fell at his feete.

26 (The woman was a Greeke, our of Syro- *The Canan-
pharissa) and she besoght him that he* *ite.*
would cast out the deuyl out of her daugh-
ter.

f Meaning the
Iewes, to whom the
promesses were
first made.

g The Iewes
toke strangers no
better then the
dogges, and ther-
fore Christ spea-
keth according to
their opinion.

27 And Iesus sayd vnto her, Let the *D*
chyltern fyrst be fed: for it is not mete
to take the chylterns bread, and cast it
ynto *g* whelpes.

28 She answered and sayd vnto him, *She asketh
but the poor
crommes, &
not the chil-
dernes bread.*
Truth it is Maister, for in deed, the whel-
pes eat vnder the table, of the chylterns
crommes.

29 Then he sayd vnto her, For this say-
ing go thy way, the deuyl is gone out of
thy daughter.

30 And when she was come home to her
house, she founde the deuyl departed, and
her daughter lying on the bed.

31 And he turned agayne frō the coastes
of Tyre and Sidon, and came vnto the sea

of Galile,

of Galile, through the myddes of the coastes of Decapolis.

32 And they broght vnto him, one that was deafe, and stambred in his speach, and prayd hym to put his hand vpon him.

33 And he toke him a fyde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tongue:

34 And looked vp to heauen, and syghed, and sayd vnto him, Ephphatha, that is to say, Be opened.

35 And strayght way his eares were opened, and the string of his tongue was loosed, and he spake playne.

36 And he commanded them, that they should tel no man. But howmuch soeuer he forbad them, so muche the more they published it:

37 And were beyonde measure astonied, saying, *He^h hath done all thinges wel, he maketh both that the deafe can heare, and the domme speake.

h As if they wolde saye, besydes all the miracles that he hath done, euen this now declareth that whatsoeuer he doth, is verie wold

Gen. i. d.
eccl. 39.

THE VIII. CHAPTER.

The miracle of the seuē loues, The Pharises aske a signe, The leuē of the Pharises, The blynde receaueth hys syght, He was knowē of his disciples, He reproveth Peter, and sheweth how necessarie persecution is.

A **I**N those dayes, when there was a very great company, and had nothyng to eat, Iesus called his disciples to him, and said vnto them,

Mat. 15. d.
With 7. loues
4000 mē are
satisfied.

2 I haue^a compassion on the people, because they haue now bene with me three dayes, and haue nothyng to eat.

3 And if I should send the away fasting to

i. iiii.

a Christ prouedeth for his when they seme to be destitute & forsaken.

b Yf bread were so harde to come by, it seemed vnpossible to obteyne other meat.

their owne houses, they would saynt by ſ way. For diuers of them came from farre.

4 And his disciples answered hym, Where should a man haue ^b bread here in the wyldernes to satisfie these?

5 And he asked them, How many loues haue ye? They sayd, Seuen.

6 Then he signified to the people to syt downe on the grounde: and he toke the seuen loues, gaue thanks, brake, and gaue to his disciples to set before them: and they dyd set them before the people.

Thanks giuing.

7 And they had a few smal fyses: and when he had geuen thanks he commanded them also to be set before them.

8 And they dyd eat, and were suffised, & they toke vp of ſ broke meat that was left seuen baskettes full.

9 And they ſ had eaten were about foure thousand: and he sent them away.

10 *And anon he entred into a shyp wth his disciples, and came into the parties of Dalmanutha.

B
Mat. 15. d.

11 And the Pharises came forth, and began to dispute with hym, seeking of him a signe from heauen, and tempting hym.

12 Thē he ^dsyghed deeply in his spirite, and sayd, Why doth this generation seke a signe? Verely I say vnto you, ^e if a signe shal be geuen vnto this generation.

Christ goeth about by sharpenes of speache to saue them fro wilful destruction.

13 And he left them, and went into the shyp agayne, & departed ouer the water.

14 And they had forgottē to take bread, nether had they in the shyp with thē more then one lofe.

Mat. 16. d.
luk. 12. d.

15 And he charged thē, saying, Take hede, and

e which was nere to Bethsaida, betwixt the lake of Genesaret and mount Thabor.
d Oh the incomprehensible loue of our Christ: how longe shal we abuse his great mercies?
e As if he wolde say, If I shewe thē any signe, let me be a liar and decriuer.

and beware of the ^fleuen of the Pharises,
and of the leuen of Herode.

16 And they reasoned amōg them selues,
saying, We haue no bread.

17 And when Iesus knewe that, he sayd
vnto them, Why reason you thus because
ye haue no bread? perceauē ye not yet, ne-
ther vnderstand? Haue ye your hartes yet
blynded?

18 Haue ye eyes and see not? and haue ye
eares and heare not? Do ye not remem-
bre?

Iohn 6.a.

19 * When I brake the fyue loues among
fyue thousand, how many baskettes ful
of broken meat toke ye vp? They said vn-
to hym, Twelue.

20 And when I brake seuen among foure
thousand, how many baskettes of the lea-
uinges of broken meat toke ye vp? They
sayd, Seuen.

21 Then he sayd vnto them, & How is it,
that ye vnderstand not?

22 And he came to Bethsaida, and they
brought a blynde man vnto him, and desi-
red hym to touche hym.

23 Then he toke the blynde by the hand,
and led hym out of the towne, and spit in
his eyes, and put his handes vpon hym, &
asked hym whether he sawe oght.

24 And he looked vp and sayd, I see men:
For I see them walke, as they were trees.

25 After that, he put his handes agayne
vpon his eyes, and made hym loke agayne.
And he was restored to his sight, and sawe
euery man a farre of and clearly.

26 And he sent him home to his house,
saying, Nether go into the village, nor tel

^f He willeth this
to beware contagi-
ous doctrine and
suche subtile pra-
ctises as the aduer-
saries vsed to sup-
presse his Gospel.

^g Christ repro-
ueth them because
theyr myndes are
as yet vpon the ma-
terial leuen, nor
withstanding they
had prouen by di-
uers miracles that
he gaue them the-
ir daylie bread.

it to any in the village.

27 *And Iesus wēt out and his disciples *Mat. 16.d.*
into the villages, that belonge to the ci- *luk. 9.c.*
tie called Cæsarea Philippi. And by the *iohn. 6.g.*
way he asked his disciples, saying, Whom
do men say that I am?

28 And they answered, Some say y^e thou
art Iohn Baptist: some say Elias: and some,
one of the Prophetes.

29 And he sayd vnto them, But whom say
ye that I am? Peter answered and sayd vn-
to him, Thou art very^b Christe.

h He that is the
annoyned of God
& fulfilled with all
grace for mans sal
uation.

i Differing it to
a more commodi-
tyme, lest sodeyn
haste should ra-
ther hinder then
forther the myste-
rie of his cōming.

30 And he sharplyⁱ charged them that
they should tel no man of it.

31 Then he began to teache them, how y^e **D**
the Sonne of man must suffre many thyn-
ges, and should be reprovēd of the El-
ders, and hie Priestes, and Scribes, and be
kylled, and with in three dayes ryse a-
gayne.

32 And he spake that thing playnely.
Then Peter toke hym asyde, and began to
chide hym.

k Adversarie or
ennemie, because
he dyd as muche
as in him laye, to
pul him frō obey-
ing God.

33 But he tourned about, & loked on his
disciples, and rebuked Peter, saying, Go
backe from me^k Satan: for thou saue-
rest not the thinges of God, but the thin-
ges of men.

34 And he called the people vnto him,
with his disciples also, & sayd vnto them,
*Whosoever wyl followe me, let him for
sake hym selfe; and take vp his crosse, &
followe me.

Mat. 16.d.
& 10.d.
luk. 9.g.
& 14.f.

l For mortalitie
and corruption, he
shal receyve im-
mortalitie & par-
fection.

35 For whosoever wyl saue him selfe,
shal lose him selfe. But whosoever shal lo-
se him selfe for my sake and the Gospels,
the same shal^l saue him selfe.

36 For what shal it profit a man, if he should wyne all the world, and be condemned to paye his soule?

37 Or els, what shal a man geue to rede-me his soule agayne?

38 Whosoever therfore shal be ashamed of me, and of my wordes, among this aduouterous and synful generation, of him shal the Sonne of man be ashamed also, when he commeth in the glorie of his father with the holy Angels.

THE IX. CHAPTER.

The transfiguration, The lunatique is healed, The force of prayer & fasting, Of the death & resurrection of Christe, The disputation who should be the greatest, Offences are forbidden.

A Nd he sayd vnto thē, Verely I say vnto you, there be some of them y^e stande here, which shal not taste of death, tyl they haue seene the ^a kingdome of God come with power.

2 * Six dayes after, Iesus toke Peter, Iames, and Iohn, & led them vp into an hye mountayne out of the way alone, and he was transfigured before them.

3 And his rayment dyd ^b shyne, and was made very whyte, euen as snowe, so whyte as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses: and they talked with Iesus.

5 And Peter answered, and sayd to Iesus, Master, here is good beyng for vs, let vs make also three tabernacles, one for thee one for Moses, and one for Elias.

6 And ^c yet he wist not what he sayd: for they were afraide.

^a The preaching of the Gospel receyued and increased: he spake this to comfort them, & that they should not thinke they trauelled in vayne.

^b Christ sheweth his maiestie so farre as their infirmities were able to comprehend it.

^c He measured this vision according to his owne capacite, not considering thende thereof.

Mat. 16. a.
luk. 9. c.

- 7 And there was a cloud y^e shadowed the, B
and a voyce came out of the cloud, saying,
*Thys is my deare Sonne, heare him. *Matth. 3. d.*
- 8 And sodenly they looked round about, *Ex. 17. b.*
& sawe no man more then Iesus only with *luk. 3. e.*
them. *chap. 1. b.*
- 9 *And as they came downe from the hyl,
he charged them, y^e they shuld tel no man *Mat. 17. b.*
what they had seene tyl the Sonne of man
were risen from death agayne.
- 10 And they kept that to them selues, &
demanded one of another, what the rising
from death agayne should meane?
- 11 Also they asked hym saying, Why the
say the Scribes, that *Elias must fyrst co- *Mala. 4. b.*
me?
- 12 He answered, and sayd vnto them, Eli-
as verely shal fyrst come and restore all
thinges. and * as it is wrytten of the Son- *Esa. 53. a.*
ne of man, he must suffre many thinges & C
- 13 But I say vnto you, that *Elias is come: *John Bapti.*
and they haue done vnto him whatsoeuer *he.*
pleased them, as it is * wrytten of hym. *Mat. 4. b.*
- 14 * And when he came to his^e disciples,
he sawe muche people about them, and y^e *Mat. 17. c.*
Scribes disputing with them. *luk. 9. e.*
- 15 And strayghtway all the people, when
they behelde hym, were amased, and ran-
ne to hym, and saluted hym. ** The nyne which he left the day before.*
- 16 Then he asked the Scribes, Wherof di-
spute you^r among your selues?
- 17 And one of the companie answered ** Or against them.*
and sayd, Master, I haue broght my son-
ne vnto thee, which hath a domme spi-
rite.
- 18 And wherfoeuer he taketh hym, he
teareth

teareth hym, and he someth, and gnasheth with his teeth, and pyneth away. And I spake to thy disciples y they should cast him out, and they could not.

19 He answered hym and sayd, O generation without fayth, how long shal I be w you? how long shal I suffre you? Bryng him vnto me.

20 And they broght hym vnto him, and assone as y sprite sawe him, he tare him. and he fel downe on the ground, wallowing and fomyng.

21 Then he asked his father, How long is it ago, since this hath happened hym? And he sayd, Of a chylde:

D 22 And oft times casteth him into the fyre, and also into the water, to destroy him. But if thou canst do any thyng, help vs, and haue compassion vpon vs.

Christ wylde
all thynges
for him that
belieueth his
words.

23 And Iesus sayd vnto him, If thou cast beleue it, all thynges are possible to him that beleueth.

24 And straight way the father of the boye cryed with teares, saying, Lord, I beleue, help my vnbelief.

25 When Iesus sawe that the people came runnyng together, he rebuked y foule sprite, saying vnto him, Thou domme & deafe spirite, I charge thee come out of hym, and entre no more into him.

26 And the sprite cried, and rent him sore, and came out: and he was as one that had bene dead, *inasmuche* that many sayd, He is dead.

27 But Iesus tooke his hand and lyft him vp, and he rose.

28 And whē he was come into the house,

d When the spl-rite cometh vpon him, he teareth hi with inwarde sorow as in a colike, a mā feleth like grief as if his bowels were rent a sunder.

e It semeth that this man deserved not so sharpe an answer: but Christ speakeeth in his persone to the Pharises which were stobburn & desperate.

f The Lorde is euer ready to help vs, so that we put him not backe through our incredulitie.

his disciples asked him secretly, Why could not we cast him out?

29 And he sayd vnto them, This kynd cā by no nother meanes come forth, but by prayer, and fasting.

30 *And they departed thence, and too- E ke theyr iorney through Galile, and he *Mat. 17. d.* would not that any man should haue kno- *luk. 9. c.* wen it.

31 For he taught his disciples, and sayd vnto them, The Sonne of man shalbe deli- uered into the handes of men, & they shal kyl hym, & after that he is kylled, he shal ryse agayne the thyrd day.

32 But they wist not what y saying ment, and were afrayd to aske him.

33 *After he came to Capernaum: and whē *Mat. 18. a.* he was come to the house, he asked them, *luk. 9. f.* Wat was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among them selues, who *should be* the chiefest.

35 And he sat doune and called the twel- ue vnto him, and said to them, If any man desire to be fyrst, the same shalbe last of all, and seruant vnto all.

36 And he tooke a litle childe & set hym in the myddes of them, and tooke him in his armes, and sayd vnto them,

37 Whosoever shal receaue suche a litle chylde in my name, receaueth me: and whosoever receaueth me, receaueth not *me, but him that sente me.

38 *Iohn answered him saying, Master, we *Only,* sawe one casting out deuils by thy name, *F* which foloweth not vs, & we forbad him, *Luk. 6. f.* because

because he foloweth vs not.

39 * But Iesus sayd, Hynder him not: for
1. Cor. 12. a. there is no man that can do a miracle by
my name, that can lyghtly speake euil of
me.

40 For whosoever is not^s against vs, is on
our parte.

Mat. 10. d. 41 * And whosoever shal geue you a cup
of water to drinke for my names sake, be-
cause ye belonge to Christe, verely I say
vnto you, he shal not lose hys reward.

Mat. 18. a. 42 * And whosoever shal offend one of
luk. 17. a. these lytle ones, that beleue in me, it were
good for him, that a myllstone were han-
ged about hys necke, and that he were cast
into the sea.

Mat. 5. c. 43 * Wherefore if thy^b hand cause thee to
C. 18. a. offende, cut it of: It is good for thee, to en-
tre into lyfe, maymed, rather then hauyng
two handes, go into hel, into fyre that ne-
uer shalbe quenched:

G 44 * Where their worme dieth not, and y^e
Esa. 66. g. fyre neuer goeth out.

Offense. 45 Lykewise, if thy foote cause thee to of-
fende, cut it of. For it is good for thee to
go halt into lyfe, rather then hauyng two
feete to be cast into hel, into fyre that ne-
uer shalbe quenched:

46 Where their worme dieth not, and y^e
fyre neuer goeth out. Euen so, if thyne eye
cause thee to offende, plucke it out.

47 It is good for thee to go into the kyng-
dome of God, with one eye, rather then
hauyng two eyes, to be cast into hel fy-
re.

48 Where their worme dyeth not, & the
fyre neuer goeth out.

g Although he shew
we not him selfe to
be myne: yet in
that he beareth re-
uerence to my na-
me, it is ynough
for vs.

h It is a manner
of speeche which
signifieth that we
shulde cut of all
things which hin-
der vs to serue
Christ.

1 He teacheth that it is better to be sacrificed to God by salte and fyre, that is, to be purged and sanctified, then to be sent into hel fyre.

2 They which destroy the grace that they haue receyued of God, are as salte which hath lost its sauer, and are worse than infidels

49 Euery man therfore shalbe ¹ salted wth fyre. And ^{*}euery sacrifice shalbe seasoned *Leuit. 2. d.* with salte.

50 ^{*}Salte is good: but if the ^k salte be vn- *Mat. 5. b.* sauerie, wherwith shal ye season it? See ^y *luk. 14. g.* ye haue salte in your selues: and haue peace among your selues, one with another.

THE X. CHAPTER.

Of diuorcement, The riche man questioneth with Christe, Of the sonnes of Zebede, Bartimeus hath his eyes opened.

ANd he arose from thence & went into ^A the coastes of Iurie through *the region* *Mat. 19. a.* that is beyonde Iordan: and the people resorted vnto hym a freshe: and as he was wont, he taught them agayne.

2 The ^y Pharises came & asked him a question, Whether it were lawful for a man to put away his wyfe: to tempt him.

3 And he answered, and sayd vnto them, What dyd ^{*}Moses byd you do?

4 And they sayd, Moses suffred to wryte a testimonial of diuorcement, and to put her away. *Deut. 24. a.*

5 Then Iesus answered, and sayd vnto them, For the hardnes of your hart, he wrote this precept vnto you:

6 But at the ^a begynnyng of the creation, ^{*}God made them man and woman. *Gen. 2. d.*

7 For this cause, shal man leaue his father and mother, and cleaue to his wyfe. *1. cor. 6. d.*

8 And they twayne shalbe one ^m fleshe: *ephe. 5. g.* So then are they now not twayne, but one fleshe. *Or perion. ne.*

9 ^{*}Therefore what God hath coupled, let *1. Cor. 7. b.* not man separate.

10 And

The true way to amende abuses is to returne to the Institution of thinges, and to trie the by Gods worde.

10 And in the house his disciples asked
agayne of that matter.

B 110 And he sayd vnto them, *Whosoener

Matth. 5. a. shal put away his wyfe and mary, another

12 committeth aduoutrye to herwarde.

13 And if a woman shal forsake her hous-

band, and be maried to another, she com-

mitteth aduoutrye.

14 Then they broght like chyldren to

hym that he should touche them: and his

disciples rebuked those that broght the.

15 But when Iesus sawe that, he was di-

spleased and sayd to them, Suffre yonge

chyldren to come vnto me, and forbyd

them not: For of suche is the kyngdome

of God.

16 Verely I say vnto you, Whosoener

shal not receaue the kyngdome of God as

17 a lytle chyld, he shal not entre therein.

18 And he toke them vp in his armes,

and put his handes vpon them, and bles-

sed them.

19 And when he was gone out towarde

his iorney, ther came one * runnyng and

kneled to him, and asked hym, Good Ma-

ster, what shal I do, that I may possesse e-

ternal lyfe?

20 Iesus sayd to him, Why callest thou

me good? There is no man good but one,

which is God.

21 Thou knowest the commandementes,

*Breake not matrimonie, Kyl not, Steale

not, Beare no false witness, Hurt no man,

Honour thy father and mother.

22 He answered, and sayd to him, Ma-

ster, all these things I haue obserued from

my youth.

For the secos,
de is not his wyfe,
but his harlot.

c We must bera-
generat and voyde
of all pryde & co-
cupiscence.

d It was vsual
with the Iewes that
the greater should
blesse the inferi-
or, Heb. 6. b. ther-
fore Christ beyng
head of his Chur-
che dyd by a sole-
mne kynde of
prayer offer vp &
consecrat the ba-
bes to God.

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e That is, he ap-
proued certeyne
goud seed in him,
which gaue him a
litle motion.

f He toucheth
his maladie & to-
re, which before
he felt not.

21 Iesus beheld hym, and e had a fauour
to hym, and sayd vnto him, One thing is
lacking vnto thee. Go, & f sel all that thou
hast, and geue to the poore, & thou shalt
haue treasure in heaue, and come, folowe
me; and take vp thy crosse.

22 But he was discōforted with that say-
ing, and went away morning, for he had
great possessions.

23 And Iesus looked round about, and sa-
yd vnto his disciples, What an harde thing
is it for them that haue riches to entre in-
to the kyngdome of God?

24 And his disciples were astonied at the-
se wordes. But Iesus answered agayne, and
sayd vnto them, Children how harde is it
for them that trust in riches, to entre into
the kyngdome of God.

25 It is eaiser for a camel to go through
y eye of a needle, then for a riche man to
entre into the kyngdome of God.

D
which po-
teth his trol
in riches.

26 And they were muche more astonied,
saying with them selues, Who then can be
saued?

27 Iesus looked vpon them, & sayd, Wyth
men it is impossible, but not with God:
for with God al thinges are possible.

28 Then Peter began to say vnto him, Lo,
we haue forsaken all, and haue folowed
thee.

29 Iesus answered, & sayd, Verely I say
vnto you, there is no man that forsaketh
house or brethern, or systers, or father, or
mother, or wyfe, other childre, or landes
for my sake, and the Gospels,

30 But he shal receaue an hundred fol-
de, now at this present, houses & brethern
and

Mat. 19. l.
luk. 18. f.

g For he cā gy-
ue grace to the ri-
che to cause him
to enioye his ri-
ches, as if he had
them not.

and sisters, and mothers, and children, & landes with^h persecutions, & in the worlde to come, eternal lyfe.

E 31 Many that are fyrst, shalbe last: & the last, fyrst.

32 And they were in the way goyng vp to Ierusalem. and Iesus went before them: and they were amased, & as they folowed, were afrayde. *and Iesus toke the twelue agayne, and began to tel them what thinges should happen vnto him.

Mat. 16. c.

17. c.

26. c.

Luk. 18. f.

33 Saying, Beholde we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the hye Priestes, and Scribes, & they shal condemne him to death, and shal deliuer hym to the Gentils.

34 And they shal mocke hym, and scourge him, and spyt vpon hym, and kyl hym: but the thyrday he shal ryse agayne.

Mat. 20. c.

35 *Then Iames and Iohn the sonnes of Zebede came vnto him, saying, Master, we would that thou shouldest do for vs whatsoeuer we desire.

36 And he sayd vnto them, What would ye I should do vnto you?

37 And they sayd to him, Graunt vnto vs, that we may sit one at thy ryght hand, an the other at thy lyft hand, in thy glorie.

38 But Iesus sayd vnto them, Ye wot not what ye aske: Can yeⁱ drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?

F 39 And they sayd vnto him, That we can, But Iesus sayd vnto them, Ye shal drinke of the cup that I shal drinke of, and be

k. ii.

^h We must not measure these promises by our own couetous desires, but referre thaccōplishemēt to Gods wil, who euē in our persecutions & afflictions persourmeth the same to us as they be expedient. Let vs therefore learne to haue ynough and to want, that being tryed, we may enioye our treasures in heauen.

i Can you be partakers of my crosse and afflictions?

baptized with the Baptisme wher with I
shal be baptized.

I have not this
cémiffion for this
ryne.

40 But to fyt at my ryght hand, and at my
lyft, is not myne to geue, but it shal be geue
to them, for whome it is prepared.

41 And when the ten heard that, they be-
gan to dūdayne at James and Iohn.

42 But Iesus called them vnto him, and
fayd to them, *Ye knowe that they which
are appointed to beare rule among the
Gentiles, raigne as lordes ouer them. And
they that be great among them, exercise
autoritie ouer them.

Mat. 20. 21

Luk. 22. 26

I Chrifte would
not that his disci-
ples and ministers
should beare rule,
as wordely gouer-
nours do.

43 So shal it not be among you, but who
foeuer of you wil be great amōg you, shal
be your seruant:

44 And whosoener wil be chiefe, shal be
seruant vnto all.

45 For euen the Sonne of man came not
to haue seruice done vnto him, but to ser-
ue, and to geue his lyfe for the redemptiō
of many.

m The other E-
uangelistes men-
cion two, but Mar-
ke nameth him
that was moſte
knowne.

46 Then they came to Iericho: and as he
went out of Iericho with his disciples,
and a great nombre of people, m Barti-
maeus the sonne of Timaeus which was
blynde, ſate by the hye wayes ſyde beg-
ging.

G

47 And when he heard that it was Ieſ^s of
Nazaret, he began to cry and to ſay, Ie-
ſus the Sonne of Dauid, haue mercie on
me.

n The more that
Satan reſiſteth vs,
the more our faith
ought to increaſe.

48 And many rebuked hym, to the ende
y he ſhould holde hys peace: but he cry-
ed the more a great deale, Thou Sonne of
Dauid, haue mercie on me.

49 Then

49 Then Iesus stode styl, and commanded hym to be called: & they called the blynde, saying vnto him, Be of good confort: ryse, he calleth thee.

50 And he threwe away his cloke, & rose and came to Iesus.

51 And Iesus answered, and sayd vnto hym, What wilt thou that I do vnto thee? The blinde said vnto him, Master, that I might see.

52 And Iesus sayd vnto him, Go thy way, thy faith hath saued thee: and by and by, he receaued his sight, and folowed Iesus in the way.

THE XI. CHAPTER.

Christe cometh to Ierusalem. The figge tree drieth vp. The byers and sellers are cast out of the temple. The Pharises question with Christe.

Mat. 21. a
luk. 19. d. **A**ND whē they came nye to Ierusalem, to Bethphage and Bethanie, besydes the hil of Oliues, he sent forth two of his disciples,

2 And sayd vnto them, Go your wayes into that village that is oner agaynst you: and as sone as ye shal entre into it, ye shal fynde a colte bounde, wheron neuer man sate: lose him and bring him.

3 And if any man say vnto you, Why do ye so? Say that the Lord hath nede of hym: and strayght way he wil send hym hyther.

4 And they went their way and found a colte tyed by the dore without, in a place wher two wayes met, and they losed him.

a Christe sheweth by this poore entrie, the state of his kyngdome, and that it is not like to the great magnificence of this world.

5 Then certaine of them that stode there, sayd vnto them, What do ye loosing y^e coltes?

6 And they sayd vnto the euen as Ies^{us} had commanded them. And they let them go.

7 *They broght therfore the colte to Ies^{us}, and cast their garmentes on him: and he sate vpon him.

Iohn 12. b.

^b Every one the we^d some signe of honour and reuerence.

8 And ^bmany spred their garmentes in the way: other cut doune branches of the trees, and strawed them in the way.

B

9 And they that went before, and they y^e folowed, cried, saying, *Hosanna, blessed be he that commeth in the name of y^e Lord.

**Or, sane I pray thee.*

^e Many came in their owne name, but Christe came in the name of the Lord.

10 Blessed be the kingdome that cometh in the name of him that is Lord of our father Dauid: Hosanna O thou which art in y^e hyest heauens.

** Because the promise was made to him.*

11 And the Lord entred into Ierusalem, and into the temple. And when he had looked rounde about vpon all thinges, and now it was euening, he came vnto Bethanie, with the twelue.

12 *And on the morow when they were to me out from Bethanie, he hungred.

Mat. 21. b.

13 And spied a fygge tree a farre of, hauing leaues, and went to see whether he myght fynde any thing thereon. But when he came therto, he found nothing but leaues: for the time of fygges was not yet.

**Christe was subiect to our affection.*

^d This was to declare how muche they displease God which haue but an outward shewe & appeare with out fruite.

14 Then Iesus answered, and sayd to it, Neuer man eat frute of thee here after whyle the world standeth. And his disciples heard it.

C

15 And they came to Ierusalem. *And Iesus went into the temple, and begā to cast out

Luk. 19. g. Iohn 2. a.

out

out the sellers and byers, in the temple & ouer threw the tables of the money changers, & the stooles of them y fould dones.

16 Nether would he suffire that any man should cary a vessel through the temple.

Esa. 56.c.

1.kyn.8.c.

Ierem.7.c.

17 And he taught, saying vnto them, Is it not wrytten, * My house shalbe called the house of prayer, vnto all nations? * But ye haue made it a denne of theues.

18 And the Scribes and hie Priestes heard it, ad sought how to destroy hym. For they feared hym, because all the people merueyled at his doctrine.

19 But when euen was come, Iesus went out of the citie.

Mat. 21.b.

20 * And in the mornyng as they passed by, they sawe the fygge tree dried vp by the rootes.

21 Then Peter remembred, & sayd vnto him, Master, beholde y fygge tree whych thou cursedest, is wythered away.

22 And Iesus answered, ad sayd vnto the, Haue confidence in God.

23 For verely I say vnto you, that who so euer shal say vnto this mountayne, Take away thy selfe, and cast thy selfe into the sea, and shal not wauer in his heart, but shal beleue that those thynges which he sayith shal come to passe, what soeuer he sayth, shalbe done to him.

Mat. 7.a.

luk. 11.b.

24 * Therefore I say vnto you, * Whatsoeuer ye desire when ye pray, beleue that ye shal haue it, and it shalbe done vnto you.

Mai. 6.b.

25 * And when ye shal stand, and pray, for geue, yf ye haue any thing agaynst any mā, that your father also which is in hea-

k.iiii.

e He teacheth vs not hereby to aske what soeuer seemeth good in our fantasies: for our prayer must be grounded on faith, & our faith vpon the worde of God.

men may forgive you your trespasses.

16 For if you will not forgive your father which is in heave will not pardon you your synnes.

17 * The they come agayne to Ierusalem: and as he walked in the temple, there came to hym the hie Prielles, Scribes, and Elders,

Luk. 20. 4.
Mat. 21. 6.

28 And sayd vnto hym, By what autoritie doest thou these thynges? and who gaue thee this autoritie, to do these thynges?
29 Iesus answered and sayd vnto them, I wil also aske of you a certayne thyng, and answer ye me, and I wil tel you by what autoritie I do these thynges.

30 The baptisme of Iohn, was it from heauen, or of men? Answer me:

*He comprehendeth his whole office and ministrie.

31 And they thoght with them selues, saying, If we shal saye from heave: he wil say, Why then did ye not beleue him?

32 But if we say of men: then feare we the people. For all men iudged of Iohn, that he had bene a very Prophet.

33 Then they answered, and sayd vnto Iesus, We can not tel. And Iesus answered, & sayd vnto them, Neither wil I tel you by what autoritie I do these thynges.

f They came of malice and not to learne, and therefore Christe thoght them unworthie to be taught.

THE XII. CHAPTER.

The vineyard is let out, Obedience to Princes, The resurrection of the dead, The somme of the law, Hypocrites must be eschewed, The offering of the poore wydo we.

And he begā to speake vnto them in similitudes. * A certayne man planted a vineyard, and compassed it with an hedge, and digged a pit to receaue the ly-

Mat. 21. d.
Luk. 20. b.
Esa. 5. a.

cour

Luc. 19. 11.
Mat. 21. 33.

cour of the ^awynepresse, and buylt a tow-
re in it: and let it out to hyre vnto hous-
bandmen, and went into a straunge coun-
trei.

2 And when the tyme was come, he sent
to the tenantes a seruant, that he might
receaue of the tenantes, of the frute of the
vineyard.

3 But they caught him, and bet him, &
sent him away empty.

4 And agayne, he sent vnto them another
seruant, & at him they cast stones, & brake
his head, & sent him away all to reuiled.

5 And agayne he sent another, and him
they killed: & many other, beating some,
and kyling some.

6 Yet had he one sonne whom he loued
tenderly: him also he sent at the last vn-
to them, saying, They wyl reuerence my
sonne.

7 But the tenantes sayd amongest them
selues, this is the heyre: come let vs kyl
hym, and the inheritance shalbe oures.

8 And they toke him, & kylled hym and
cast him out of the vineyard.

9 What shal then the Lord of the viney-
ard do? He ^bwil come and destroy the te-
nantes, and let out the vineyard to other.

10 Haue ye not read so muche as this scri-
pture? ^aThe stone which the buylders did
refuse, is made y^e chiefe stone in y^e corner.

11 This ^cwas done of the Lord, & is mar-
ueilous in our eyes.

12 Then they went about to take hym, but
they feared the people, For they percea-
ued that he spake that similitude against
the, and they left him, & went their way.

anThe Greeke
word signifieth the
vessel or fatt,
which standeth vn-
der the wynepresse
to receaue the iuy-
ce or lycour.

^b He sheweth the
plague that shal
befalle these am-
bitious & coneto^r
rulers, whose har-
tes are hardened
against Christe.

^c It is the ordi-
nance of God, that
it shulde be so,
which most comō-
ly is contrarie to
mans reason.

Psal. 117. e.
esa. 28. d.
mat. 21. d.
act. 4. b.
rom. 9. g.
1. pet. 2. a.

13 *And they sent vnto hym certaine of y Pharises, and of Herodes seruantes, to take him in his wordes. *Mat. 22. b. Luk. 20. d. B*

14 And as sone as they were come, they sayd vnto him, Master, we knowe y thou art true, and carest for no man: for thou considerest not the personne of men, but teachest the way of God truely: Is it lawfull to pay tribute to Caesar, or not? *As, the qualities of the mynde or body, or of outward thinges*

d As godely maners, agreeable to Gods law.

15 Oght we to geue, or oght we not to geue? And he vnderstode their simulatioⁿ, & sayd vnto them, e Why tempt ye me? Bring me a penny, that I may see it.

e He gaue them tunderstand that he knewe their malicious intent.

16 And they brought it, and he sayd vnto them, Whose is this image and superscription? And they sayd vnto him, Caesars.

17 Then Iesus answered, and sayd vnto them, *Then geue to Caesar that which belongeth to Caesar, and to God, that which perteyneth to God. And they merueyled at hym. *Rom. 13. b. Mat. 22. c.*

18 Then come the Sadduces vnto him, (which say there is no resurrection) And they asked hym, saying,

19 Master, * Moses wrote vnto vs, yf any mans brother dye, and leaue his wyfe behynd him, and leaue no chyl dren: that then his brother should take his wyfe, & rayse vp seed vnto his brother. *Mat. 22. a. Luk. 20. d. dent. 25. d.*

f This was a politike law geuen for a tyme for the preservation of families.

20 There f were therfore seuen brethren, and the fyrst toke a wife, and when he dyed, left no seed behynd hym.

21 And the seconde toke her, and dyed, nether left any seed: and the thyrd lyke wyse.

22 And seuen had her, and left no seed behynd

behynd them. Last of al, *ſ*y wyfe dyed alſo.

23 In the reſurrection then, when they ſhal ryſe agayne, Whoſe wyfe ſhall ſhe be of them? For ſeuē had her to wyfe.

24 Ieſus answered, and ſayd vnto them,
C Are ye not therfore deceaued, becauſe ye vnderſtand not the Scriptures, nether the power of God?

25 For when they ſhal ryſe agayne from death, nether men mary, nor wiues are married: but are *ſ* as the Angels which are in heauen.

26 As touchyng the dead, that they ſhal ryſe agayne: haue ye not read in the booke of Moſes, how in the buſſhe God ſpake vnto hym, ſaying, I *am* the God of Abraham, and God of Iſaac, and the God of Iacob?

27 He is not the God of the dead, but the God of the *li*uyng. Ye are therefore greatly deceaued.

28 *And* there came one of the Scribes *ſ*y had heard them diſputing together, and perceaued *ſ*y he had answered them wel, & aſked hym, Which is the fyrſt of all the commandementes?

29 Ieſus answered hym, The fyrſt of all the commandementes, is. *Heare* Iſrael, The Lord our God, is the onely Lord.

30 Thou ſhalt therfore loue the Lord thy God with all thy hart, and with all thy ſoule, and with all thy *mynde*, and with al thy ſtrength, This is the fyrſt commandement.

31 And *ſ*y ſecond is like vnto this, *Thou* ſhalt loue thy neighbour as thy ſelfe. There is none other commandement

g Not as touching the ſpirituall nature, but concerning the ſtate of incorruption, and immortalitie, ſo that then there ſhall nedē no more marriage.

h Then it followeth that they liue althogh they be deceaued out of this liſe.

Exod. 3. b.

Mat. 22. d.

Mat. 22. d.

exod. 20. a.

deut. 6. a.

Or, thogh.

Leuit. 19. d.

mat. 22. d.

roma. 13. c.

galat. 5. b.

iam. 2. b.

greater then these.

32 And the Scribe sayd vnto him, Wel Maister, thou hast sayd the traueth, that there is one God, and that there is none but he.

33 And to loue him with all the hart, and with all the mynde, and with all the soule, and with all the strength: and to loue his neyghbour as hym selfe, is more then all burnt offerynges and sacrifices.

34 Then, when Iesus saw that he answered discretely, he sayd vnto him, Thou art not far from he kyngdome of God. And no man after that durst aske hym any question.

35 And Iesus answered & sayd teachyng in the temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid hym selfe inspired with y^e holy Gost, sayd, * The Lord sayd to my Lord, syt on my ryght hand, tyl I make thyne enemies thy fote stole.

37 Then Dauid hym selfe calleth him Lord, and by what meanes is he then his sonne? And much people heard him gladly.

38 And he sayd vnto them in his doctrine, Beware of the Scribes which loue to go in long^k clothing, and loue salutations in the market places.

39 And the chiefe seates in the Synagoges, and the fyrst rowmes at feastes.

40 Which deuour wydowes houses, and that vnder a coulour of long praying. These shal receaue greater damnation.

41 And Iesus sat ouer agaynst the treasure, & beheld how the people put mony into

i Because he shewed him selfe willing to be taught and well perceaued the difference betwixt our outward profession, and that which God doth principally require of vs,

k He condemneth not their apparel, but their vaine ostentation and outward shewe of holines whereby they deceaued the simple people.

He meaneth all the ceremonies of the law, wherein the hypocrites put great holynes.

D
Mat. 22. d.

Psal. 110. 4.

Mat. 22. d.
luk. 11. f.

Or. 20. g.
Or, as he taught.
To beware of the Pharises.

Mat. 23. b.
luk. 21. a
into

into the tresurie, and many that were ryche, cast in muche.

**which is about half a farthing.*

42 And there came a certayne poore wydow, and she throw in two mytes, which make a quadrin.

43 And he called vnto hym his disciples, & sayd vnto them, Verely I say vnto you, that this poore wydow hath cast more in then all they which haue cast into the tresurie.

44 For they all dyd cast in of their superfluitie: but she of her pouertie, dyd cast in all that she had, euen all her lyuing.

1 Our Saniour esteemeth our gyftes by our affections and ready willes.

THE XIII. CHAPTER.

The destruction of Ierusalem, the persecutions and false Prophets which shall be before the coming of Christ, whose house is vncertayne, and therefore he exhorteth every one to watche.

AND as he went out of the temple, one of bys disciples sayd vnto hym, Master, see what stones, and what buyldynges are here.

Mat. 24. 4.

Luk. 21. 6.

Luk. 19. 8.

2 *Then Iesus answered & sayd vnto hym, Seyst thou these great buyldynges? There shal not be left one stone vpon another, that shal not be throwen downe.

3 And as he sate on y hil of Oliues, ouer against the temple, Peter, and Iames, and Iohn, and Andrew asked him secretly,

4 Tel vs, when shal these thynges be? and what shal be the signe when all these thynges shal be fulfilled?

Eph. 5. 6.

1. thess. 5. 2.

mat. 24. 4.

Luk. 21. 6.

5 And Iesus answered them, and began to say, *Take hede lest any man deceaue

a Vsurping the
authoritie of Chri-
ste.

you. 6 For many shal come in my name, say-
ing: I am *Christe*, and shal deceaue many.

7 Forthermore when ye shal heare of war-
res and rumores of warres, be ye not trou-
bled: For *such things* must nedes be, but
the end shal not be yet.

Warres.

8 For there shal nation arise against na-
tion, and kingdome against kingdome: &
there shalbe earthquakes in al quarters,
and famishements and troubles, these are
the begynaynges of sorowes.

9 But take ye hede to your selues: For
they shal deliuer you vp to the Councils,
and into the Synagoges, ye shalbe beaten, B
and broght before rulers and kynges for
my sake for a testimonial vnto them.

10 And the Gospel must fyrst be publi-
shed among all narions.

That they
may be in-
cusable.

11 But when they lead you, and present
you, take ye no ^b thought, nether prepare
afore hand what ye shal say: but whatso-
uer is geuen you at the same time, that
speake: for it is not ye that speake, but
the holy Gost.

Mat. 10. c.

Luk. 21. c.

He onely
forbiddeth
that care,
which cometh
of distrust.

b This is not to
make them negli-
gent, but to assure
them that he will
assist them and in-
struct them suffi-
ciently with answers,
so that they may
herby perceaue
that their defence
standeth not in the-
ir owne wisdom,
or eloquence.

12 Yea and the brother shal deliuer the
brother to death, and the father the son-
ne, and the chyl dren shal rise against the-
ir fathers and mothers, & shal cause them
to dye.

13 And ye shalbe hated of all men for my
names sake: but whosoever shal endure
vnto the end, the same shalbe safe.

14 Moreouer, when ye shal see the abhomi-
nable destruction (where of is spoken by
Daniel the Prophet) to be where it
ought not, (let hym that readeth vnder-
stand,)

Mat. 24. b.

Luk. 21. d.

Dani. 9. g.

c This is me-
ant of that tyme
that the Romans
should profane the
temple.

stand,) then let them *that be* in Iurie, fle to the ^d mountaynes.

15 And let hym *that is* on the house top, not descēd downe into the house, nether, entre therein, to fetch any thing out of his house.

16 And let him that is in the felde, not turne backe again vnto the thinges which he left behynd him, for to take his clothes with him.

17 But wo shalbe then to them that are with chylde, and to them that geue sucke in those dayes.

18 *Pray therfore that your flyght be not in the wynter.

19 For there shalbe in those dayes *such* tribulation, as was not from the begynnyng of creatures which God created vnto his time, nether shalbe.

20 And except that the Lord had shortened those dayes, noⁿ man should be sauēd. But for the electes sake, which he hath chosen, he hath shortened those dayes.

21 And then, if any man say to you, Lo, here is Christe: lo, he is there: beleue it not.

22 For false Christes shal ryse, and false Prophetes, and shal shewe signes and miracles, to deceaue, if it were ^f possible, euē the electe.

23 But rake ye hede: behold, I haue shewed you all thinges^s before.

24 *Moreouer in those dayes, after that tribulation, the sunne shal waxe darke, & the moone shal not geue her lyght.

25. And the ^b starres of heaurn shal fall: and the powers which are in heauen shal

^d Because the destruction shall be moſte extreme and cruell.

^e That you haue no let to hynder you, when you should escape.

^f The elect may waue and be troubled, but they can not vterly be deceaued.

^g wherfore he that suffreth him selfe now to be seduced, hath no excuse.

^h This teacheth that there shalbe a change of the whole ordre of nature.

*Or, Reshe.

C

Exch. 32. b.

psal. 13. b.

mat. 24. e.

ieel. 2. b. c.

3. c.

more.

26 *And then shal they see the Sonne of mā *Dani. 7. c.*
comynge in the clondes, with great power
and glorie.

27 And then shal he sende his Angels,
and shal gather together his electe from
the foure wyndes, and from the one ende
of the world to the other.

28 Learne a similitude of the fygge tree *Mar. 24. d.*
When her bough is now tender, and brin- *Luk. 21. f.*
geth forth leaues, ye knowe that sommer
is neare. *D*

29 So in lyke maner, when ye see these
thynges come to passe, vnderstand, that
the kyngdome of God is nye, euen at the do-
res.

I The word si-
gnifieth the space
of a 100. yeres, al-
beit this happened
before 30.

30 Verely I say vnto you, that this age
shal not passe; yf all these thynges be
done.

31 Heauen and earth shal passe, but my
wordes shal not passe.

k When the de-
struction of Ieru-
salem, the persecu-
tions, and illusions
shal come: but chie-
fly these are vnder-
stand of the se-
cond coming of
Christ.

32 But of that day and houre knoweth
no man; no, not the Angels which are in
heauen, neither the Sonne hym selfe, saue
the father onely.

33 Take hede, watch, & pray, for ye know
not when the tyme is.

34 *For the Sonne of man is as one who is gone
into a strange countrey, and hath left his
house, & geuen autoritie to his seruantes,
and to euery man his worke, & comman-
ded the porter to watch.

35 Watch therefore, (for ye know not
when the Master of the house wyl come,
whether at euen, or at mydnyght, whe-
ther at the cocke crowing, or in the daw-
nyng.)

*In that he
is man and
mediatour.*

Mat. 25. b.

*Of the com-
ming we are
moit assured.
but of the tyme,
the yere,
the day, or
houre, we are
ignorant, and
therefore must
watch continually.*

36 Left

36. Lest yf he come suddenly, he should fynde you slepyng.

37. And that I say vnto you, I say it vnto all men, Watch.

THE XIIII. CHAPTER

Marie Magdalene anoynteth Christe. The Easter lambe is eaten. Christe is taken. Peter denyeth hym: with many other thinges that were demanded of Christe.

Mat. 26. a.

luk. 22. a.

ANd after two dayes folowed the feast of Easter, and of vnleuened bread, and the hie Priestes, & Scribes soghe how they myght take hym by craft, and put him to death.

Mat. 26. a.

iohn. 12. a.

2 And they sayd, Not in the feast day, lest any busynes aryse among the people.

3 And when he was in Bethanie, in the house of Simon the leper, euen as he sat at meat, there came a woman hauing an alabaster boxe of oyntment called spikes narde, that was verie costly, & she brake the boxe and powred it on his head.

Tudas.

4 And there were some that were not content in them selues, and sayd, What neded this waste of oyntment?

5 For it might haue bene solde for more then^a three hundred pence, & bene geuen vnto the poore, & they grudged against her.

^a Which are in value about six pound sterlin-ge.

6 And Iesus sayd, Let her be in rest, why trouble ye her? She hath done a good worke on me.

^b To wit, Iudas: who was offended therewith, and therefore made a busines.

7 For ye haue the poore with you alwayes: & whensoever ye wil, ye may do them good; but me ye haue not alwayes.

8 She hath done that she could: she came

aforehande to anoynt my body to the burying.

9 Verely I say vnto you, Wherefoeuer this Gospel shalbe preached throughout the whole world, this also that she hath done shalbe rehearsed in remembrance of her.

e He took occasion by this oymment as of a thing euill done.

10 Then Iudas Iscariot, one of the twelue went away vnto the hie Priestes, to betray him vnto them.

B

Mat. 26. b.

luk. 22. a

11 And when they hard *this*, they were glad, and promised that they would geue him money: and he sought how he myght comeniently betray him.

12 And y fyrst day of vneleuened bread, whē they sacrificed the Paschal lambe, his disciples sayd vnto him, Where wilt thou that we go and prepare, that thou mayst eat the Easter lambe?

13 Thē he sent forth two of his disciples, and sayd vnto them, Go ye into the citie, and there shal a man mete you bearyng a pitcher of water, folow him.

14 And whitherfoeuer he goeth in, say ye to the good man of the house, The Master sayth, Where is y lodging where I shal eat the Easter lambe with my disciples?

15 And he wyl shewe you an vpper chamber which is large, trimmed, & prepared, there make ready for vs.

16 So his disciples went forth, & came to y citie, & found as he had sayd vnto them & made ready the Easter lambe.

17 And at euen he came with the twelue:

18 And as they sate at borde & dyd eat, Iesus sayd, Verely I say vnto you, that one of you shal betray me, & eateth with me.

C

Mat. 26. b.

luk. 22. b.

iohn. 13. c.

19 And

19 And they begā to morne & to say to hi
one by one, Is it I? And another, Is it I?

20 He answered and sayd vnto them, *It is*
one of the twelue that ^d dippeth with me
in the platter.

21 *Truely the Sonne of man goeth, as it is
written of him: but woe be to that man, by
whom y^e Sonne of man is betrayed. It had
bene good for him: if he had neuer bene
borne.

22 *And as they dyd eat, Iesus toke bread
blessed, brake, & gaue to them, and sayd,
*Take, eat, this is my body.

23 And he toke the cup, gaue thanks, &
gaue it to them, and they all drack of it.
24 And he sayd vnto thē, This is my bloud
of the newe Testamēt, w^h is shed for many.
25 Verely I say vnto you, I wyl drinck no
more of the frute of the vine, vntyl that
day, that I drinck it newe in y^e kyngdome
of God.

26 And whē they had songe the song, they
went out to the hil of Oliues.

27 *Then Iesus sayd vnto thē, All ye shalbe
offended because of me this night. For it
is wrytten, *I wyl smyte the shepeherd, &
the shepe shal be scattered.

28 But after that I am ryfen, I wyl go in-
to Galile before you.

29 And Peter sayd vnto hym, Although
all mē should be offended, yet would not I.

30 Thē Iesus sayd vnto hym, Verely I say
vnto thee, This day, euen in this nyght, be-
fore the cock crowe twyse, thou shalt de-
ny me thrise.

31 And he sayd more earnestly, If I should
dye with thee, I wyl not deny thee: Lyke-

l. ii.

d To dip the
hand, is as much
to say, as he that is
accustomed to ea-
te with me.

e To blesse is
here taken onely
to gyue thanks, as
S. Iuk. and Paul in-
terpret it, and Mar-
ke also speaking
of the Cup.

Psal. 41. c.

Iohn. 1. b.

act. 1. b.

Mat. 26. b.

1. cor. 11. c.

Read mat.

chap. 26. c.

Thanks ge-
uing.

Iohn. 15. d.

Zach. 13. c.

Chap. 16. b.

wyse also sayd they all.

32 After they come into a place named Gethsemane, then he said to his disciples, Sit ye here, whyle I go and pray.

Christe in
the garden.

33 And he toke with him Peter, Iames, & Iohn, and he began to be afraide, and in great heavines.

34 And sayd vnto them, My soule is very heavy euen vnto the death, tary here and watch.

35 And being gon forward a lytle, he fel downe on the ground, and prayed, that if it were possible, that houre myght passe from hym.

36 And he sayd, & Abba, Father, all thinges are possible vnto thee, take away this cup from me. Neuerthelesse not y I wyl: but that thou wilt be done.

37 Then he cometh & fyndeth the sleping, and sayeth to Peter, Simon sleepest thou? Couldst not thou watch w me one houre? E

38 Watch ye, and pray, lest ye entre into tentation: for the sprite is ready, but the fleshe is weake.

39 And again he went away, and prayed, and spake the same wordes.

40 And he returned, and found them a slepe agayn, for theyr eyes were heauy: neither wylt they what to answer hym.

41 And he cometh the thyrde tyme, & sayeth vnto them, Sleepe hence forth, & take your ease, it is ynough, the houre is come, beholde y Sonne of man is deliuered into the handes of synners.

42 Ryse vp, let vs go, Lo he y betrayeth me, is at hand.

43 *And immediatly whyle he yet spake, came

Mat. 26. c.
luk. 22. c.
iohn. 18. d.

f. His diuinitie was as it were hyd, and his humanitie shewed it selfe fully.

g. Abba, in Hebrew, and Abba, in the Sirian tongue signifieth father.

h. He standeth not so to his owne will, but that willingly he offereth him selfe to obey God.

i. He meaneth that the houre will come when they shalbe kept from sleping.

came Iudas one of the twelve, and with hym a great nombre of people with swordes and staues, from the hye Priestes, and Scribes, and Elders.

44 And he that betrayed hym had geuen them a general tokē saying, Whomsoeuer I shall kys, he it is: take hym & lead hym away safely.

45 And as sone as he was come, he went straightway to hym, and sayd vnto hym, Maister, Maister, and kyssed hym.

46 And they layd theyr handes on him, and toke hym.

47 And one of them that stode by, drue out a sword, & smote a seruant of the hye Priest, and cut of his eare.

48 And Iesus answered & sayd vnto the: Ye become out as vnto a thefe with swordes and with staues for to take me.

49 I was dayly with you in the temple teaching, and ye toke me not: but *this is done* that the Scriptures should be fulfilled.

50 Thē they all forsoke him, & ran away.

51 And there folowed him a certayn yonge man, clothed in linnen vpon his bare body, and the yonge men caught hym.

52 But he left his linnen, and fled from them naked.

53 And they led Iesus away to the hye Priest, and to him came all the hye Priestes, and the Elders, and the Scribes.

54 And Peter folowed hym a great way of, euen into the hall of the hye Priest, & sat with the seruantes, & warmed *hym self* at the fyre.

55 And the hye Priestes, & all the Council sought for witnes against Iesus, to put

k It was the faction then to grete with kyssing at their meetings, & also at their departure.

ll He repeateth it twice, as if he had bene moued with a certeyn pitie in taking his last leave.

Peter.

Malchus.

F No man can do any thing contrary to Gods ordinance.

All the disciples.

Mat. 26. f. luk. 22. f. iohn. 18. b.

Only Ight.

him to death, and found none.

56 For many bare false wytnes agaynst hym, but their wytnes agreed not together.

57 Then there arose certayn, and broght false wytnes agaynst him, saying,

58 We heard him say, *I wil^m destroy this temple made w^h handes, & within thre dayes I wil buyld another, made without handes.

59 But their wytnes yet agreed not together.

60 And the hye Priest stode vp amogest them, and asked Iesus saying, Answerest thou nothing? How is it that these beare wytnes agaynst thee?

61 But he held his peace, and answered nothing. Again the hye Priest asked hym, and sayd vnto him, Art thou Christe the Sonne of the ^hBlessed?

62 And Iesus said* I am he: and ye shal see the ^hSonne of man syt at the right hand of the myghtry God, and come in the cloudes of heauen.

63 Then the hye Priest rent his clothes & sayd, What nedewe any further wytnesses?

64 Ye haue heard blasphemie: what thinke ye? And they all gaue sentence that he was worthy of death.

65 And some began to spit at hym, and so couer his face, and to beate him with fyfles, & to say vnto hym, "Reede. And the sergeantes smote him with their rods of office.

66 And as Peter was beneath in y^e hall, there came one of y^e maydes of y^e hye Priest.

67 And when she saw Peter warming himself, she looked on him, and sayd, Thou wast also

m These two wytnesses differed, in that thone reported that Christ sayd, he could destroy the temple. (as Mat. writeth) and the other sayd, that he heard him say, that he would do it as it is here noted.

n That is of God, who is worthy all praise: the which word in their langage the Iewes when they speake of God, vse commonly in their wringings cuen to this day.

Iohn. 2. c.

Mat. 26. 2. Iohn. 18. d.

D Whome they now contemned in this base estate, they should see appeare at the last day with maiestie and glorie.

"Or, Prophecie.

Mat. 26. 2. Iohn. 18. c.

also with Iesus of Nazareth?

Or, entric.

68 But^o he denied it, saying, I knowe him not, nether wot I what thou sayest. The he went into the Pporche, and the cock crowe.

69 The a mayde saw him againe, & began to say to them that stode by, This is one of them.

70 But he denied it agayne: and anone after, they that stode by, sayd agayn to Peter, Surely thou art one of them, for thou art of Galile, and thy speach agreeth therto.

71 And he began to curse, and sweare, saying, I knowe not this man of whom ye speake.

Mat. 26. g.
luk. 22. g.
iohn 13. d.

72 * Then the secōde tyme the cock crowe, and Peter remembred the woord that Iesus sayd vnto hym, Before the cock crowe twyse, thou shalt deny me thryse, & waying that with him selfe, he wept.

THE XV. CHAPTER.

The passion of Christe, Of his death and burial.

Mat. 27. a.
luk. 22. g.
iohn 18. c.

A^ND anone in y dawnyng, the hye Priestes held counsel with the Elders, & the Scribes, and the whole Congregation: and bound Iesus, and led him away, & deliuered him to Pilate.

2 The Pilate asked him, Art thou y king of the Iewes? And he answered, and sayd vnto hym, Thou sayest it.

3 And the hye Priestes accused hym of many thinges.

luk. 23. a.

4 * Wherefore, Pilate asked him agayn, saying, Answerest thou nothing? beholde

l.iiii.

o We ought to consider our owne infirmitie, that we may learn onely to trust in God, & not in our owne strength.

p Peter prepareth him selfe to flee if he were farther layd vnto.

a For they had no autoritie to put any man to death.

how many thynges they witness agalst
thees word I sayd, as becometh of a iudg

5 But Iesus yet answered neuer a word,
for he said unto Pilate, I am a Jew.

6 At that feast Pilate did deliuer a pri-
soner, whomsoever they would desire.

7 Then there was one named Barabbas,
which lay bound with other his fellows
that made insurrection, and in the insur-
rection they had committed murder.

8 And the people cried a lowde, and be-
gan to desire that he would do according
as he had beuer done vnto them.

9 Then Pilate answered them, and sayd,
Wyl ye that I loose vnto you the kyng of
the Iewes?

10 For he knewe that the hye Priestes
had delibered him of enuie.

11 But the hye Priestes had moued the
people to desire that he would rather deli-
uer Barabbas vnto them.

12 And Pilate answered, and sayd agayne
vnto them, What wyl ye then that I do
with him, whome ye call the kyng of the
Iewes?

13 And they cryed agayne, Crucifie him.

14 Then Pilate sayd vnto them, Yea, but
what euil hath he done? And they cried
the more feruently, Crucifie him.

15 And so Pilate willing to content the
people, loosed them Barabbas, and deli-
uered Iesus when he had scourged him,
for to be crucified.

16 Then the souldiers led him away in-
to the hall, which is the "common hall, &
called together the whole band of the
souldiers.

B
"Or, Preto-
rie.

17 And

b The people al
wayes mayntene
their customes, al-
though they be wor-
the nothing.

c When a Iudge
hath respect to
men, he quite for-
getteth justice.

17 And clothe him with purple, and plat
te a crowne of thornes, and crowne him
with all,

18 And began to salute him, saying, Hay-
le kyng of the Iewes.

*Or, halke.

19 And they smote hym on the head with
a reede, and spat vpon hym, & knelyng
downe worshypped hym.

20 And when they had mocked him, they
toke the purple of him, and put his owne
clothes on hym, and led him out to cruci-
fie him.

Mat. 27. d

luk. 23. e.

21 * And they^d compelled one that pass-
ed by, called Simon of Cyrene (which cam-
e out of the countrey, and was father
of Alexander and Rufus) to beare his
crosse.

22 And they brought hym to a place nam-
ed Golgotha: which is by interpretatiō,
the place of dead mens Sculles.

23 And they gaue hym to drinke wyne
myngled with myrre, but he receaued it
not.

24 And whē they had crucified him, they
parted his garmentes, casting lottes for
them, what euery man should haue.

25 And it was^e about the thyrde houre,
when they crucified him.

26 And the title of his cause was written,
THE KYNG OF THE IEWES.

27 And they crucified with him two the-
ues: the one on the ryght hand, and the o-
ther on his lyft.

28 Thus the Scripture was fulfilled, &
sayeth, * And he was counted among the
wycked.

29 And they that went by, rayled on him,

d It was the cu-
stome to make hi
that was condēd
to cary his crosse,
but Iesus was not
able for weaknes.

e The Iewes de-
uided their day in
to 4. partes, so
that by the third
houre is here ment
the third part of
the day, which was
from six a clock to
nyne, at what ty-
me Mat. sayth he
was crucified.

Mat. 27. d.

wagging their heades, & saying, Hey, thou that destroyest y^e temple, and buildest it in three dayes,

30 Saue thy self, and come downe from the crosse.

31 Lykewyse also the hye Priestes mocking, sayd amōg the selues with the Scribes, He saued other men, hym self he can not saue.

32 Let Christe the kyng of Israel now descend from the crosse, that we may see, and beleue. And they that were crucified with him checked him also.

33 Now whē the sixt houre was come, darchenes arose ouer all the earth vntyl the nyynth houre.

f which was the third part of the day, and about 3. of the clocke after none.

34 And at y^e nyynth houre, Iesus cried wth a loud voyce, saying, "Eloi, Eloi, lamma sabachthani?" which is if it be interpreted, My God, my God, why hast thou forsaken me.

35 And some of them that stode by, when they heard that, sayd, "Beholde he calleth for Elias."

36 And one ran and fylled a * sponge full of vineger, and put it on a reede, and gaue him to drinck, saying, Let him alone, let vs see whether Elias wyl come and take him downe.

37 And Iesus cried with a loud voyce, & gaue vp the gost.

38 And the Vayle of the temple dyd rent in two peeces, frō the top to the bottome.

39 Now when the "Centurion, which stode before him, saw that he so cried, & gaue vp y^e gost, he sayd, Truly this man was the Sonne of God.

"Because this darchenes was onely ouer the lād of Chanaā, when the rest of the world was light the miracle is the greater.

Psal. 22. a. mat. 27. e.

D
"This was spoken mockingly.

Psal. 63. e.

"who had charge ouer an hundred men.

40 There were also women a good way of beholding him: among whom was Marie Magdalene; and Marie *the mother* of Iames the lytle, and of Ioses, and Marie Salome.

Luk. 8. a.

41 The which women also when he was in Galile, *folowed him & ministred vnto hym: and many other women which came vp with him vnto Ierusalem.

Mat. 27. g.

Luk. 23. g.

Iohn. 19. g.

'A graue mā
and of great
autoritie.

42 * And now whē night was come (becauſe it was the day of the preparation that goeth before the Sabbath)

43 Ioseph of Arimathe, a good Counsellour, which also looked for the kyngdome of God, came and went in boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate merueilled if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any whyle dead.

45 And when he knewe the truth of the Centurion, he gaue the body to Ioseph.

46 Who bought a linnen cloth, and toke him downe, and wrapped hym in the linnen cloth, and layd him in a tombe that was hewen out of a rock, & rolled a stone vnto the dore of the sepulchre,

47 And Marie Magdalene, & Marie Ioses *mother*, beheld where he shulde be layd.

g This man shewed his faith boldly when the danger seemed to be moste perilous.

THE XVI. CHAPTER.

Christe is risen again and appeared to the Apostles to whom he comitteth the preaching of the Gospel.

Mat. 28. a.

Luk. 24. a.

Iohn 20. a.

And when the Sabbath day was past, Marie Magdalene, & Marie *the mother* of Iames, & Salome, bought swete oyntmēt

that they might come & embaulme him.

2 And early in the morning the fyrst day of the weeke, they came vnto the sepulchre, when the sunne was yet rysing:

3 And they sayd one to another, Who shal rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they saw how the stone was rolled away (for it was a very great one)

5 * And they went into the sepulchre, and saw ^a a yonge man sytting at the right syde, clothed in a long white garment: and they were afrayed. *Mat. 28. a. luk. 24. a.*

6 But he sayd vnto them, Be not afrayed: ye seke Iesus of Nazaret, which hath bene crucified: he is risen, he is not here: behold the place, where they put him.

7 But go your way, and tel his disciples, and ^b Peter, That he wil go before you into Galile: there shal ye see him, * as he sayd vnto you. *Mat. 26. c. chap. 14. c.*

8 And they went out quickly and fled fro the sepulchre: For they trembled and were amased: nether sayd they any thing to any man, for they were afrayed.

9 When Iesus was rysen agayn, in y morrow (which was the first day of the weeke) he appeared fyrst to Marie Magdalene, * out of whom he had cast seuen deuyls. *Iohn 20. d. luk. 8. a.*

10 And she went & tolde them that had bene with him, which mourned and wept. *C*

11 And thogh they ^c heard that he was alyue, and had appeared to her, yet they beleued it not.

12 * After that, he appeared vnto two of them in an other forme, as they walked & went *Luk. 24. b.*

^a The Angel of God in the likenes of a yonge man.

^b He especialy maketh mencio of Peter, to confort him, because he had fallē into greater danger then the rest.

^c They had sone forgottē that that Christe had foretolde them of his resurrection.

went into the country.

D 13 And they went and tolde it to the remnant: but they beleued them nor.

Mourning & praying.

14 Finally, he appeared vnto the eleuen as they^e sate together, and cast in their teeth their vnbeliefe and hardenes of heart: because they beleued not them which had seene him after his resurrection.

Mat. 28. d.

15 And he sayd vnto them. * Go ye into all the world, and preach the glad tidings to all^e creatures,

As wel Gentle as Iewe.

Iohn. 12. g.

16 He that shal beleue and be baptized, shalbe saued: * but he that wil not beleue, shalbe damned.

Act. 2. a.

10. g. 16. d.

** with other and diuers, as Luke saith.*

Act. 28. a.

17 And these^d tokens shal folow them^y beleue, * In my name they shal cast out deuils, and shal speake with^e newe tongues.

18 * And shal take away serpentes: and if they shal drinke any deadly thing, it shal not hurt thē: they shal lay their hands on the syck, and they shal recouer.

Luk. 24. g.

19 * So then whē the Lord had spoken vnto them, he was receaued into heauen, & sitteth at the right hande of God.

Heb. 2. a.

20 And they wēt forth, & preached euery where. And the * Lord wrought with them, & confirmed the woord with^e miracles that folowed.

^d This gyft was but for a tyme to cause men the more willingly to receaue the Gospel which as yet was not evidently known.

^e The miracles and signes folowe the doctrine as certeyn seales: so that if the doctrine be false, the miracles can be no better. Deuter. 13. a.



THE HOLY

GOSPEL OF IESVS

CHRISTE, VVRIT

by saint Luke.

THE FYRST CHAPTER.

The kynred, & holynes of Zacharie, and Elisabet his wife, his incredulitie is punished, The talke of the Angel, and Elisabet with Marie, which was pronouced happy by reason of her faith. VVherof she praiseth the Lord, The byrth, Circumcision, and graces of Iohn, Zacharie healed geneth thanks to God.



fied,

¶ *Euen as they declared them vnto vs, which*

OR AS
much as
many ha-
ue taken
in hād to
write the
historie
of those
thynges,
wherof
weare ful
ly certi-

A
The preface
of the Euan-
geliste.

Or, of the
thing, and
may be refer
red ether to
Christe or to
the Gospel.

which from \bar{y} begynnyng saw them their
selues, & were ministers ^a at the doyng:

3 It seemed good also to me (moste noble
Theophilus) as sone as I had learned per
fectly all thynges from the begynnyng, to
wryte vnto thee therof from poynt to
poynt:

4 That thou mightest acknowlage the
trueth of those thinges where in thou hast
bene broght vp.

5 **I**N the tyme of Herode Kyng of Iurie,
there was a certayne Priest named Za
charias, of the ^a course of Abia: and his
wyfe was of the ^a daughters of Aaron, &
her name was Elisabet.

6 Both were ^b perfect before God, and
walked in all the ^c comandements and or
dinances of the Lord, \bar{y} no man could syn
de faut with them.

7 And they had no chylde, because that
Elisabeth was barren, & bothe were wel
strycken in age.

8 And it came to passe, as he executed \bar{y}
Priestes office before God, as his courie
came in order,

9 According to the custome of the Prie
stes office his lot was to ^a burne incense, whē
he went into the ^c temple of the Lord.

10 ^a And the whole multitude of the peo
ple, were without in prayer, whyle the in
cense was burnyng.

11 And there appeared vnto him an An
gel of the Lord standyng at the ryght sy
de of the aulter of incense.

12 And when Zacharias sawe *him*, he was
abasshed, and feare came on hym.

B 13 But the Angel sayd vnto him, Feare

a The Greeke is,
ministres of the
woord, wherby is
mēt that they were
the ministers of
Christe, who is cal
led the woord: or
ministers of the
woord that is to
say, of the Gospel.

b This perfectiō
or iustice is iud
ged by the frutes
& outward appear
ce, and not by the
cause which onely
cometh of Gods
free mercie
through Christe.

c The tēple was
deuided into three
partes: the fyrst
was the body of
the temple called
Atrium, where the
people was: the se
cond called San
ctum, where the
Priestes & Leuites
were: & the third
Sanctum Sancto
rū, into the which
the hye Priest en
tered once a yere to
sacrifice.

1. Chr. 24. a
Or, familie.
Or, posteri
tie.

Of the fyrst,
& serōde ta
ble.

Evening &
morning, ac
cording to
the law.

Leui. 16 d.
ex. 30. a.

not Zacharie: For thy prayer is heard: and thy wyfe Elisabeth shal beare thee a sonne, and thou shalt call his name John.

14 And thou shalt haue ioye and gladnes in him, & many shal reioyce at his byrth.

15 For he shal be great in the syght of the Lord, and shal nether drynck wyne, nor strong drinck: and he shal be fylled, wth the holy Gost, euen from his mothers wombe.

16 * And many of the chyl dren of Israel shal he turne to their Lord God.

17 * For he shal go^e before in his syght in the sprite and power of Elias, to turne the hartes of the fathers to the chyl dren, and the disobedient to the wysedome of the iust men: to make the people ready for the Lord.

18 The Zacharie sayd vnto y^e Angel, whereby shal I knowe this? For I am an olde man, and my wyfe is of a great age.

19 And the Angel answered, and sayd vnto him, I am Gabriel that stand in the presence of God, and am sent to speak vnto thee, and to shewe thee these glad thynges.

20 And beholde thou shalt be donne, and not be able to speake, vntil the day that these thynges be performed: because thou beleuedst not my woordes. & shal be fulfilled in their season.

21 And the people wayted for Zacharie, and merueyled that he rari ed in y^e temple.

22 And when he came out, he could not speak vnto them: Then they perceaued y^e he had seene a vision in the temple. For he made

The woord signifieth all maner of drinck which maketh mēdrunken.

When Christe saith he came to set the father against the sonne &c. he meaneth the successe which cometh of the Gospel through the malice of men; but here he speaketh of the true ende & proprietie of the Gospel.

which signifieth the grace of the Lord.

Nothing that maketh drunken.

Mala. 4. b.

Mat. 11. b.

Asa kyng in his royaltie hath com to go before h^{is} who signifieth the kyng to be in hand.

which signifieth the strength or souerainie of God.

We must not measure Gods promisse by our weake senses.

made signes vnto them, & remayned speechlesse.

C 23 And it fortun'd, as sone as the tyme of his office was out, he departed home into his owne house.

24 And after those dayes, his wyfe Elisabeth conceau'd, & hyd her selfe fyue monethes, saying,

25 This wyfe hath God dealt with me, in the days wherein he loked on me, to take from me my rebuke among men.

26 And in the syxt moneth, the Angel Gabriel was sent fro God vnto a citie of Galile, named Nazaret,

27 To a Virgin affianced to a man whose name was Ioseph, of the house of Dauid: and the Virgins name was Marie.

28 And y Angel went in vnto her, & said, "Hayle thou y art freely beloued, y Lord is w thee: blessed art thou amog women.

29 And when she sawe hym, she was abashed at his saying: and cast in her mynd, what maner of salutation that should be.

30 Then the Angel sayd vnto her, Feare not Marie, for thou art in fauour with God.

31 *For lo, thou shalt cōceave in thy wōbe, and beare a sonne, and shalt call his name Iesus.

32 He shalbe great, and shalbe called the sonne of the hiest: and the Lord God shal geue vnto hym, the seat of his father Dauid.

33 And he shal raygne ouer the house of Iacob for euer; and of his kyngdome shal be no ende.

D 34 Then sayd Marie vnto the Angel, m.i.

whiles their
conscience endu-
red to sacrific-
e, they
myght not lie
with their wy-
ues, nor drinc
beuerylous
that might
make one
drunck.

"Or, gladnes
be to thee.

Esai. 7. c.
matth. 1. d.

"Because he is
the true Sōne
of God, begot-
ten from be-
fore all be-
gynnyng and
manifested in
flesh at the de-
terminat ty-
me.

f For the barren
wōmē enjoy'd not
the promise which
God made to the
that were married
to haue issue: but
principally they
were depriv'd of
that promise
which God made
to Abraham, that
he would increase
his seed.

g Not for her me-
rites, but onely
through Gods free
mercie, who lou'd
vs when we were
synners, that who-
soever reioyseth,
should reioyse in
the Lord.

^h She would be resoluēd of al doubtē to thende that she might more surely embrace the promēse of God.

ⁱ Notwith standig that Elisabēth was mariēd to one of the tribe of Leui; yet she was Mariēd cosyn which was of the stocke of Dauid. For the law which forbād mariādge out of their owne tribe, was onely that the tribes should not be mixt and confounded, which could not be in mariying with the Leuites, for they had no portion assigned vnto them.

^h How shal this be, sayng, I know no man? 35 And the Angel answered, & sayd vnto her, The holy Gost shal come vpo thee, and the power of the hyest shal ouer shadowe thee? Therefore also that holy thyng which shalbe borne of thee shalbe called the Sonne of God.

36 And beholde thyⁱ cosyn Elisabēth, she hath also conceaued a sonne in her olde age. And this is her syxt moneth, which was called barren.

37 For with God shal nothing be vnpossible.

38 And Marie sayd, Beholde the hand mayden of the Lord, be it vnto me euen as thou hast sayd. And the Angel departed from her.

39 And Marie arose in those dayes, and went into the hilly *country* with haste into a citie of Iurie.

40 And entred into the house of Zacharie, and saluted Elisabēth.

41 And it fortunēd, as Elisabēth heard the salutation of Marie, the babe sprang in her belly: and Elisabēth was fylled wth the holy Gost.

42 And she cryed with a loud voyce, & sayd, Blessed art thou among women, because the frute of thy wombe is blessed.

43 And whence happeneth this to me, y^f mother of my Lord should come to me?

44 For lo, as sone as the voyce of thy salutation sounded in myne eares, the babe sprang in my belly for ioye.

45 And blessed is she y^f beleued: for those thynges shalbe performed, which were tolde her from the Lord.

^h He must be pure and without synne, which must take away the synnes of the world.

^h Which was called, Ciriath-arba, or Hebron. Ios. 14. c. & 11. b.

^h This mouing was extraordinarie and not natural.

The song of
Marie.

*This fauour
that God
hath shewed
me, shal bespo
ken of for
euer.

Esa. 51. b.

psal. 33. b.

Esa. 29. e.

*The wicked
ley shares for
other, wherein
they them sel
ues are take.

1. Ky. 2. a.

psal. 34. b.

Esa. 30. d.

Co. 41. b.

Co. 54. b.

iere. 31. a.

Gen. 17. e.

Co. 12. c.

psal. 132. b.

*or, poste-
ria.

46 Then Marie sayd,

47 My^k soule magnifieth ^ſ Lord: and my
sprite reioyseth in God my sauour.

48 For he hath looked on the poore degre
of his hand mayden: for beholde fro hence
forth, shal all ages call^o me blessed.

49 Because, he that is myghty, hath decla
red towards me wonderful thynges, and
holy is his name.

50 And his^l mercie is on them that feare
him, throughout all ages.

51 *He hath shewed strength ^ſ his arme:
*he hath scattered the that are proude in
the^o imagination of their harts.

52 He hath put downe the mighty from
their seates *of honour*, and exalted them of
lowe degre.

53 *He hath fylled the hungry with good
thinges, and send away the riche empty.

54 *He hath vpholden Israel his seruant,
^ſ he might be myndeful of his mercie.

55 (*Euen as he promised to our fathers,
to wit, to Abraham & his^o secede) for euer.

56 And Marie abode with her about thre
monethes, & returned agayn to her owne
house.

57 Now Elisabeths tyme was come ^ſ she
F should be deliuered, and she brought forth
a sonne.

58 And her neyghbours, and cosyns he-
ard tel how the Lord had shewed great
mercie vpo her, and they reioysed for her
sake.

59 And it was so ^ſ the eyght day, they
came to circumcise the babe, and called
his name Zacharie, after the name of his
facher.

k The soule, and
the spirit signifie
the vnderstanding
and affectio, which
are the two princi
pal partes of the
soules.

l According to
the promesse ma-
de to Abraham that
he wolde be his
God, and the God
of his secede.

60 And his mother answered, and sayd;
Not so, but he shalbe called Iohn.

61 And they said vnto her, There is none of thy kynne, that is named with this name.

62 And they made signes to his father, how he would haue him called.

63 Then he asked for wryting tables, and wrote, saying, His name is Iohn. and they merueyled all.

64 And his mouth was opened immediately, and his tongue also, and he ^m spake in praising God.

65 Then feare came on all the that dwelt nye vnto them. and all these sayinges were noysed abroad throughout all the hyl countrey of Iurie.

66 And all they that heard them, layd them vp in their harts, saying, What manner childe shal this be? And the hand of the Lord was wyth him.

67 And his father Zacharie was filled with the holy Gost, and prophecied saying,

68 * Blessed be the Lord God of Israel: for that he hath visited and redemed his people.

69 * And hath rayfed vp the horn of saluation, vnto vs, in the house of his seruāt Dauid.

70 * Euen as he promised by the mouth of his holy Prophetes, which were synce the world began, saying,

71 That he would saue vs from our enemies, and from the hands of all that hate vs.

72 That he would shewe mercie towards our

^m Not onely for his benefite in pardoning his fault: but also to shewe that he was iustly punished for his incredulitie.

ⁿ In declaring himself myndeful of his people, & therefore is come from heauen to visit and redeme them.

^o When the promesses of God seemed to haue failed, & the state of Israel to haue perished, the sent he his Christ who by his inuincible strength, as with a stronge horn ouerthrowe his enemies.

The mightie power of God.

G
Chap. 2. d.
matth. 1. d.
exo. 3. c.
The song of Zacharie.
Gen. 50. d.
psal. 132. c.
iere 23. a.
Co 30. b.
Amos 9.

our

our fathers, and remembre his holy coue-
nant.

Gen. 22. e.
iere. 31. f.
heb. 6. c.

73* And y^e othe which he sware to our fa-
ther Abraham:

74 Which was, that he would graunte vn-
to vs, y^e we deliuered out of the hands of
our enemies, should serue hym wythout
feare

1. Pet. 1. c.

To whome
no hypocrite
can be acce-
ptable.

75 All the dayes of our lyfe, in holynes
and righteoufnes before hym.

76 And thou babe shalt be called y^e Pro-
phete of the hyst: for thou shalt go be-
fore the face of the Lord, to prepare his
wayes:

77 And to geue knowledge of saluation
vnto his people, by the remission of their
synnes.

Mala. 4. a.

zach. 3. b.

Eccl. 4. c.

Or, branche
of a tree, mea-
ning the Mes-
sias.

78 Through the tender mercie of our
God, wherby the day spring from an hys
hath visited vs.

79 To geue lyght to them that sit in
darcknes, and in the shadowe of death, &
to gyde our feete into the way of peace.

80 And y^e chylde grewe & waxed strong
in spirite, and was in wilderness, tyl the
day came, when he should shew hym self
vnto Israel.

He meaneth
that part of Iuris
which was left in-
habited, wher also
the grosse & rude
people dwelled.

THE II. CHAPTER.

The byrth and circumcision of Christe. he
was receaued into the temple. Simeon and An-
na prophetic of him. He was found among the
doctours. His obedience to father and mother.
And maries wisdom.

So much as
was subiect to
the Romans.

And it chanced in those dayes, that
there came a comandement from Au-
gust the Emperour, that all the world

m.iii.

should be taxed.

2 (This fyrst taxying was made when Cyrenius was^a Lieutenant in Syria.)

^aOr, Quirinus
now,

3 Therefore euery mā went vnto his owne citie to be taxed.

^a He sheweth by what occasion Ies^{us} was born in Bethlehem. which signifieth the house of bread.

4 And^a Ioseph also ascended from Galile, out of a citie called Nazaret, into Iurie, vnto the citie of^a Dauid, which is called Bethlehem, because he was of the house and lignage of Dauid,

Iohn 7. f.
I. 42. v. 20. 4

5 To be taxed wyth Marie that was promesed him to wyfe, which was with chylde.

6 And so it was, that whyle they were there, her tyme was come y she should be deliuered.

7 ^aAnd she broght forth her fyrst begotten sonne, and wrapped him in swadlyng clothes, and layd him in a cretche, because there was no rowme for them with in^y ynne.

Matth. I. d.

8 And there were in the same regiō shepherds, abyding in the field, & watching their flock by night.

9 And lo, the Angel of the Lord sodenly came vpon them, and the glorie of the Lord shone rounde about them, and they were sore afraid.

B

10 Then the Angel sayd vnto them, Be not afraid: for beholde, I bring you tidinges of great ioye, that shal come to all the people.

^b Because they should not be offended with Christes poore estate the Angel preuenteth this dōuse & sheweth in what sort they shoulde synde him.

11 That is, y vnto you is borne this day in the citie of^a Dauid, a Sauour, which is Christe the Lord.

In Bethlehm.

12 And^b take ye this for a signe: Ye shal synde

fynde the chylde swadeled, and layd in a crette.

13 And strayghtway there was with the Angel a multitude of heauenly souldiers, lauding God, and saying,

14 Glorie be to God in the hye heauen, and peace in earth, and towards men of good wyl.

15 And it fortuned, as sone as the Angels were gone away from them into heauen, the shepherds sayd one to another, Let vs go euen vnto Bethlehem, and see this thyng that is happened, which the Lord hath shewed vnto vs.

c The free mercie and good wil of God, which is the founteyn of our peace and felicitie.

C 16 And they came with haste, and found both Marie and Ioseph, and the babe layd in the crette.

17 And when they had seene it, they published abroad the saying, which was tolde them of that same chylde,

18 And all that heard it, wondred at those thinges which were tolde them of the shepherds.

19 But Marie kept all those sayings, and pondered them in her hart.

20 And the shepherds returned glorifying and praysing God, for all that they had heard and seene, euen as it was tolde vnto them.

Gen. 27. a.

21 * And when the eyght day was come, that the infant shulde be circumcised, his name was called I E S V S, who was named of the Angel, before he was conceaued in the wombe.

Leui. 12. d.

1. Km. 2. c.

22 * And when the tyme of Maries purification after the law of Moses was come,

m iiii.

they brogh hym to Ierusalem, to present hym to the Lord.

23 (As is written in the law of the Lord, ^{Or, that is first borne.} Every mā chylde that openeth the ma- ^{Exod. 13. a.} trix, shal be called holy to the Lord:)

24 And to offer ^{nom. 8. c.} as it is commāded in the law of the Lord ^{Leu. 12. b.} a payre of turtle doves, or two yonge pigeons.

25 And beholde there was a man in Ieru- ^D salem, whose name was Simeon: this man was iust, and feared God, and wayted for the consolation of Israel: and the ^{holy} Gost was vpon him.

26 And an answer was geuen hym of the ^{Or, spirit of prophetic.} holy Gost, that he shulde not see death, before he had seene the Lordes ^{Christe.}

27 And he came by inspiration of the ho- ^{Or, Messias.} ly Gost into the temple: and when the fa- ther and mother broght in the chylde Ie- ^{Leui. 12. d.} sus, to do for him ^{after the custome of the law,}

28 He toke hym vp in his armes, and prai- sed God, saying,

29 Lord, ^{now} lettest thou thy seruant de- part in peace, according to thy promesse.

30 For myne eyes haue seene thy salua- ^E tion,

31 Which thou hast prepared before the face of all people:

32 ^A lyght to lighten the Gentils, & the glorie of thy people Israel. ^{Esa. 9. a.}

33 And his father and mother meruei- ^{42. a.} ^{Or 49. b.} ^{act. 14. g.} ^{psal. 98. a.} led at those things, which were spoken touching him.

34 And Simeon blessed them, and sayd vnto Marie his mother, Beholde this chylde

^d which offer-
ing was appoin-
ted to them which
were so poore that
they wer not able
to offer a lambe.

^e Simeon decla-
reth him selfe to
dye willingly sin-
ce he hath seene
the Messias which
was promised.

chylde is appoynted to be the fall & ry-
syng agayne of many in Israel: and for a
signe which shalbe spoken agaynst.

35 (Yea and a sword shal pearce through
thy soule) y^e the thoghres of many hartes
may be opened.

36 And there was a Prophetisse, one An-
na the daughter of Phanuel, of y^e tribe of
Aser: which was of a great age, & had sty-
ued with an husband seuen yeres fro her
virginitie.

37 And she being a wydowe of foure sco-
re and foure yeres, went not out of the
temple, but serued God wyth fastynges, &
prayers, nyght and day.

38 She then coming sodenly at the same
instant vpon them, prayesd lykewyse the
Lord, and spake of hym to all that looked
for redemption in Ierusalem.

39 And as sone as they had perfourmed
all thynges according to the law of the
Lord, they turned into Galile to their
owne citie Nazaret.

40 And the chylde grewe, & waxed strōg
in spirite, and was filled with wysedome,
and the grace of God was with hym.

41 And his father and mother went to
Ierusalem euery yere * at the feast of
Easter.

42 And whē he was twelue yere old, they
went vp to Ierusalem after the custome of
the feast.

43 And when y^e feast was ended, as they
returned home, the childe Iesus bode styl
in Ierusalem, vnknowing to Ioseph and
his mother.

44 For they supposed he had bene in the

f To be the falle
of the reprobate
which perishe
through their
owne default, & rai-
sing vp of the electe
to whom God gy-
ueth faith,

g She was 7.yeres
married.

gordons
ould per ce
her hart as a
swoorde.
This chiefely
appeareth
whē the crosse
is layed vpon
vs, whereby
mens hartes
are tryed.

She was con-
synually in
the temple.

Exod. 12. c.
leui. 23. a.
deut. 26. a.

company, and therfore went a dayes iorney, and sought him among theyr kynsefolke, and acquaintance.

45 And whē they found him not, they turned back to Ierusalem, and sought him.

46 And it fortunēd after thre dayes, that they found hym in the temple, sitting in ^{or, learned} myddes of the doctours, both hearing men

47 And all that heard him, merueyled at his vnderstandyng, and answers.

48 And when they saw him, they were astonied: and his mother sayd vnto hym, Sonne, why hast thou thus dealt with vs? beholde thy father and I haue sought thee with heauy hartes.

In Our duetie to God is to be preferred, before father and mother.

i For his vocation was not yet manifestly known.

49 Then sayd he vnto thē, How is it that ye sought me? Wist ye not that I must go about my fathers busines?

50 But they vnderstode not the wordes that he spake to them.

51 And he wet wth thē, & came to Nazaret: and was obediēt to them: and his mother kept all these sayinges in her hart.

52 And Iesus increased in wysedome and stature, and in fauoure with God & men.

THE III. CHAPTER.

The preaching, baptisme, and prysonement of Iohn. The baptisme of Christ. And a rehearsal of the generation of the fathers.

IN the fyfteenth yere of the raygne of Tiberius the Emperour, Pontius Pilate beyng Lieutenant of Iurie, and Herodde being kyng of Galile, and his brother Philip kyng of Iturea, and of the region

A
"Or, Gouverneur.
"Or, Tetrarche.

region of Trachonite, and Lyfania the kyng of Abilene,

Mat. 4. a. 2 * (When Annas and Caiaphas were the hye ^a Priestes) the woorde of God came vnto Iohn the sonne of Zacharie in the wyldernes.

Mat. 3. a. 3 * And he came into all the coastes about Iordan, preaching y baptisme of repentance for the remission of sinnes,

Esa. 40. a. 4 As it is written in the booke of the sayings of Esai the Prophet, w^e sayeth, * The voyce of one crying in wyldernes is, prepare the way of the Lord, make his pathes strayght.

Isa. 1. 9. 5 Euery valley shalbe fylled, and euery mountayne and hyl shalbe broght lowe, & croked thynges shalbe made strayght, and the rough wayes shalbe made smothe.

6 And "all feshes shal see y "saluation of God.

"Or, euery man.
"That is, the Messias.
B 7 Then sayd he to the people that were come to be baptized of hym, * "Ye of springes of vipers, who hath taught you to flye from the wrath to come?

"Or, vipers broodes.
Mat. 3. b. 8 Bryng forth therefore due frutes of repentance, and begyn not to say with your felues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to rayse vp chyldren vnto Abraham.

9 Now also is the ^b axe layd vnto the roote of the trees: so that euery tree which bryngeth not forth good frute shalbe hewen downe, and cast into the fyre.

10 And the people asked hym saying, What shal we do then?

11 And he answered, & sayd vnto them,

a There could be by Gods law but one sacrificer at oee: but because of the troubles that then raygned, the office was so man- gled by reason of ambition and brybery, that both Caiaphas & Annas his father in lawe had it deuided betwixt them.

b The vengeance of God is at hand.

^c He willeth
that the riche help
the poore accord-
ing to their ne-
cessitie.

* He^c that hath two cotes, let hym parte with hym that hath none : & he that hath meat, let hym do lykewyse.

Iam. 2. c.
1. ioh. 3. c.

C
whose office
was to recea-
ue the tribu-
te and towles

12 Then came there publicans also to be baptized, & sayd vnto him, Maister, what shal we do?

13 And he sayd vnto them, Require no more, then that ^{is} appoynted vnto you.

14 The souldiers lykewyse demanded of hym, saying, And what shal we do? And he sayd vnto them, Do violence to no man, nether trouble any man wrongfully : and be content with your wages.

15 As the people were in a doute, and al men mused in their hartes of Iohn, whether he were very Christe,

16 Iohn answered, and sayd to them all,

^d The vertue
and force of bap-
tisme standeth in
Iesus Christe, and
Iohn was but the
minister thereof.

* Truth it is, that I^d baptize you with water, but one stronger then I cometh, whose shoes latchet I am not worthy to vn-
lowse : he wyl baptize you with the holy
Gost, and with fyre.

Mat. 3. c.
mar. 1. a.
iohn. 1. d.
act. 1. a. 8. a.
11. b. 19. a.
Mat. 3. c.

17 Which hath his fanne in his hand, and wyl make cleane his floore, and wyl gather the corne into his barne, but the chaff wil he burne with fyre that neuer shal be quenched.

18 Thus then exhorting with many other thinges, he preached vnto the people.

D

19 * But when king Herode was rebuked of him for Herodias his brother Philip-
pas wyfe, and for all the euyls which He-
rode had done,

Mat. 14. a.
mar. 6. c.

20 He added this aboue all, that he layd Iohn in pryson.

Mat. 3. d.

21 Now it fortuneth, as all the people
receaued baptisme, and Iesus also was

mar. 1. a.
iohn. 1. c.

dauid

baptized

baptized, and dyd pray, that the heauen was opened:

22 And the holy Gost came downe in a bodely shape like a doue vpon him: and a voyce came from heauen, saying, Thou art my dere Sonne, in thee do I delyte.

23 And Iesus him selfe began to be about thyrty yere of age, beyng as men supposed the sonne of ^e Ioseph, Which was the sonne of Eli,

24 Which was the sonne of Matthat, which was the sonne of Leni, which was the sonne of Melchi, which was the sonne of Ianna, which was the sonne of Ioseph,

25 Which was the sonne of Matrathias, which was the sonne of Amos, which was the sonne of Naum, which was the sonne of Esli, which was the sonne of Nagge,

26 Which was the sonne of Maath, which was the sonne of Matrathias, which was the sonne of Semei, which was the sonne of Ioseph, which was the sonne of Iuda,

27 Which was the sonne of Ioanna, which was the sonne of Rhesa, & was the sonne of F Zorobábel, which was the sonne of Salathiel, which was the sonne of Neri,

28 Which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cofam, which was the sonne of Elmodam, which was the sonne of Er,

29 Which was the sonne of Iose, which was the sonne of Eliézer, which was the sonne of Iorim, which was the sonne of Matthat, which was the sonne of Loui,

30 Which was the sonne of Simeon, which was the sonne of Iuda, which was the sonne of Ioseph, which was the sonne of Ionan, which

^e Luke ascendeth from the last father to the first. and Matthew descendeth from the first to the last.

Matthew extēdeth not his reherſal further then Abraham: Luke referreth it euen to Adam. Mat. counteth by the legal descent; and luke by the natural: finally bothe two speaking of the same persones applye vnto them diuers names.

which was the sonne of Eliacim,

31 Which was the sonne of Melea, which was the sonne of Mainan, which was the sonne of Mattatha, which was the sonne of Nathan, which was the sonne of Dauid.

32 Which was the sonne of Iesse, & was the sonne of Obed, & was the sonne of Booz, which was the sonne of Salmon, which was the sonne of Naasson.

33 Which was the sonne of Aminadab & was the sonne of Aram, which was the sonne of Esrom, which was the sonne of Phares, which was the sonne of Iuda.

34 Which was the sonne of Iacob, which was the sonne of Isaac, which was the sonne of Abraham, which was the sonne of Thara, which was the sonne of Nachor,

35 Which was the sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phalec, which was the sonne of Eber which was the sonne of Sala.

36 Which was the sonne of * Arphaxad, & was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lamech.

37 Which was the sonne of Mathusala, & was the sonne of Enoch, which was the sonne of Jared, & was the sonne of Malaleel, which was the sonne of Cainan.

38 Which was the sonne of Enos, & was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.

f Not that Adam was the sonne of God by generation, but by creation: in the which sense God also calleth him self father. Deu. 32. a. 6. c. 28, & 29.

THE IIIII. CHAPTE R

Iesus is led into the wilderness. Fasteth all the tyme of his tentation. Overcommeth the devyl. Goeth into Galile. Preacheth at Nazaret, & Caperna. The Iewes despise him, The de-
nyls

wyls knowledge him. He commeth into Peters house. Healeth his mother in lawe. And doth great miracles.

A Iesus then ful of the holy Gost returned from Iordan, and was led of the same sprite into wildernes.

Mat. 4. a.

Mat. 1. b.

2^a And was there fourty dayes tempted of the deuyl, and in those dayes ^a he dyd eat nothing: and when they were ended, he afterward hongred.

^a This fast was miraculous, to confirme the Gospel, and ought no more of men to be followed the other miracles that Christe dyd.

3 Then the deuyl sayd vnto hym, If thou be the Sonne of God, commande this stone that it be made bread.

Deut. 8. a.

^a That is, by the ordinance, and providence of God.

4 And Iesus answered him, saying, It is wrytten, ^a That man shal not lyue by bread onely, but by euery woord of God.

5 Then the deuyl toke him into an hye mountayne, & shewed him all the kyngdomes of the world, euen in y^e twincklyng of an eye.

6 And the deuyl sayd vnto hym, All this power wyl I ^b geue thee, euery whit, and the glorie of those kyngdomes: for that is deliuered to me, & to whomsoever I wil, I geue it.

^b Satan promyseth that, which he can not geue, to shew that he might deceaue the more craftely: for he is but prince of the world by permission, and hath his power limited.

B 7 If thou therfore wylt worshyp me, they shalbe all thyne.

Deut. 6. c.

10. d.

^c Christe wolde only worships and seruice of God.

8 But Iesus answered him, and sayd, Hence from me Satan. For it is wrytten, ^a Thou shalt honour the Lord thy God, and hym alone thou shalt serue.

9 Then he broght him to Ierusalem, and set hym on a pinnacle of the temple, and sayd vnto hym, If thou be the Sonne of God, cast thy self doune from hence.

Psal. 91. c.

10 For it is wrytten, ^a He shal geue his An-

gels charge ouer thee to kepe thee.

11 And in their handes they shal beare, thee lest at any tyme thou dashe thy fore C agaynst a stone.

12 And Iesus answered and sayd to hym, It is sayd, *Thou shalt not tempt the Lord *Dns. 6. a.* thy God.

13 And as sone as the deuyl had ended all his tentrations, he departed from hym c for a season.

14 And Iesus returned by the power of the sprite into Galile, and there went a fame of him throughout al the region round about.

15 For he taught in theyr Synagoges, & was commended of all men.

16 *And he came to Nazaret where he was nourfed, and (as his custome was) *Mat. 13. b.* *mar. 6. a.* *iobn. 4. f.* went into y Synagoge on y Sabbath day, and stode vp for to rede.

17 And there was deliuered vnto hym the booke of the Prophet Esai? When he had opened the booke, he found y place, where it was wrytten.

18 *The sprite of the Lord is vpon me, be- *Esai. 61. a.* cause he hathe annoynted me: that I shulde preach the Gospel to y poore he hath sent me, that I shulde heale the broken harted, that I shulde preach *deliuerance *Or, endued with graces.*

to the captiue, and recouering of syght to the blynde, that I shulde freely set at libertie them that are brused, *Esai. 42. b.*

19 That I shulde preach the acceptable yere of the Lord.

20 And he closed the booke, and gaue it agayn to the minister, and sate downe: and the eyes of all that were in the Synagoge were

e It is not ynough wise or thrise to resist Satan, for he neuer ceaseth to tept, or if he relent a little, iris to thend, that he may renewe his force and assaile vs more sharpe- ly.

were fastened on him.

21 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.

*They appro-
ued and com-
mended what
so euer
he sayd.*

22 And all bare him witnes, and wondered at the gracious wordes which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he sayd vnto them, Ye wil suerly vse towards me this prouerbe. Physicion, heale thy self: Whatsoeuer we haue heard done in Capernaum, do the same here likewise in thyne owne countrey.

*d Bestoweth
benefites vpon
them which ap-
pertheyne more
vnto thee.*

Iohn. 4. f.

24 And he sayd, verely I say vnto you, No Prophet is accepted in his owne countrey.

*e Their in-
fidelitie stayd
Christe from
working mi-
racles.*

E 25 But I tel you of a truth, many wydowes were in Israel in the dayes of * Elias, when heauen was shut thre yeres and six monethes, whē great famine was throughout all the lande,

*1. Kin. 17. b
ian. 5. d.*

26 But vnto none of them was Elias sent, saue into Sarephtha, a citie of Sidon, vnto a wydowe.

2. Kin. 5. d.

27 And many lepers were in Israel, in the time of * Eliseus the Prophet: but yet none of them was made cleane, sauing Naaman the Syrian.

*f He sheweth
by examples that
God oft tymes
preferreth the
strangers to them
of the household.*

28 Thē as many as were in the Synagoge, when they heard that, were fylled with wrath.

29 And rose vp, and thrust hym out of the citie, and led him euen vnto the edge of the hyl, wheron their citie was buylt, to cast hym downe headlyng.

30 But he went his way euen through the myddes of them:

31 *And came downe into Capernanma *Mat. 4. b.*
 citie of Galile, and there taught them on *mar. 1. c.*
 the Sabbath dayes.

32 *And they were astonied at his doctrine: *Mat. 7. d.*
 for his preachyng was with autoritie, *mar. 1. c.*

33 And in the Synagoge there was a man
 which had a "sprite of an vncleane deuyl, *'That is the*
 which cryed with a loud voyce, *motion of*
 the deuyl

34 Saying, Ob, what haue we to do with F
 thee, thou Iesus of Nazaret? art thou come
 to destroy vs? I know who thou art, *even*
 the Holy one of God.

35 And Iesus rebuked hym, saying, Hol-
 dethy peace, and come out of him. then
 the deuyl throwing him in the myddes of
 them, came out of him, and hurt him not.

36 And feare came on them all, and they
 spake among them selues, saying, What
 maner a thing is this? for with autoritie &
 power he commandeth the foule sprites,
 and they come out?

37 And the fame of hym spred abroad,
 through out all places of the countrey
 round about.

38 *And he rose vp, and came out of the *Mat. 8. b.*
 Synagoge, and entred into Simons house. *mar. 1. c.*
 And Simons' mother in law was taken w *'His wifes*
 a great feuer, and they made intercession *mothers.*
 to him for her.

39 Then he stode ouer her, and rebuked
 the feuer, and it left her. and immedi-
 ately she arose and ministred vnto them.

40 When the sunne was downe, all they
 that had sycke *sa/kes* taken with dyuers
 diseases, brought them vnto hym, and he G
 layd his handes on eueryone of them, and
 healed them.

41 *And

Mar. 1. d.
Or. 3. b.

41* And deuyls also came out of many, crying and saying, * Thou art Christe the Sonne of God, but he rebuked them, and suffered them not to speake, for they knewe that he was Christ.

g The deuils are constrained to cōfesse Christe to be the Sonne of God, and yet it doth no thing anayle them, because it cometh not of faithe.

42 As sone as it was day, he departed and went away into a desert place, and the people sought him, and came to him, and kept hym that he should not depart from them.

43 But he sayd vnto them, Surely I must also preach y^e kyngdome of God to other townes: for therfore am I sent.

44 And he preached in the Synagoges of Galile.

THE. V. CHAPTER.

Christ preacheth out of the ship. The disciples forsake all, and folowe him. He cures the leper. Healeth the man of the palsy. Calles Matthew the customer. Eateth with open Synners. And excuseth his, as touching fasting.

A Then it came to passe as the people pressed vpon him to heare the worde of God, that he stode by the lake of Genesaret.

Mat. 4. a
mar. 1. b.

2 And sawe two shippes stand by the lake syde, but the fyshermen were gon out of them, and were washyng theyr nettes.

3 And ^a he entred into one of the shippes which pertained to Simon, and required hym that he would thrust out a lytle from the land: & he sate downe, & taught the people out of the shyp.

a To thintent that he might not be thronged of the prease, and also that he might the better be heard.

4 When he had left speakyng, he sayd vnto Simon, Lanche out into the depe, & let downe your nettes to make a draught.

5 Then Simon answered, & sayd to hym,
 6 Master, we haue wearyed our selues al
 nyght, and haue taken nothyng: neuerthe-
 les, at thy comāderment I wyl let downe
 the net.

The woordes
 significeth him
 that is made
 ruler ouer
 any thinge.

B

6 And when they had so done, they in-
 closed a great multitude of fyshes: so y
 their net brake.

7 And they beckened to their felowes
 w were in the other ship that they should
 come and helpe them. who came then, and
 fylled bothe the shyppes, that they were
 ouerwhelmed.

8 When Simon Peter sawe that, he fel
 downe at Iesus knees saying, Lord go fro
 me, for I am a synful man.

b The feeling
 of Gods presence
 maketh afayed.

9 For he b was vtterly astonied, and all
 that were with hym, at the draught of fy-
 shes which they toke.

10 And so was also Iames and Iohn the
 sonnes of Zebede, which were parteners
 with Simon. Then Iesus sayd vnto Simon,
 Feare not: from c henceforth thou shalt
 catch men.

c He appointeth
 him to the office
 of an Apostle.

11 And they broght the shyppes to land,
 and forfoke all, and folowed hym.

12* And it came to passe as he was in a cer-
 rayn citie, beholde, there was a man ful of
 leprosie, and when he had spyed Iesus, he
 fel on his face, and besoght him, saying,
 Lord if thou wilt, thou canst make me
 cleane.

C
 Mat. 8. a.
 mar. 1. d.

13 And he stretched forth hys hand, and
 touched hym, saying, I wyl, Be thou clea-
 ne. And immediately, the leprosie depar-
 ted from him.

14 And he warned him that he should tel
 this

this to no man, but that he should go, and shewe hym self to the ^dpriest; & offer for thy clenfing *sayd he*, accordyng as ^{*}Moses comandement was, for a wytnes vnto the.

^d Hereby he shewed them that he would not transgresse the lawe.

Leui. 14. a.

15 But *so much* the more went there a fame abroad of him, and much people came together to heare, & to be healed of hym of their infirmities.

16 But he kept him selfe aparte in the wyldernes, and prayed.

Mar 2. a.

D

17 ^{*}And it happened on a certayn day, that he taught, and there sate the Phariseis and doctours of the lawe, which were come out of all the villages of Galilee, Iurie, and Ierusalem, and the power of the Lord was *in him* to heale them.

Mat. 9. a.

18 ^{*}Then beholde, men broght a man lying in his bed, which was taken with a palsey, and soght meanes to bryng him in, and to lay him before him.

19 And when they could not fynde by what way they might bryng him in, because of the prease, they went vp on the top of y^e house, & let hym downe through the tilyng, bed and all, in the myddes before Iesus.

^d Christe toucheth the principal cause of all our euilles.

20 And when he sawe their fayth, he sayd vnto him, Man, thy sinnes are forgiven thee.

21 Then the Scribes and the Phariseis began to think, saying, What felloe is this & speaketh blasphemies? Who can forgive sinnes, but God only?

E 22 But whē Iesus perceaued their thoughtes, he answered, & sayd vnto them, What think ye in your hartes?

e Forasmuch as
his diuinitie was
sufficiently shewed
by this miracle,
he gaue them he-
reby vnderstand
that he had power
to forgiue synnes.

23 Whether is easyer to say, Thy sinnes
are forgiuen thee, or to say, Ryse and
walke?

24 But that ye may know that the Sonne
of man hath power to forgiue synnes in
earth, (he sayd vnto the syck of the pal-
sey) I say to thee, Aryse, take vp thy bed,
and go home to thy house.

25 And immediately he rose vp before
them, and toke vp *his bed* where on he lay,
and departed to his owne house praying
God.

26 And they were all amased, and lau-
ded God: and were fylled with feare,
saying, Doubteles we haue sene " strange
thynges to day.

27 And after that, he went forth and sa-
we a publican named Leui, sytting at the
receyte of custome, and sayd vnto him,
Folowe me.

28 And he left all, rose vp, and folowed
hym.

29 And Leui made him a great feast at
home in his owne house. where there was
a great company of publicans, & of other,
that sate at meat with them.

30 But they that were Scribes and Pha-
rises amongs them, murmured agaynst
his disciples, saying, Why eat ye and
drinck ye with Publicans and sinners?

31 Iesus answered, and sayd vnto them,
They that are whole, nede nor the Phys-
icion, but they that are syck.

32 I came not to call the ryghteous, but
synners to repentance.

33 Then they sayd vnto hym, Why do the

disciples

"Or, valokel
fore.

F
Mat. 9. a.
mar. 2. b.

Mat. 9. a.
mar. 2. b.
1. Tim. 1. c.

disciples of Iohn fast often, and pray, and the disciples of the Pharises also: & thynne eat, and drincke?

Mat. 9. b.
Mar. 2. c.

G 34 *And he sayd vnto them, Can ye make the chyl dren of the wedding fast, as long as the brydegrome is with them?

35 The dayes wyl come, when the bridegrome shalbe taken away from them, the shal they fast in those dayes.

36 Then he spake also vnto the a similitude, No man putteth a peece of a newe garment into an olde vesture: for if he do, then the olde breaketh the newe, and the peece y was taken out of the new, agreeth not with the olde.

37 Also no man powreth newe wyne into olde vessels: for if he do, the new wine wil breake the vessels, and it wil runne out, and the vessels wil perishe.

38 But newe wyne must be powred into newe vessels, and bothe are preserued.

39 Also, no man y f drincketh olde wyne, strayghtway can away with newe: for he sayeth, The olde is better.

f Thogh olde wyne be not so pleasant to the eye as newe is, yet is it more healthsome for the body: likewise the disciples albeit they had not such an outward shewe as others had, yet were they no lesse to be esteemed.

VI.

a Those feastes which conteyned many days: as the Pasche, and the feast of Tabernacles, had two Sabbaths: the first day of the feast, & the last.

THE VI. CHAPTER.

He standeth in his disciples defence and his owne, as touching the breach of the Sabbath. After watching & prayer he electeth his Apostles. He healeth and teacheth the people. Wherin standeth mā true felicitie. To loue our enemies. Not to iudge rashely: and to auoyde hypocrisie.

Mat. 12. a.
Mar. 2. d.

A And it happened on the second^a Sabbath, after the first, y he wet through the corne fieldes, & his disciples plucked the eares of corne, and dyd eate, & rubbe

them in their handes:

2 And certayne of the Pharises sayd vnto them, Why do ye that which is not lawfull to do on the Sabbath dayes?

3 Then Iesus answered them, and sayd, *I. Sam. 31.1*
 *Haue ye not read somuch as this, what Dauid did when he him selfe was an hungred, and they which were with him,

4 How he wet into y^e house of God, & toke, & ate y^e shewe bread, and gaue also to the which were with hym, & was not lawfull to eate, but for the *Priestes onely? *Exod. 19.2*

5 And he sayd vnto them, The Sonne of man is ^b Lord also of the Sabbath day. *Leuit. 8. f.*

6 * It came to passe also on another Sabbath, y^e he entred into the Synagoge and taught: & there was a man, whose ryght hand was dryed vp. *24. b.*

7 And y^e Scribes and Pharises watched hym, whether he would heale on the Sabbath day, that they myght synde an accusation *agaynst* hym. *B*

8 But he knewe theyr thoghtes: and sayd to the man which had the wythered had, Ryse vp, and stand forth in the myddes: and he arose and stode vp. *Mat. 12. a.*

9 Then sayd Ies^{us} vnto the, I wyl aske you a questiō, Whether is it lawfull on the Sabbath dayes to do good, or to do euyl? to saue lyfe, or to destroy it? *mar. 3. a.*

10 And he behelde them all in compasse, and sayd vnto the man, Stretch forth thy hand: and he dyd so, and his hand was restored again, as whole as the other.

11 And they were fylled ful of madnes, & comuned one with another, what they myght do to Iesus.

12 And

^b Having power to dispece with, & qualifie the keeping of the Sabbath and other ceremonies.

12 And it came to passe in those dayes, y^e he went into a mountayne for to pray, & watched all the night in prayer to God.

Chap. 9. A.

mat. 10. A.

mar. 3. b.

6. A.

13 * And as sone as it was day, he called his disciples, and of them he chose ^ctwelve, which also he called ^dApostles.

14 (Simon whome he named also Peter, & Andrew his brother, Iames and Iohn, Philip, and Barthelmew:

15 Matthew, and Thomas: Iames the sonne of Alpheus, and Simon called Zelotes,

16 And Iudas Iames brother, and Iudas Iscariot, which also was the traytour.)

17 Then he came downe with them, and stode in the champion countrie: and the cōpany of his disciples, and a great multitude of people out of all Iurie and Ierusalem, and from the sea coast of Tyre and Sidō, which came to heare him, and to be healed of theyr diseases:

18 And they also that were vexed with foule spirites: and they were healed.

19 And all the people preased to touch him: for therewent vertue out of him, and healed them all.

Matth 5. a.

*They that are humble & submit the selues willingly to obey God.

*The woord signifies to leape for ioye, or to shewe myrthe by outward gesture.

D 20 * And he lifted vp his eyes vpon y^e disciples, and sayd, Blessed be ye peore: for yours is the kyngdome of God.

21 Blessed are ye that hunger now: for ye shalbe satisfied. Blessed are ye that wepe now: for ye shal laugh.

22 Blessed shal ye be when men hate you, and ^eseparate you, and rayle, and put out your name as euyl, for the Sonne of mans sake.

23 Reioyce ye in that day and be ^fglad: for behold, your rewarde is great in he-

^c According to the similitude of the twelve Patriarkes, of whome the Church of God is sprong.

^d Ambassadors or messengers whome he had elected before, but now enioyneth the their charge.

^e He meaneth excommunicatiō, which also he calleth putting out their names. S. Iohn calleth it casting out of the Synagoge, S. Paul, deliuering to Satan, which punishemēt as it is moste terrible when it is iustely executed, so is it comfortable to the godly when they are cast out of wycked mēt cōpany, as the Prophet declareth, Psal. 134.

auen: for after this maner their fathers
entreated the Prophetes.

24 *But wo be to you that are riche: for ye
haue receaued your consolation.

*Amos. 6. a.
eccle. 31. a.*

25 *Wo be to you that are ful: for ye shal
hunger. Wo be to you that now laugh: for
ye shal wayle and wepe.

*Esai. 65. c.
*Signifying
them that ly-
ue at ease &
after the ple-
asures of this
w^{or}ld.*

f He reproveth
ambition & vaine
glorie, when as me
go about by all
meanes to get fa-
uour & wordely
pompe.

26 Wo be to you whe all men prayse you:
for so dyd their fathers to the false pro-
phetes.

27 *But I say vnto you & heare, Loue
your enemies: do good to them which ha-
te you.

Mat. 5. 44.

28 Blesse them that curse you: and pray
for them which wrongfully trouble you.

29 And vnto him that smyteth thee on y
one cheke, offer also the other: *and him
that taketh away thy cloke, forbyd not to
take thy coate also.

**Rather en-
dure more in-
iurie then to
revenge your
selues.*

30 Geue to euery man that asketh of
thee: and of hym that taketh away thy
goodes, aske them not agayne.

*1. Cor. 6. b.
E*

31 *And as ye would that men should do
to you, so do ye to them lykewyse.

*Mat. 7. b.
Iob. 4. c.*

32 And if ye loue them which loue you,
what thank shal ye haue? for the very sin-
ners loue their louers.

33 And if ye do good for them which do
good for you, what thank are ye worthy
of? for the very synners, do euen the sa-
me.

34 *And if ye lend to them of whome ye
hope to receaue, what thank haue ye? for
the very synners lend to synners, to recea-
ue as much agayne.

*Matth. 5. g.
dent. 15. b.*

35 Wherefore, loue ye your ennemies,
do good, and lend, & loking for nothyng
againge

g Not onely not
hoping for profit
but to lose the
Rocke & principal
for as much, as
Christe byndeth
him selfe to repay
the whole with a
moste liberal inte-
rest.

agayne: and your rewarde shalbe grear,
F and ye shalbe the chydren of the Hyeit:
for he is kynde vnto the vnkynde, and to
the euyl.

36 Be ye therfore mercyful, as your fa-
ther also is mercyful.

Mat. 7. a

37 * Iudge not, and ye shal not be iudged:
condemne not, and ye shal not be condem-
ned: forgeue, and ye shalbe forgeuen.

Mat. 7. a

38 Geue, and it shalbe geuen vnto you:
* good measure, pressed doune, shaken to-
gether and runnyng ouer shal men geue
into your bosomes. For with what measu-
re ye meate, with the same shal *in* meate
to you agayne.

Mar. 4. c.

Mat. 15. b.

39 * And he put forth a similitude vnto
them: * Can the blynde lead the blynde?
Shal they not bothe then fal into the
dychet?

Mat. 10. c.

John 13. b.

Ex. 15. c.

Mat. 7. a.

40 * The disciple is not aboue his master:
But whosoeuer wil be a perfect disciple
shalbe as his master is.

41 * Why * seyist thou a mote in thy bro-
thers eye, and considerest not the beame
that is in thyne owne eye?

h He reproneth
the hypocritie of
such as vnto at
their owne horri-
ble fautes, and yet
are so curious to
spy out the lest
faute in their bro-
ther.

42 Ether how cannest thou say to thy bro-
ther, Brother let me pul out y mote y is in
thyne eye: whe thou perceauist not y bea-
me that is in thyne owne eye? Hypocrite,
cast out the beame out of thyne owne eye
first, and then shalt thou see perfectly, to
pul out the mote that is in thy brothers
eye.

43 For it is not a good tree that bring-
eth forth euyl frute: nether is that an
euyl tree, that bringeth forth good fru-
te.

44 *For euery tree is knowen by his owne G frute. *For nether of thornes gather men *Mat. 12. c.* fygges, nor of busshes gather they gra- *Mat. 7. c.* pes.

s The name and title are nothing woorth to proue that a man is sent of God, except in effect he shewe the same.

k He speaketh not onely to the false prophes, but to all false pastours, hirelings & hypocrites.

45 A good man out of the good treasure of his heart, bryngeth forth that which is good: and an euyl man out of the euyl treasure of his hart, bringeth forth that which is euyl. For of the aboundance of the hart, hys mouth speaketh.

46 *Why call ye me Master, Master, and do not as I byd you?

Mat. 7. c.
rom. 2. b.
iam. 1. d.

47 Whofoeuer cometh to me, and heareth my sayinges, & doth the same, I will shewe you to whome he is lyke.

48 He is like a man which buylt an house, and dygged depe, and layd the foundation on a rock. And when the waters arose, the floud bet vpon that house, & could not shake it downe: for it was groundd vpon a rock.

49 But he that heareth and doth not, is lyke a man that without foundation buylt an house vpon the earth, agaynst the floud dyd beat, and it fel by and by. And the fal of that house was great.

THE VII. CHAPTER.

He healeth the Captaines seruant. Rayseth vp the wydowes sonne from death to life. In-
fourtmeeth the disciples whom Iohn Baptyst sent vnto him. Commendeth Iohn. And reproveth the Iewes for their vnfaithfulnes. He eateth with the Pharise. The woman washeth his feet with her teares, and he forgiveth her sinnes.

When

Mat. 8. a.

A V When he had ended all his sayings in the audience of the people, he entered into Capernaum.

1 And a certayn ^a Centuriōs seruant was syck and ready to dye, whome he made much of.

^a It might be, that this Capitaine dyd lye with his garnison in Capernaum.

2 And when he heard of Iesus, he sent vnto hym the Elders of the Iewes, besechyng hym that he would come and heale his seruant.

3 And they came to Iesus, and besoght hym instantly, saying, He is woorthy that thou should est bestowe this pleasure vpon him.

4 For he loueth *sayd they*, our nation, and hath buylt vs a ^b Synagoge.

^b In buildyng the a temple for their assemblies, he shewed his zeale towards the true seruice of God.

B he was now not farre frō the house, the Centurion sent friendes to him, ^c saying vnto him, Lord trouble not thy self: for I am not woorthy that thou shouldest enter vnder my roffe.

^c The friends speake to Iesus in the Captains name,

5 Wherefore I thought not my self woorthy to come vnto thee, but say the woord, and my seruant shalbe whole.

^c Or, commend by a worde onely that it be.

6 For I lykewyse am a mā vnder power, and haue vnder me souldiers, & I say vnto one, Go, and he goeth: and to another, Come, and he commeth: and to my seruāt, Do this, and he doeth it.

7 When Iesus heard this, he marueyled at hym, and turned hym about, and sayd to the people, that folowed him, I say vnto you, I haue not found so great faith, no, not in Israel.

^c He commendeth this heathen Capitaine because he assured him self vpon Christs woord alone.

8 And they that were sent, turned back home agayne, and found the seruant that

was syck, whole.

11 And it fortunēd the day after, that he went into a citie called Naim, and many of his disciples went with hym, and much people.

12 When he came nye to the gate of the citie, beholde there was a dead mā caryed out, *who was* the onely begotton sonne of his mother, which was a wydowe: & much people of the citie was with her.

13 And when the Lord sawe her, he had compassion on her, and sayd vnto her, Wepe not.

14 And he went and touched the "cof-^{or, bierre.} fyn (and they that bare hym stode styl) and he sayd, "dY onge mā, I say vnto thee, ^{or, boye.} Arise.

d Christ calleth those things that are not as if they were, & gyueth li- se to them that be dead.

15 And he that was dead sate vp, and began to speake: & he deliuered him to his mother.

16 And there came a feare on them all: and they glorified God, saying, * A great Prophet hathe rylen among vs, and God ^{1. Km. 3 d.} hath visited his people. ^{2. km. 4.}

17 And this rumor of hym went forth throughout all Iurie; and through out all the region round about.

18 And the disciples of Iohn shewed hym of all these thynges.

19 *And Iohn called vnto him two of his disciples, and sent them to Iesus, saying, ^{Mat. 12. 4.} Art thou he that should come, or shal we loke for another?

20 When the men were come vnto him, they sayd, Iohn Baptyst sent vs vnto thee, saying, Art thou he that should come, or shal we wait for another?

21 And

21 And at that same tyme, he cured many of their infirmities, and plagues, and of euyl spirites: and vnto many that were blynde, he gaue syght.

D 22 And Iesus answered, and sayd vnto them, Go your wayes & shewe Iohn, what thynges ye haue sene and heard: how that the blynde see, the halte go, the lepers are censed, the deafe heare, the dead ryse agayne, to the^c poore is the glad tidinges preached,

^e Such as feeble their owne miserie & wretchednes.

23 And happy is he, that shal not be^f offended at me.

^f That shal perseuere and not shrink back for any thing that can happen.

24 And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What went ye out into y^e wyldernesse for to see? a rede shakē with the wynde?

Christes testimonie as touching Iohn,

25 But what went ye out for to see? A man clothed in soft rayment? Beholde, they which are gorgeously apparellled, and lyue delicately, are in kynges courtes.

26 But what went ye forth to see? A Prophet? yea I say to you, and greater then a Prophet.

Malac. 3. a.
mat. 11. b.
mar. 1. a.
"or, Angel.

27 This is he of whome it is wrytten,* Beholde, I send my["] messenger before thy face, which shal prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are born of women: neuerthelesse, he that is lesse in the kyngdome of God, is greater then he.

* They praised him as iust, faithful, good and merciful.

29 Then all the people that heard, and the publicans, * iustified God, beyng ba-

^g This woord cōprehēdeth the whole doctrine that Iohn taught.

^h Meaning, to their owne condemnation or as some read with the self, because they durst not openly speake against Iohns doctrine, for they feared the people. *Matth. 21. c.*

ⁱ He sheweth that the wicked althogh they tourne from God shal nothing hider the left to continuē in the faith of the Gospel.

ptized with the ^s baptisme of Iohh.

30 But the Pharises and Lawers despised the counsel of God ^h against them selues, and were not baptizēd of him.

31 *And the Lord sayd, Wher vnto shal I liken the men of this generation, & what *Mat. 11. 6.* ^{thyng} are they like vnto?

32 They are like vnto chyl dren sytting in the market place, and cryyng one to another, and sayyng, We haue pipped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept.

The songes of little children are sufficient to condemne the Pharises and such li.

33 For Iohn Baptist came, nether eating bread nor, drinckying wyne: and ye say, He hath the deuyl.

34 The Sonne of man is come, and eateth and drincketh: and ye say, Beholde a man which is a glotten, and a drincker of wyne, a friende of publicans and synners.

Lyneth according to the fashion of other men.

35 But wysedome is iustified of all her chyl dren.

36 * And one of the Pharises desired him that he would eat with hym: and he went into the Pharises house, and sate downe to meat. *Mat. 11. c. mar. 15. d. ioh. 20. c.*

37 And beholde a woman in that cite which was a synner, as sone as she knewe y Iesus sate at meat in the Pharises house, she broght an alabaster boxe of ointmēt.

38 And she abode at his feete behynde hym wepyng, and began to washe his fete with teares, and dyd wype them with the heares of her head, and kyssed his fete, & anoynted them with the oyntment.

39 When the Pharise which bade him, sawe that, he spake within him selfe, sayyng, If this man were a Prophet, he would surely

rely

rely haue knowen who, and what maner
of woman this is. & toucheth him; for she
is a synner.

40 And Iesus answered, & sayd vnto him,
Simon I haue some what to say vnto thee.
And he sayd, Master say on:

41 There was a certayn lender which had
two detters: the one ought fyue hundred
pence, and the other fifty.

42 Whē they had nothyng to pay, he for-
gaue them bothe. Which of them therefore
(tel me,) wyl loue him moste?

43 Simon answered, and sayd, I suppose,
that he, to whome he forgauē moste. and
he sayd vnto him, Thou hast truly iud-
ged.

G 44 And he turned to the womā, and sayd
vnto Simon, Seist thou this woman? I en-
tered into thy house, and thou gauest me
no water to my fete: but she hath washed
my fete with teares, & wyped them with
the heares of her head.

45 Thou gauest me no kyffe: but she syn-
ce the tyme I came in, hath not ceased to
kyffe my fete.

46 Myne head woyl thou dydest not
anoynt: but she hath anointed my feete w
oyntement.

47 Wherefore I say vnto thee, *that* many
synnes are forgiven her, for she ^k loued
much. To whome a litle is forgiven, the
same doeth loue a litle.

48 And he sayd vnto her, Thy synnes are
forgiven thee.

49 And they that sate at meat with him,
began to say within them selues, Who is
this which forgeueth synnes also?

^k This great loue
is a signe that she
felt her selfe much
bound vnto Christ
who had forgiven
her so many syn-
nes

50 And he sayd to the woman, Thy sayth hath saued thee: Go in^e peace.

The peace of
conscience
meth onely
of saith

THE VIII. CHAPTER.

Christe with his Apostles go from towne to towne & preache. He sheweth the parable of the seeds. Telleth who is his mother & his brother. Stilleth the raging of the sea. Delivereth the possessed. And driveth the devile into the herde of swine. Helpeth the sick woman, and Iairus daughter.

And it came to passe afterward, that **A** he him self went through euery cite and towne, preaching, and shewing the kyngdome of God, and the twelue with hym.

And also certayn women, which were healed of euyl spirites, and infirmities: Marie, & was called Magdalene, out of whome went seven deuyls.

Mar. 16. b.
Chap. 24. d.
Women relieue
Christe
"or, to them.

And Iohane the wyfe of Chuza Herodes steward, & Susanna, & many other ministred unto him of their substance.

When much people were gathered to gether, and were come to him out of all cities, he spake by a similitude.

Mar. 13. b.
Mar. 4. d.

A sower went out to sowe his seed, & as he sowed, some fel by the way syde, & it was troden vnder fete, and the foules of the aire deuoured it vp.

And some fel on the stone, and as sone as it was sprong vp, it wythered away, because it lacked moistnes.

And some fel among thornes, and the thornes sprang vp with it, and choked it.

And some fel on good ground, and sprang vp, and bare frute, an hundred folde

B

a wher by they
acknolledged the
benefit which they
had receaved of
him, & also shewed
their perseuerance
which pced their
knolledge to be of
God.

folde. And as he sayd these thinges, he cryed, He that bathe eares to heare, let him heare.

9 And his disciples asked him, demāding, What similitude that was?

10 And he sayd, Vnto you it is geuen to knowe y^e secretes of y^e kyngdome of God; but to other in b^e similitudes: that when *they see, they shoulde not see, & whē they heare, they should not vnderstand.

b which here is taken for an obscure or darke saying.

11 *The similitude is this, The sede, is the worde of God.

12 Those that are besyde the way, are they that heare: & afterward commeth the deuyl, and taketh away the woordes out of their heartes, lest they should beleue, and be sauēd.

13 But they that are on the stones, are they which when they haue heard, receaue the worde with ioye: but these haue no rootes: which for a whyle *beleue, and in the ryme of tentation go away.

c They acknowledge and consent to the worde, and also repuerce it.

14 And that which fel among thornes, are they which haue heard & after their departure are choked with cares & with ryches, and voluptuous liuing, and bryng forth no frute.

15 And that which fel in good ground, are they which with an honest & good hart, heare the worde, and kepe it, and bring forth frute with patience.

16 *No d^e man when he lyghteth a candel, couereth it vnder a vessel, nether putteth it vnder the table, but setteth it on a candelstick, that they that encre in, may see the lyght.

d Christe warneth his to do good with their light which they haue receaued, & to set it forthe before all mens faces.

17 *For nothing is in secret, that shal

9.11.

Isa. 6. c.

John 12. f.

Mat. 28. f.

Rom. 11. d.

Mat. 13. b.

Mar. 4. b.

*Whē they return home to their affai

Cha. 12. e.

Matth. 5. b.

Mar. 4. c.

*or, bcd.

Chap. 19. d.

Mat. 13. b.

25. e.

Mar. 4. c.

not come abrode: neither any thing hid, that shal not be knowen; and come to light.

18 Take hede therefore how ye heare: For whosoever harhe, to him shal be geuen: & whosoever harhe not, from him shal be taken euen that same, which it semeth that he harhe.

Bothe to him selfe, and to others.

19 Then came to him his mother and his brethren; and could not speake with him for prease.

20 And it was tolde him, by certeyne which sayd, Thy mother and thy brethern stand without, and would see thee.

Gen. 13. b.

21 But he answered, and sayd vnto them, My mother, and my brethren are these which heare the worde of God, & do it.

22 * And it chanced on a certaine day, he went into a shyp, and his disciples also, and he sayd vnto them, Let vs go ouer vnto the other syde of the lake. And they launched forth.

Mat. 8. c.
mar. 4. d.

23 And as they sayled, he fel a slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in jeopardy.

* The worde signifieth a deep or founte slepe.

24 And they went to him, & awoke him, saying, Master, Master, we are lost. Then he arose, and rebuked the wynde, and the tempest of water: and they ceased, and it waxed calme.

Iesus rebuketh the wynde.

25 And he sayd vnto them, Where is your faith? They feared, and wondred among them selues, saying, Who is this that commandeth bothe the wyndes and water, & they obey him?

Mat. 8. d.
mar. 5. a.

26 And they sayled vnto the regio of the Gadarenites,

e The spiritual couinage is to be preferred to the carnal and natural: forasmuche as they re by of many, we are made one, confessing together one God, one faith, & one Baptisme, louing God aboue all thing, and our neighbour as our selues.

Gadarenites, which is ouer agaynst Galile.

27 And as he went out to lande, there met him a certayn man out of the citie, which had a deuyl long tyme, and weare no clothes, nether abode in any house, but in graues.

28 When he sawe Iesus, he cried out, and fel downe before him, and w^a loud voyce sayd, What haue I to do with thee Iesus the Sonne of God most hyest? I beseeche thee torment me not.

29 For he commanded the foule spirite to come out of the man: for oft times he had caught him: therfore he was bound with chaines, & kept with fetters: but he brake the bandes, and was caried of the fiende into wylderneses.)

30 And Iesus asked him, saying, What is thy name? And he sayd & Legion, because many deuils were entred into him.

31 And they besoght him, that he would not commande them to go out into the diepe.

32 And there was thereby an heard of many swyne, fedyng on an hyl, and the deuils besoght him, y he would suffre them to entre into them: and he suffred them.

33 Then went the deuils out of the man, and entred into the swyne: and the heard ran headlong from the hie brinck downe into the lake, and was choked.

34 When the heardmen sawe what had chanced, they fled, and tolde it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and found the man

f Satan is tormēted where Chrīste is present.

E A Legio, as writeth Vegetius, cōteyned 6000 fore men, and 732 horsemen: but here it is taken for an vn certayn and infinit number.

h Which in the 16 chap. Luke calleth hel, where the deuils are chained in the obscuritie of darkenes, 2. Ps. 2. a.

"Or, many a day agone.

"The woord signifieth to be inforced with violence as a horse when he is spurred.

"So to departe that they coulde do no harme.

out of whome the deuils were departed, sytting at the feete of Iesus, clothed, and in his ryght mynde: and they were afrayd.

36 They also which sawe it, tolde them by what meanes he that was possessed of the deuyl was healed.

37 The all the whole multitude of y^e countrey of y^e Gadarenites, besoght hym, that he would depart from them, for they were taken with great feare: and he gate him into the shyp, and returned backe agayne.

38 Then the man out of whome the deuyls were departed, besoght hym that he myght be with him: but Iesus sent him away saying,

39 Go home agayne into thine owne house, and shewe what great thynges God hath done to thee. And he went his way, and preached through out all the citie, what great thinges Iesus had done vnto him.

40 And it came vnto passe when Ies^{us} was come agayne, y^e the people receaued him: for they all wayted for hym.

41 And beholde there came a man named Iairus, and he was one of the chiefest of the Synagoge, who fel downe at Iesus feete and besoght hym that he would come into his house:

42 For he had but a daughter only, vp^{on} a twelue yeres of age, & she laye a dying.

(And as he w^{as}, the people thronged hym:

43 And a wom^{an} hauyng an issue of bloud, twelue yeres, which had spent all her substance vpon Phisitians, nether coulde be holpen

F

'Christ knewe that he would better serue him being ab sent then with him.

Mat. 9. c.

mar. 5. b.

'Of the Congregation of the Iewes.

i This was his owne cite, called Gadaris, which was in the countrey of Decapolis, & therfore Luke dissenteth not from Marke who writeth that he preached in Decapolis.

helpen of any.

44 When she came behynd him, she touched the hem of his garment; and immediately her issue of bloud stancheth.

45 The Iesus sayd, Who *is it* that touched me? Whe euery man denied, Peter & they that were with hym, sayd, Master, the people thrust thee, & treade on thee, & sayest thou, Who touched me?

46 And Iesus sayd, Some body touched me: for I perceave that vertue is gone out of me.

47 When the woman sawe that she was not hyd, she came trimblyng, & fel at his feet, and tolde hym before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he sayd vnto her, Daughrer, be of good comfort, thy ^k fayth hath made thee whole, Go in peace.)

G 49 Whyle he yet spake, there came one from the ruler of the Synagoges house, which sayd to hym, Thy daughter is dead, disease not the master.

50 When Iesus heard *that*, he answered ^y ruler of the Synagoge, saying, Feare not, beleue only, and she shalbe made whole.

51 And when he went in to the house, he suffred no mā to go in with hym, saue Peter, James, and Iohn, and the father & mother of the maiden.

52 And euery body wept, & sorowed for her: but he sayd, Wepe not: for she is not ¹ dead, but slepeth.

53 And they laught hym to scorne, for they knewe that she was dead.

53 And he thrust them all out, and toke

k Christe dothe not impute vnto vs the weakenes of our faith, but dothe accept it, as though it were perfect.

1 Although she was verely dead: yet to Christe it was more easier to restore her to lyfe, then it is for one man to wake an other out of his slepe.

¹ He meyneth those which he founde in the house.

her by the hand, and cried, saying, Mayde, aryse.

55 And her spirite came agayne, and she rose strayghway: and he commanded to gaue her meate.

56 And her father and mother, were astonished, but he warned the that they should tel no man what was done.

THE IX. CHAPTER.

He sendeth out the twelue Apostles to preache. Herode heareth tel of him. He feedeth fyne thousand man with fyne loauer, and two fishes.

Diuers opinions of Christe. He transfigurath him self upon the mount, deliuereth the possessed. Enseacheth hys disciples to be lowly. They desire vengeance, but he reproveth them.

Then called he the twelue disciples to A
Tgether, and gaue them power and autoritie ouer all deuils, & that they myght heale diseases.

2. And he sent them to preache the kyng dome of God, and to cure the syck.

3. And he sayd to them, Take nothing to your iourney, nether stauies, nor scryp, nether bread, nether mony, nether haue two coates.

4. And what soeuer house ye entre into, there abyde, and thence departe.

5. And whosoever wyl not receaue you, when ye go out of that cite, shake of the very dust from your fete, for a testimonie against them.

6. And they went out, and went through the townes about, preaching the Gospel, and healing euery where.

7. And Herode, the kyng heard of all.

was

a To thède they myght do their charge with greater diligence when they had nothing to lee them.

b which was a signe of detestatio, and of the vengeance which was prepared for such reminers of Gods benefites.

Mat. 10. a.
mar. 3. b.
Ex. 6. a.
"or, roddes.

"He willet them not to tary long, but to preach fro towne to towne.

Mat. 14. a.
mar. 6. b.

was done by hym: and douted, because ſy it was ſayd of ſome, that Iohn was ryſen agayne from death.

8 And of ſome, that Elias had appeared: and of ſome, that one of ſy olde Prophetes was ryſen agayne.

9 Then Herode ſayd, Iohn haue I beheaded: who then is this of whome I heare ſuch thynges? and he deſired to ſee him.

B 10 And the Apoſtles returned, and tolde hym what great thynges they had done. Then he toke them, and went aſyde into a ſolitarie place, neare to the citie called Bethſaida.

11 But when the people knewe of it, they folowed him: and he receaued them, and ſpake vnto them of ſy kyngdome of God, and healed them that had nede to be healed.

*Mat. 14. b.
mar. 6. d.
iſa. 6. a.*

12 * And when the day began to weare away, then came the twelue, and ſayd vnto hym; Send the people away, that they may go into the townes and vyllages round about, and lodge, & get meat: for we are here in place of wyldernes.

13 But he ſayd vnto them, * Goe ye them to eat. And they ſayd, We haue no mo but fyue lones & two fyſhes, except we ſhulde go and bye meat for all this people.

14 For they were about fyue thouſand me. And he ſayd to his diſciples, Cauſe them to ſyt downe by fyſties in a compaigne.

15 Therefore they dyd ſo, and dyd all ſyt downe.

16 And he toke the fyue lones, and the two fyſhes, and looked vnto heauen, bleſſed them, brake, and gaue to the diſci-

e Chriſte forſa-
keth, not che that
followe him, but
ſendeth them ſuf-
ficient relief.

* Iohn ſayeth
he gaue than
hes, ioh. 6. b.

ples, to set before the people.

17 And they all dyd eat, and were satisfi-
ed: and there was taken vp of that remain-
ed to them, twelue baskettes full of bro-
ken meat.

18 * And it came to passe as he was alone
praying, his disciples were with hym, and
he asked them, saying, Whome say the pe-
ople that I am?

C
Mat. 16. h
mar. 8. c.

19 They answered, & sayd, Iohn Baptist:
some say Elias: and some say, that one of
the olde Prophetes is rysen agayne.

20 And he sayd vnto them, But whome
say ye that I am? Peter answered, & sayd,
Thou art the Christe of God.

21 And he warn'd, and commanded
them, that they shoulde tel ^dno man that
thyng.

22 Saying, * That the Sonne of man must
suffre many thynges, and be reproted of
the Elders, and of the hye Priestes and
Scribes, and be slayne, and the thyrday
tyme agayne.

Mat. 17. d.
mar. 8. c.

23 * And he sayd to them all, If any man
wyl come after me, let hym deny hym
self, and take vp his crosse dayly, and fo-
lowe me.

Chap. 14. f.
mat. 10. d.
16. d.

24 For whosoener wyl saue his lyfe, shal
lose it; and whosoeuer shal lose his lyfe
for my sake, the same shal saue it.

mar. 8. d.
For as one
day foloweth
an other, so
doth one cros-
se folowe in
the necke of
an other.

25 For what auantageth it a man, if he
wyn the whole worlde, and lose hym self,
and runne in damage of hymself?

Chap. 12. b,
C 17. g.
2. tim. 2. b.

26 * For whosoever shalbe ashamed of
me, and of my sayinges: of him shal the So-
ne of man be ashamed, when he shal come
in his

d For he knewe
best his conueniēt
tyme which was ap-
poynted for him
to be manifested
in.

For what
auantageth it
a man, if he
wyn the whole
worlde, and
lose hym self,
and runne in
damage of
hymself?

in his glorie, & in the glorie of his Father,
and of the holy Angels.

Mat. 16. a. 27 *And I tel you of a suretie, there be
mar. 9. a. some standyng here, which shal not taste
of death, tyl they see the ^e kyngdome of
God.

^e Established
& enlarged by the
preaching of the
Gospel.

Mat. 17. a. 28 *And it, chanced about an eight dayes
mar. 9. a. *after* those sayinges, that he toke Peter,
Iames, & Iohn, and went vp into a moun-
tayne to pray.

29 And as he prayed, the facion of hys
countenance was changed, and his garmēt
was whyte and shone.

30 And beholde two mē talked with hym,
and they were Moses and Elias.

D 31 Which appeared in glorie, and spake
of his departyng, which he should ende
at Ierusalem.

32 But Peter & they that were with hym,
were heauy wyth slepe, and when they
woke, they sawe his glorie, and the two
men standyng with hym.

33 And it chanced as they departed from
hym, Peter sayd vnto Iesus, Master, it is
good beyng here-for vs: Let vs therfore
make thre tabernacles, one for thee, and
one for Moses, and one for Elias: and wist
not what he sayd.

34 Whyle he thus spake, there came a
cloud and fower shadowed them, and they
feared when they were entring into the
cloud.

^f For other
wayes they had
not bene able to
comprehend his
great maic^{ty}.

Mat. 3. d. 35* And there came a voyce out of the
mar. 1. b. cloud, saying, This is my deare beloued

E Sonne, heare him.

36 And as sone as the voyce was past, Ie-
sus was found alone: and they kept it

close; & could no man in those dayes any of those thynges which they had sene.

They con-
led it til
Christs resur-
rection, as
Marke writ-
teth.

37 And it chanced on the next day, as they came downe from the mountayne, much people met hym.

38 And beholde, a man of the compaignie cryed out, saying, Maister, I beseeche thee beholde my sonne, for he is all that I ha-

Mat. 17. b.
mar. 9. s.

ue. 39 And see, a spirite taketh hym, and sodenly he cryeth, and he teareth hym, that he fotteth agayne, and with much payne departeth from him, when he hath brused him.

40 And I besoght thy disciples to cast him out, but they could not.

F

41 Iesus answered, and sayd, O generation without fayth, and croked, how long shall I be with you, and suffre you? Bryng thy sonne hither.

42 As he yet was a comming, the fiende rent him, and tare hym: and Iesus rebuked the vncleane sprite, and healed the chylde: and deliuered him to his father.

43 And they were all amased at y myghty power of God. Whyle they wondred euery one at all thinges which he dyd, he sayd vnto his disciples,

44 Let these sayinges synck downe into your eares: for the tyme wyl come, when the Sonne of man shalbe deliuered into the handes of men

Mat. 17. d.
mar. 9. s.

45 But they wist not what that worde ment, and it was hyd from them, that they vnderstode it not: and they feared to aske hym of that saying.

Mat. 18. a.
mar. 9. s.

46 Then there arose a disputation among them,

luk. 22. f.

g Under the
conscience that his
disciples could
not heale the sick
man, he reproveth
them which would
have diminished
his autoritie.

ad ydylly
and the
wylde
in the
wylde

h They were so
blynded with this
opinion that Chri-
st shoulde haue a
temporal kyngdo-
me, that they
would not vnder-
stand when he spake
he of his death.

3012

them, which of them should be the greatest.

G 47 When Iesus sawe the thoghtes of their hartes, he toke a lytle chylde, and set him hard by him.

48 And sayd vnto them, Whosoever receaueth this litle chylde in my name, receaueth me: and whosoever shal receaue me, receaueth hym that sent me: for he that is least among you all, the same shal be great.

Mar. 9. f.

49 *And Iohn answered, and sayd, Master we sawe one casting out deuyls in thy name, and we forbade hym, because he foloweth *thee* not with vs.

50 Then Iesus sayd vnto hym, Forbyd ye *him* not: for he that is not agaynst vs, ⁱ is with vs.

**Of his death
wherby he
was exalted.*

51 And it fortuneth, when the ^r tyme was come that he should be receaued vp, he bent him self to go to Ierusalem.

52 And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him *lodging*.

**Or, apparell
for they knew
he was a lewe,
and as touch-
ing the Samari-
tans opinion of
the Temple, read
Iohn. 4. c.
2. l. ym. 8. b.*

53 But they would not receaue hym, ^b because his ^r behauiour was, as thogh he would go to Ierusalem.

54 When his disciples, Iames and Iohn sawe *that*, they sayd, Lord, wylt thou that we comande, that fyre come downe from heauen, and consume them, euen as ^a Elias did?

55 But Iesus turned about, and rebuked them saying, Ye wot not what maner ^s spyte ye are of.

Mat. 8. f.

56 *For the Sonne of man is not come to destroy mens liues; but to saue them. Then they

i Forasmuch as he letteth vs not, and God is glorified by his occasion.

k For they hated the Iewes, because they differed from them in religion.

l He reproveth their raffe and carnal affection, which were not led with that spyte.

they went to another towne.

57 And it chanced as they went in the way, a certayn man sayd vnto him, I wyl folow thee Lord, whithersoever thou goest.

58 And Iesus sayd vnto hym, Foxes haue holes, and byrdes of the ayre haue nestes, but the Sonne of man hath nor where on to lay his head.

59 And he sayd vnto another, Followe me. And the same sayd, Lord suffre me fyrst to go, and bury my father.

60 Iesus sayd vnto hym, Let thy dead bury thy dead: but go thou and preach the kyngdome of God.

61 Then another sayd, I wyl folowe thee Lord: but let me fyrst go byd them farewell, which are at home at my house.

62 Iesus sayd vnto hym, No man that putteth his hand to the plough, and looketh backe is apte to the kyngdome of God.

We may not folow a hartemeth best to vs, but only Gods calling.

To be hyndered, or entangled with respect of any worldly commodity.

THE X. CHAPTER.

He sendeth the seventy before hym to preach, & giveth them a charge how to be haue them selves. He threateneth the obstinate. Prayeth his heavenly Father. Answereth the Scribes that tempted hym. And by the example of the Samaritan sheweth who is a mans neighbour. Martha receaueth the Lord into her house. Marie Magdalene is fervent in hearing his worde.

After these thinges, the Lord appointed other seventy also, and sent them two and two before him into euery cite and place, whither he him selfe would come.

A The sending forth of the 70.

2. Therefore he sayd vnto them, The harvest

Mat. 9. d.

nest is great, but the laborers are fewe:
Praye therefore the Lord of the har-
nest, to send forth laborers into his har-
nest.

Mat. 10. b. 3 *Go your wayes: beholde, I send you
forth as lambes among wolues.

2. Kyn. 4. e. 4 Beare no wallet, nether scryp, nor
Mat. 10. b. shoes, * and * salute no man by the way:

mar. 6. b. 5 *Into whatsoever house ye enter, fyrst
say, ^bPeace be to this house.

^cwhich lo-
ueth the do-
ctrine of pea-
ce and the
Gospel.

Deut. 24. c. 6 And if the sonne of peace be there,
mat. 10. b. your peace shal rest vpon hym: if not, it
1. Tim. 5. c. shal turne to you agayne.

B 7 And in the same house tary styl, earyng
and drynckynge such as they shal set before
you: * for the laborer is worthy of his re-
warde, Go not from ^chouse to house.

8 But into whatsoever citie ye shal en-
ter, if they receaue you, ^deat such thynges
as are set before you.

9 And heale the syck that are there, and
say vnto them, The kyngdome of God is
come nye to you.

Chap. 9. a. 10 But into whatsoever citie ye shal en-
mat. 10. a. ter, if they wil not receaue you, go your
act. 13. e. wayes out into the strettes of the same, and
ex. 18. b. say,

11 Euen the very dust, which cleaueth on
vs of your citie, we wype of agaynst you:
Nor wythstandyng, marke this, that the
kyngdome of God was come nye vpon
you.

12 I say to you, that it shalbe easyer in
that day for Sodome, then for that citie.

Mat. 11. c. 13 *Wo be to thee Chorazin: wo be to thee
C Beth-saida, for if the miracles had bene
done in Tyrus & Sidon, which haue bene

^a Hewilleth that
they shulde dispa-
rech this iorney
with diligence not
occupying them-
selues about other
dueties.

^b It was their
maner of salutati-
on, whereby they
wished helthe and
felicitee.

^c He would not
that they shulde
tary long in one
towne, neither yet
to be careful to
change their lod-
ging.

^d Doubte not to
receaue nourish-
ment of them for
whome you tra-
uell.

done in you, they had a great whyle ago-
ne repented, lyttryng^e in sack cloth and as-
shes.

*which were
the signes of
repentance.*

e The more be-
nefites that God
bestoweth vpon
any people, the
more dothe he
ponishe their in-
gratitude.

14 Therefore it shalbe easier for Ty rus^e &
Sidon, at the iudgement, then for you.

15 And thou Capernaum which art exal-
ted to heauen, shalt be thrust downe to
hel.

16 He that heareth you, heareth me: and
he that despiseth you, despiseth me: and
he that despiseth me, despiseth him that
sent me.

*Mat. 10. 4.
Iohn. 13. 2.*

17 And the seuentie turned agayne with
ioye, saying, Lord, euen the very deuyls
are subdued to vs through thy name.

f The power of
Satan is beaten
downe by the pre-
aching of the gos-
pel.

18 And he sayd vnto them, I saw^e Satan,
as it had bene lightenyng, falle downe
from heauen.

19 Beholde, I geue vnto you power to
treade on serpentes, and scorpions, and
ouer all maner power of the enemye, and
nothyng shal hurt you.

20 Neuerthelesse, in this reioyce not, that
the sprites are vnder your power: but ra-
ther reioyse, because your names are wryt-
ten in heauen.

g He attributeth
it to the free ele-
ction of God that
the wise knowe
not the gospel, and
yet the poore
basse people vnder-
stand it.

21 That same houre reioysed Iesus in the
sprite, & sayd, I confesse vnto thee Father,
Lord of heauen and earth, that thou hast
hyd these thynges from the wise and le-
arned, and hast opened them to babes:
Euen so Father, because it so pleased thee.

*Or, in his
mynde.*

*D
Mat. 11. 1.*

*Christe is
our only me-
ane to recei-
ue Gods mer-
cies by.*

*In whome we
see God as in
his lyuely
image.*

h Therefore we
most esteeme him
as the fathers voi-
ce hathe saughtr,
and not according
to mans iudgement.

22 All thynges are geuen me of my Fa-
ther: and no man knoweth who the Son-
ne is, but the Father: nether who the Fa-
ther is, saue the Sonne, and he to whome
the Sonne wyl shewe him.

23 And

Mat. 13. b. 23 And he turned to his disciples, and sayd secretly, *Happy are the eyes, which see that ye see.

24 For I tel you that many Prophetes & kynges, haue desired to see those thinges which ye see, & haue not seene them, and to heare those thinges which ye heare, & haue not heard them.

Mat. 22. d. *Mar. 12. e.* **E** 25 *Then beholde a certayne expounder of the lawe stode vp, and tempted him, saying, Maister, what shal I do, to inherite eternal life?

26 He sayd vnto hym, What is wrytten in the lawe thou readest thou?

Deut. 6. b. 27 And he answered, & sayd, *Thou shalt loue chy Lord God, with all thy heart, and with all thy soule, & with all thy strength, and with all thy thought: *and thy neighbour as thy self,

Lmi. 19. d. 28 Then he sayd vnto hym, Thou hast answered ryght, this do, & thou shalt lyue.

Or, to sproue him self as iust. 29 But he willing to iustifie hym self, sayd vnto Iesus, Who is then my neyghbour?

I For they counted no man their neighbour but their friends.

F 30 Iesus taking his woord sayd, A certayn man descended from Ierusalem, to Iericho, and fel into the handes of theues, which robbed hym of his rayment, & wounded hym, and departed, leauing hym halfe dead.

k He priuely moueth the great crueltie which was among this people, and chiefly the gouernours.

31 And by chance ther came downe a certayn Priest that same way, and when he saw hym, he passed by on the other syde.

32 And lykewyse a Lewite, when he was come nie to the place, went and looked on him, and passed by on the other syde.

I This nation was odious to the Iewes.

33 Then a certayne Samaritan, as he

journeyed, came nye vnto hym, and when he sawe hym, he had compassion on hym.

34 And went to, and bound vp his woundes, and powred in oyle and wyne, & put him on his owne beast, and broght hym to anynne, and made prouision for him.

m which was
about ix pence of
sterling moneye.

35 And on *y* morowe when he departed, he toke out *m* two pence, and gaue them to the hoste, and sayd vnto hym, Take cure of hym, & whatsoeuer thou spendest more, when I come agayne, I wyl recompence thee.

36 Which now of these thre thynkest thou, was neyghbour vnto hym that fel into the theues handes?

n Helpe him that
hathe nede of
thee although thou
knowe him not.

37 And he sayd, he that shewed mercy on him. Then sayd Iesus vnto hym, Go *n* and do thou lykewyse.

38 It fortuneth as they went, that he entered into a certayn towne: and a certayn woman named Martha receaued hym into her house.

*Martha and
Marie.*

39 And this woman had a syster called Marie, which also sate at Iesus fete, and heard his preaching.

40 And Martha was cōbred about much seruyng and stode and sayd, Master, doest thou not care that my syster hathe left me to minister alone? bid her therefore, that she helpe me.

41 And Iesus answered, & sayd vnto her, Martha, Martha, thou carest, and art troubled about many thynges:

42 But one thing is nedeful, Marie hathe chosen the good parte, *o* which shal not be taken away from her.

*For she for-
gate the prin-
cipal, which
was to heare
Gods word.*

o It was not
mete that she shoul-
de haue bene dra-
den from so prof-
fitable a thing
wher vnto she
could not alwayes
haue opportunitie.

THE. XL. CHAPTER.

He teacheth his disciples to pray. Driveth out a denel. And rebuketh the blasphemous Phariseis. He preferreth the spiritual counsaige. They require signes and tokens. He eateth with the Pharisei, and reproveth the hypocrisie of the Phariseis, Scribes, and hypocrites.

A Nd so it was y as he was praying in a certayne place, when he ceased, one of his disciples sayd vnto hym, Master, teache vs to pray, as Iohn also taught his disciples.

Mat. 6. b.

1 And he sayd vnto them, when ye pray, say, Our Father which art in heaue, Halo- wed be thy name, Thy kyngdome come, Let thy wy be fullylled *euens* in earth, as it is in heauen.

**Or, as muche as is sufficient for this day.
Or, pardon.

2 Our dayly bread geue vs "for y day.

3 And "for geue vs our synnes: for euens we for geue euery man that is indebted to vs. And lead vs not into temptation: but deliuer vs from the Euyll.

4 Moreouer he sayd vnto them, "Yf any of you should haue a friend, & should go to hym at mydnyght, and say vnto hym, Friend lend me thre loaves.

**Or, in passing by the way.*

5 For a friend of myne is come "out of y way to me, and I haue nothing to set before hym.

D 6 And he within should answer, and say, Trouble me not, the dore is now shut, and my chyl- dren are with me in bed, I can not ryse and geue them to thee.

7 I say vnto you, though he would not ar- se and geue hym, because he is his fri- end: yet doubteles because of his impor-

a By this similitude he teacheth vs that we ought not to be discouraged if we ob- taine not incontinently that which we demaunde.

tunitie, he would ryse, and geue him as many as he neded.

9 * And I say vnto you, Aske, and it shalbe geuen you: Seke, and ye shal fynde: knocke, and it shalbe opened vnto you. *Mat. 7. a. 21. c. mar. 11. c.*

10 For euery one that asketh, receaueth: and he that seeketh, fyndeth: and to hym that knocketh, it shalbe opened. *iohn. 14. b. 16. c. ian. 1. a.*

11 * And if a sonne shal aske bread of any of you that is a father, wyl he geue hym a stone? Or if he aske fyre, wyl he for a fyre geue hym a serpent? *Mat. 7. d. 12. b. mar. 3. c.*

12 Or if he aske an egge, wyl he offer him a scorpion?

13 If ye then which are euyl, can geue good giftes vnto your chyldren, how muche more shal your heauenly father geue the holy Gost to them, that desire hym?

14 Then he cast out a deuyl, & was domme. and when the deuyl was gone out, the domme spake, and the people wondred.

15 But some of them sayd, He casteth out deuyls, through Beelzebul the chiefe of the deuyls.

16 And others tempted him, sekyng of hym a signe from heauen.

17 But he knewe their thoghtes, and sayd vnto them, * Euery kyngdome deuided agaynst it self is desolate. and a house deuided against it self falleth. *C Mat. 12. b. mar. 3. c.*

18 So if Sarap be deuided against him self: how shal his kyngdome endure? Because ye say that I cast out deuyls through Beelzebul.

19 If I through Beelzebul cast out deuyls: by whom do your chyldren cast them out? Therefore shal they be your iudges.

b The chiefest thing that we can desire of God, is his holy Spirit.

c That is to say, your Coniurers.

judges.

20. But if I by the ^dfinger of God cast out devils, no doute the kingdome of God is come vnto you.

21 When a stronge man armed, kepeth his ^epalaice, y^e thinges that he possesseth, are in peace.

22 But when a stronger then he commeth vpon hym at vnwares, and ouercommeth him: he taketh from him all hys harnes wherin he trusted: and deuidenth his spoiles.

23 He that is not^e with me, is agaynst me: and he that gathereth not with me, scattereth.

D 24 When the vncleane sprite is gone out of a man, he walketh through drie places, sekynge^f rest: and when he fyndeth none, he sayeth, I wyl returne agayne vnto my house whence I came out.

25 And when he commeth, he fyndeth it swept and garnished.

26 Then goeth he, and taketh to hym, & seuen other sprites worse then him self: and they entre in, and dwel there, * and the last state of that man, is worse then the first.

27 And it came to passe as he spake these thynges, a certayne woman of the compaignie, lyfted vp her voyce, and sayd vnto hym, Happy is the wombe that bare thee, and the pappes which thou haste sucked.

28 But he sayd, ^hYea rather, happy are they^e which heare the worde of God, & kepe it.

29 *When the people were gathered thicke together, he began to say, This is a wicked generation: they seke a signe, and

^d The finger of God is taken for the vertue and power of God. And the vertue of the Fa ther and the Sonne is the holy Gost, for so Mat. doth interpret this place.

^e How much more is he against me that maketh open warre against me, as Satan dothe?

^f To thintent that he might worke according to his malicious nature.

^g He meaneth an infinite number.

^h Christe gaue her a priuie taunt, for that she omitted the chiefe praise which was due vnto him. that was, that they are happie in deed to whome he communicateth him self by his worde.

*The worde signifieth, an entrie or porche before a house.

*Yf by infidelitie we tourne backe from God, Satan hath greater power ouer vs then he had before.
Heb. 6. a
1. pet. 2. d.

Mat. 12. c.

there shal no signe be geuen them, but the signe of *Ionas the Prophet.

Ion. 2. a.

30 For as Ionas was a signe to the Ninuites, so shal also the Sonne of man be to this nation.

31 *The Quene of y^e South shal ryse in iudgement, with the men of this generation, and condemne them: for she came from the end of the world, to heare the wysedome of Solomon: and beholde, a greater then Solomon is here.

1. Kyn. 10. a.

2. chro. 9. a.

The Quene of the South.

32 The men of Ninieue shal ryse in iudgement wyth this generation, and shal condemne them: for they * returned to God, at the preaching of Ionas: and beholde a greater then Ionas is here.

Ninieue.

Iohn. 3. b.

E

33 No man lyghteth a candel, and putteth it in a preuy place, nether vnder a bushel: but on a candlestick, that they which come in, may see the lyght.

Chap. 8. b.

mat. 5. b.

mar. 4. a.

i Because it should guyde and lead the body.
k without spot or vice.

34 *The lyght of the body is y^e i eye. Therefore when thyne eye is * syngle, then is all thy body ful of light: but yf thyne eye be euil, then thy body is ful of darcknes.

Mat. 6. c.

35 Take hede therefore, whether the light whych is in thee be darcknes.

36 Yf therefore all thy body shal be light, hauing no part darcke: then shal al be ful of light, euen as when a candel doeth lyght thee with the brightnes.

37 And as he spake, a certayn Pharisey be soght him to dyne with hym: and he went in, & sate downe to meat.

38 And when the Pharisei sawe that, he marvelled that he had not fyrst washed before dynen.

39 And

Mat. 23. c.
mar. 7. a.

39 * And the Lord sayd to him, In deed ye Pharises make cleane y^e our syde of y^e cup, and of the platter: but the inward part is ful of your rauenyng, and wyckednes.
40 Ye fooles, dyd not he that made that w^h is without, make that which is within also?

*Charitie is the perfection of the lawe.

41 Therefore, I geue almosse of those thinges, which are within, and beholde, all is cleane to you.

*or that which is iust and right.

42 But wo be to you Pharises, for ye tilde the mynt and the rewe, and all maner herbes, and passe ouer iudgement and y^e loue of God. These ought ye to haue done, & yet not to haue left y^e other vndone.

Chap. 20. g.
Mat. 23. a.
mar. 12. d.

43 * Wo be to you Pharises: for ye loue the vppermost seates in the Synagoges, and gretings in the markets.

44 Wo be to you Scribes & Pharises, hypocrites: for ye are as graues which appere not, and the men that walke ouer the are not ware of them.

AB. 15. b.

45 * Then answered one of y^e expounders of the law, & sayd vnto him, Master, thus saying, thou puttest vs to rebuke also.

46 The he sayd, Wo be to you also ye interpreters of the law: for ye lade men w^h burthens greuous to be borne, and ye your selues touche not the burthens, with one of your fyngers.

They were more curious to buyde their graues the to followe their doctryne.

G

47 Wo be to you: ye buylde y^e sepulchres of y^e Prophetes, & your fathers killed the.

48 * Truly ye beare witnes, and allow the dedes of your fathers: for they killed the, and ye buylde their sepulchres.

49 Therefore sayd the wysdome of God, I wyl send them Prophetes and Apostles,

p. iiii.

I Christe here requireth two things first that we come truly by our meate & drinke, and next that we distill bute part to the poore.

m He wolde not breake the very lest comendement before althinges were accomplished: but taught the to sticke to the chiefest, & not preferre the inferior ceremonies which mo. quickly be abolished.

n Whose sincke and infection appeare not sodenly.

o You shewe your selues as great hypocrites as were your fathers, making men beleue ye honour God whē you dishonour him.

and of them they shal sleie and^o persecute. ^{or, cruely}
 50 That the blode of all Prophetes, shed ^{expel them}
 from the beginning of the world, may be
 required of this generation.

51 Fro the bloud of^o Abel, vnto y^e bloud
 of Zacharie, which perished betwene the ^{Gen. 4.f.}
 altuer and the temple: verely I say vnto ^{2 chr. 24.b.}
 you, it shalbe required of^o this nation.

^p Because they
 were culpable of
 the same fault
 that their Ance-
 stors were.

52 Wo be to you interpreters of the law:
 for ye haue^o taken away the keye of know-
 ledge, ye entred not in your selues, and
 them that came in, ye forbade.

^o They hid &
 toke away the
 pure doctrine
 & true vnder-
 standing of
 the Scriptu-
 res.

53 When he thus spake vnto them, the
 Scribes and Pharises began to wexe busy
 about hym, and to prouoke him wth diuers
 questions to talke.

54 Laying wayt for him, & sekyng to cat-
 che some thyng of his mouth, wherby
 they myght accuse hym.

THE XII. CHAPTER.

*Christe commandeth to auoide hypocrisie. To
 confesse his name. Not to passe theyr vocation.
 Nor gyue them selues to conuetous care of this
 lyfe. But to rightuousnes, almose, watching, pa-
 tience, wisdom, and concord.*

Vhiles these thinges were in hande-
 ling, there gathered together an in-
 numerable multitude of people, insom-
 che y^e they trode one another, & he began
 to say vnto his disciples; Fyrst of all be-
 ware of the leuen of the Pharises, which
 is hypocrisie.

A
^{Mat. 16.4.}
^{mar. 8.b.}

2 ^o For there is nothyng couered, y^e must
 not be reueiled: nether hyd, that must not
 be known.

^{Mat. 10.6.}
^{mar. 4.}

3 Wherefore whatsoeuer ye haue spoken
 in

in darcknes, that same shalbe heard in y^e lyght: and that whych ye haue spoken in the eare, euen in secret places, shalbe preached on the top of the houses.

Mat. 10. 4.

4 *And I say vnto you my friendes, Be not afrayd of them that kyl the body, and after haue no more that they can do.

5 But I wil shewe you before, whome ye shal feare. Feare hym which after he hath kylled, hath power to cast into hel: Yea, I say vnto you, hym feare.

6 Are not fyue sparowes boght for a penny, and yet not one of them is forgotten of God?

7 Also euen the very heres of your head are nombred. Feare not therfore: ye are more of value then many sparowes.

Chap. 9. d.

mat. 10. d.

mar. 8. d.

2. tim. 2. b.

8 *I say vnto you, Whosoever shal confesse me before men, euen him shal y^e Sonne of man cōfesse also before the Angels of God.

9 And he that shal denye me before mē, shalbe denied before the Angels of God.

10 And whosoever shal speake a worde against the Sonne of man, it shalbe forgiven him: but vnto him that^a shal blaspheme the holy Gost, it shal not be forgiven.

^a He that shal resist against the worde of God pourposly, & against his conscience.

Mat. 10. 2.

mar. 13. b.

11 *When they shal bryng you vnto the Synagoges, and vnto the rulers and officers, take no thoght how, or what thing ye shal answer, or what ye shal speake:

12 For the holy Gost shal teache you in y^e same^{or} houre, what ye ought to say.

^{or} moment.

13 One of the compaignie sayd vnto him, Master, byd my brother deuide the inheritance with me.

b Christ condemneth tharrogantie of the riche worldeliges, who as though they had God locked vp in their coffres and barnes set their whole felicitie in their goods, not considering that God gaue them lif and al so can take it away when he wil.

14 And he sayd vnto him, Man, who made me a iudge, or a deuider ouer you?

15 Wherefore he sayd vnto the, Take hede and beware of couetousenes: ^b for though a man abunde in riches, yet his life staderh not in his riches.

16 And he put forth a similitude vnto them, saying, *The grounde of a certayn ryche man broght forth frutes pléteously.

17 Therefore he thoght with hym self, saying, What shal I do, because I haue no roume, where to bestowe my frutes?

18 And he sayd, This wil I do, I wyl destroye my barnes, and buyld greater, and therin wyl I gather all my frutes, and my goodes.

19 And I wyl say to my soule, Soule, thou hast muche goodes layd vp in store for many yeres: lyue at ease, eat, drincke, take thy passe tyme.

20 But God sayd vnto hym, Thou foole, this night wyl they fetch away thy soule from thee: then whose shal those thinges be which thou hast prouided?

21 So is it with hym that gathereth riches to him self and is not riche in *God.

22 And he spake vnto his disciples, Therefore I say vnto you, *Take no thought for your lyfe, what ye shal eat: nether for your body, what ye shal put on.

23 The lyfe is more then meat: and the body is more then the rayment.

24 ^c Considre y the rauens, nether sowe nor repe: & nether haue store house nor barne, & yet God fedeth them: how muche more are ye better then fowles?

25 Which of you with takyng thoght can adde

*Christ chiefly came to be iudge, not warbandly he willett the Christian to be iuge & decide cotroueries betwixt ther brethren, 1. Cor. 6. a.

^c or coltreys
Ist. 5. b.
eccl. 11. c.

1. Tim. 6. d.
psal. 16. a.
rom 19 d.
Mat. 6. c.
2. pet. 5. b.
psal. 55. d.

c He exhorteth vs to cast our care on God, & to submit our selues to his prouidence,

adde to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the remnant?

27^d Consider the lilies how they grow: they are not wearyd with labour, nether spyn they. and yet I say vnto you, that Solomon him self in all his royaltie, was not clothed lyke one of these.

28 If God so clothe the grasse which is to day in the field, and to morow as cast into the ouen: how much more wyl he clothe you, O ye of lytle faith?

29 Therefore aske not what ye shal eat, or what ye shal drynke, nether let your myn- des wander about these speculations,

30 For all such thynges which heathen people of this worlde seke for: & your Father knoweth that ye haue nede of these thynges.

31 But rather seke ye after the kyngdome of God, and all these thynges shalbe ministred vnto you.

32 Feare not lytle flocke: for it is your Fathers pleasure, to geue you a kyngdome.

33 Sel that ye haue, and geue almes: and make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no thefe cometh, nether moeth corrupteth.

34 For where your treasure is, there wyl your hartes be also.

E 35 Let your loynes be gyrde about, and your lyghres burnyng.

36 And ye your selues lyke vnto men that wait for their master, when he wyl retorne from a weddyng: that as sone as he cometh and knocketh, they may open vnto

d The liberalitie of God which shyneth in the herbes and floures surmounteth all that man can do by his riches or force.

e Be in a readynesse to execute the charge which is comitted vnto you.

Mat. 6. a.

1. Pet. 5. b.

which are but accessories, & are common as well to the wycked men as to the godly.

1. Pet. 1. c.

hym immediately . Happy are those seruantes, which the Lord when he cometh shal fynde wakyng: verely I say vnto you, He wyl gyrd him self about, & make the to syt downe to theat, & wil come forth, and minister vnto them.

38 And if he come in the seconde watche, and likewyse in the thyrde watche, and shal fynde them so: happy are those seruantes.

39 * This vnderstande, that if the good man of the house had knowen at what houre the thefe would haue come, he would surely haue watched, and would not haue suffered his house to be broken

vp

40 Be ye prepared therefore, for the Sone of mā wyl come at an houre when ye thinke not.

41 The Peter sayd vnto hym, Master, tellst thou this similitude vnto vs, or to all men?

42 And the Lord sayd, Who is a faythful steward, and wyse, whome the master shal make ruler ouer his houshold, to geue them their duetie of meat at due season?

43 Happy is that seruant, whome his master when he cometh, shal finde so doying.

44 Of a truth I say vnto you, that he wyl make hym ruler ouer all that he hath.

45 But if that seruant say in his hart, My master sloweth his commyng, and so shal begyn to smyte the seruantes, and maydens, and to eat, and dryncke, and to be droncken:

46 The master of that seruāt wyl come in a day

"Because they dyd vie long garments, the maner was to gyrd or trouffe the vp whe they wet about any busynes.

*Mat. 24.d.
mar. 13.a.
rene. 16.c.*

"The portion of seruants every moneth was 4. pecks of corne, as Donat. writeth in Phormi.

F

a day when he thinketh not, & at an houre whē he is not ware, and wyl separate hym, and geue hym his rewarde with the vnbeleuers.

47 That seruant that knewe his masters wyl, & prepared not hym self, nether dyd accordyng to his wyl, shalbe beaten with many strypes.

48 But he that knewe not, and yet dyd cōmyt thynges^o worthy of strypes, shalbe beaten with fewe strypes. For vnto whome^o muche is geuen, of him shalbe muche required: and to whome men muche commit, the more of hym wyl they aske.

49 I am come to put fyre on the earth, & what is my desire, if it be al ready kyndled?

50 Notwithstandyng I must be^o baptizēd w^a baptysme, and how am I grieved tyl it be ended?

51 * Suppose ye that I am come to geue peace on earth? I tel you nay, but rather debate.

G 52 For from hence forth ther shalbe fyue in one house deuided, thre agaynst two, and two agaynst thre,

53 The father shalbe deuided against the sonne, and the sonne against the father: the mother agaynst the daughter, and y daughter agaynst the mother: the mother in lawe agaynst the daughter in lawe, & the daughter in lawe, agaynst the mother in lawe.

54 * Then sayd he to the people, When ye see a cloude ryse out of the west, strayght way ye say, A shower commeth and so it is.

f The Gospel is as a burning fyre moste vehement which maketh a change of thynges through all the worlde.

g Yf there be great troubles & alterations vpo the earth.

Therefore Ignorance is inexcusable. To whome God hath gyuen many graces.

He cōpareth his death to baptysme.

Mat. 10. d.

Mat. 16. a.

55 And whē ye see the South wynde blow,
ye say, We shal haue heat: and it commeth
to passe.

56 Hypocrites, ye can skyl of the fasshyō
of the earth, and of the skye: but what is
the cause that ye can not skyl of this ty-
me?

57 Yea, and why iudge ye not of your sel
ues what is right?

58 * Whyle thou goest with thy conser- Mat. 23.
partie to y ruler, as thou art in the way,
geue diligence y thou mayst be deliuered
from him: least he bring thee to the iudge,
and the iudge deliuer thee to the iayler,
and he cast thee into prison.

59 I tel thee, thou shalt not departe thē-
ce, tyl thou hast made good the vtmost
myte.

THE XIII. CHAPTER.

*We ought not to condemne all to be wicked
men which souffre. Christe exhorteth to repenā
ce. He healeth the croked woman. Answereth
to the master of the Synagoge. And by diuers
similitudees declareth what the kyngdome
of God is. Also that the number of them which
shal be saued is smale. Finally he sheweth
that no worldely policie or force cā let the wor
ke and consel of God.*

^a He murdered
them as they were
sacrificing: and to
their blode was
mingled with the
blode of the bestes
which were sacri-
ficed.

^b For the Iewes
toke occasion he-
reby to condemne
them as moſte
wicked men.

THere were certayn men present at the A
same season that shewed hym of y Ga-
lileans, whose bloud Pilate ^a mingled
with their owne sacrifice.

2 And Iesus answered, and sayd vnto
them, Suppose ye that these Galileans we
re ^b greater synners then all the other
Galileans

Galileans, because they suffred suche thinges?

3 I tel you nay: but except^e ye amende your lyues, ye shal all likewise perishe.

^e He warneth them rather to cōsider their owne estate thē to reproue other mens.

Which towne shal fast by the ryuer Siloa or fishpoule in Ierusalem.

^e Or, dexters.

4 Or thinke you y^e those eightene ypon whome the towne in Siloam fel, and slewe them, were synners aboue all men y^e dwel in Ierusalem?

5 I tel you nay: but except ye amēde your lyues, ye all shal lykwise perishe.

6 He put forth also this similitude, A cer rayn man had a fygge tree planted in his vineyard: and he came and soght frute thereon, and found none.

7 Then sayd he to the dresser of his vineyarde, Beholde, ^d this thre yeres haue I come and soght frute of this fygge tree, and fynde none: cut it downe: why kepeth it the ground baren?

^d By this similitude is declared the great paciēce that God vseth towards synners in looking for their amēdēt: but this delay auayleth them nothing when they stil remain in their corruption.

^e We se our faulte if we bring not forth fruit.

8 And he answered, and sayd vnto him, Lord let it alone this yere also, y^e I dygge round about it, and donge it.

9 And if it beare frute, well: if not, thē after thou shalt cut it downe.

10 And he taught in one of their Synagoges on the Sabbath day.

11 And beholde there was a woman w^h had a^e sprite of infirmitie eightene yeres, & was^e bowed together, & could not lyfte vp^r ber self in any wyse.

^e As they are whose synnes are shronke.

Whome Satā had stroken with a disease as the sprite of couetousnes is that sprite that maketh a man couetous.

^e Or, set at libertie out of Satā's bandes.

12 When Iesus sawe her, he called her to hym, & sayd to her, Woman thou art^e lousēd from thy disease.

13 And he laid hys handes on her, & immediately she was strayght, and glorified God.

G 14 And the ruler of the Synagogue an.

swered with indignation because that Ie-
ſus had healed on the Sabbath day: & ſayd
vnto the people, There are ſix dayes in
which men ought to worke in them: therefore co-
me and be healed, and not on the Sabbath
day.

15 Then answered hym the Lord, and
ſayd, Hypocrite, doſt thou ſeek to louse
thy aſſe from the ſtall, and lead him to the
water?

16 And ought not this daughter of Abra-
ham, whome Sarah had bound, lo, eightene
yeres, be loused from this bonde on the
Sabbath day?

17 And when he thus ſayd, all his aduer-
ſaries were aſhamed: but the people reioy-
ced at all the excellent thinges, that we-
re done by hym.

18 Then ſayd he, What is the kyngdome
of God lyke to? or wherto ſhal I compa-
re it?

19 It is lyke a graine of muſtard ſeed, &
a man toke and ſowed in his garden: and
it grew, and waxed a great tree, and the
fowles of the ayre made neſtes in the bra-
ches of it.

20 And agayne he ſayd, Wher vnto ſhal
I liken the kyngdome of God?

21 It is lyke leuen, which a woman toke,
and hyed in thre buſhels of floure, tyl all
was through leuened.

22 And he went through all cities and
townes, teachyng, and iourneying towar-
des Ieruſalem.

23 Then ſayd one vnto hym, Lord are there
fewe

f By theſe ſimili-
tudes he ſheweth
the increaſe wherby
God augmenteth
his kyngdome, co-
trarie to all mens
opinions.

D
Mat. 13. d.
mar. 4. c.

Mat. 9. d.
mar. 6. d.

fewe that shalbe saued? And he sayd vnto them,

E 24th Stryue to entre in at the straye gate:

Math. 7. b. for many I say vnto you, wyl seke to enter in. and shal not be able.

g We must endeavour & cut of all impediments which may let vs.

25 When the good man of the house is rysen vp, and hath shut to the dore, and ye begyn to stand without, and to knock at the dore, saying, Lord, Lord, open to vs: and he shal answer and say vnto you, I knowe not whence ye are,

26th The shal ye begyn to say, We haue eaten and droncke with thee, and thou hast taught in our stretes.

h He warneth the Iewes that they de priue not them selues by their owne negligence of that saluatiō which was offred vnto them.

F 27th And he shal say, I tel you, I know not whence ye are: departe frō me, all ye workers of iniquitie.

Math. 7. c.

25. d.

psal. 6. c.

28th There shalbe wepyng and gnashyng of teeth, when ye shal se Abraham & Isaac, and Iacob, and all the Prophetes in the kyngdome of God, & your selues thruste out at dores.

The people which then were strangers.

29 Then shal come many from the East, & from the West, and from the North, and from the South, and shal syt downe in the kyngdome of God.

Mat. 19. d

20. b.

may. 10. c.

30th And beholde, there are last, which shalbe fyrst: & there are fyrst, which shalbe last.

i Christe cutteth of the vayne confidence of the Iewes who glorified in that, that God had chosen them for his people.

G 31 The same day there came certain of the Pharises, and sayd vnto him, Get the out of the way, and departe hence: for Herode wyl kyl thee.

k Neither the enuie of the Pharises who wolde haue put him in feare of Herode, nor yet any policie of mā colde stay him frō that office which God had enioyned him.

Meaning a litle while.

l By Christs death we are made perfite for euer.

32 Then he sayd vnto them, Go ye and tel that foxe, Beholde I^k cast out deuils, and heale the people to day, & to morowe, and the thyrday I shalbe perfited.

33 Neuerthelesse I must walke to daye, & to morow, & the day folowing: for it cha- ceth not, that a Prophete perishe out of Ie rusalem.

34 *O Ierusalem, Ierusalem, which kyl- lest the Prophetes, and stonest them that are sent to thee, how often would I haue gathered thy chyldren together, as the he nne gathered her broode vnder her wyn- ges, and ye would not.

Mat. 23. d.

I Christe forwar-
meth them of the
destruction of the
temple & of their
whole policie.

25 Beholde your habitation is left vnto you desolate. And verely I tel you, ye shal not se me vntyl the tyme come that ye shal say, *Blessed is he that commeth in the na me of the Lord.

Chap. 19. f.
psal. 118. d.
Mat. 23. d.

THE XIII. CHAPTER.

Iesus eateth with the Pharise. Healeth the dropsie vpon the Sabbath. Teacheth to be lowly & to lye the purre to thy table. He telleth of the great supper, and warneth them that wyl fol- lowe him to lay their accountes before, what is wil cost them. The salt of the earth.

And it thus came to passe that when he was entred in to the house of one of the chief Pharises on the Sabbath day, to take his refection, they watched hym.

A

2 And beholde, there was a certain man before hym, which had the dropsie.

3 Then Iesus answering, spake vnto the expounders of the lawe, & Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then he toke him, and healed him, and let him go.

5 And answered them, saying, Which of you shal haue an asse, or an oxe fallen into a pyt, & wyl not strayghway pul him out on the

on the Sabbath day?

6 And they could not answer him agayn to those thinges.

B 7 He put forth also a similitude to ^f guests, whē he marked how they prested to ^f hyest rowmes, and sayd vnto them.

8 *When thou shalt be bydden to a weddyng of any man, syt not downe in ^f hyest rowme, lest a more honorable man then thou be bydden of him.

9 And he that bade both hym and thee, come and say to thee, Geue this man rowme. & thou then begyn with shame to take the lowest rowme.

a He reprehendeth their ambition which desire to sit in the hyest places.

Pro. 25. 2.

10 *But rather when thou art bydden, go and syt in the lowest rowme, that when he that bade thee commeth, he may say vnto thee, Friēd syt vp hyer: then shalt thou haue worship in the presence of them that syt at meat with thee.

Chap. 18. c.
mat. 23. a.

C 11 *For whosoever exalteth hym selfe, shalbe brought lowe: and he that humbleth hym self, shalbe exalted.

Tob. 4. b.
pro. 3. b.

12 The ^b sayd he also to hym ^f had desired him to dyner, *When thou makest a diner or a supper, call not thy fryendes, nor thy brethre, nether thy kynsemē, or yet ryche neyghbours: lest they also byd thee agayn, and a recompence be made thee.

b Christ reprehendeth the blynde affectio of mā which regardeth nothing but a worldly recompence.

13 But when thou makest a feast, call the poore, the maymed, ^f lame, & the blynd.

14 And thou shalt be happy, for they cā not recompence thee. But thou shalt be recompensed at the resurrection of the iust men.

Matt. 22. a.
rom. 19. b.

15 *When one of them that sate at meate also heard that, he sayd vnto hym, Happy q. ii.

^e He casteth the Jewes in the teeth with their ingratitude, which wolde not eat of those holy meates of Gods worde which was presented vnto the, & wher vnto they were byd a longe tyme before.

is he that eateth bread in the kyngdome of God.

16 Then sayd he to him, ^c A certain man ordeyned a great supper, and bade many. 17 And sent his seruant at supper tyme, D to say to them that were bydde, Come, for all thinges are now ready.

18 But they all withone mynde began to make excuse, The fyrst sayd vnto him, I haue boght a ferme, and I muste nedes go and se it: I pray thee haue me excused.

19 And another sayd, I haue boght syue yoke of oxen, and I go to proue them: I pray thee haue me excused.

20 And another sayd, I haue maryed a wyfe, and therefore I can not come.

21 So the seruant returned, and broght his Master wordetherof. Then was the good man of the house displeased, & sayd to his seruant, ^e Go out quickly into y^e places and stretes of the citie, and bryng in hyther the poore, and the maymed, and y^e halt, and the blynde.

22 And the seruant sayd, Lord it is done as thou hast comanded, and yet there is rowme.

23 Then the master sayd to the seruant, Go out into the ^d hye wayes and hedges, and cōpel them to come in, that my house may be filled.

24 For I say vnto you, that none of those men which were bydden, shal tast of my supper.

25 There went a great compaignye wth him: and he turned and sayd vnto them.

26 If a man come to me, and ^e hate not his father

^d God wil rather becaue all the rascal people of the worlde to his banquet, the them which are vnthankful.

^e That is, he that casteth not of all affections & desires which drawe vs from Christe.

^e Here is signified the calling of the Gentils.

father, and mother, and wyfe, and chyl-
dren, and brethren, and systers, yea, and
his own lyfe also, he can not be my disci-
ple.

Chap. 9. c.
mat. 10. d.
16. d.
mar. 8. d.
F 27* And whosoever beareth not his crosse,
& cometh after me, cā not be my disciple.
28 Which of you disposed to buylde a
towre, sytteth not downe before, & coun-
teth the cost, whether he haue sufficient
to perforce it?

29 Least after he hath layd the founda-
tion, and is not able to perforce it, all y
beholde it, begin to mocke him.

30 Saying, This man began to buylde, and
was not able to make an end.

31 Or what kyng goyng to make barray-
le agaynst another kyng, sytteth not down
fyrst, & taketh counsel, whether he be able,
with ten thousand, to mete hym that com-
meth agaynst him with twentie thou-
sand?

G 32 O'els whyle he is yet a great way of,
he sendeth ambassadours, and desireth
peace.

33 So lykewyse, whosoever he be of you,
that forsaketh not all that he hath, he cā
not be my disciple.

Math. 5. b.
mar. 9. g.
34 * Salt is good, ^h but if salt haue losse
hys sauor, wherwith shal it be seasoned?

35 It is nether mete for the land, nor yet
for the donge hyl, but men cast it out at
the dores. He that hath eares to heare, let
him heare.

f He that will pro-
fesse the Gospel
muste diligently co-
sider what his pro-
fessio requireth, &
not rashely to take
in hād so great an
entreprise.

g He that is not
persuaded to leaue
all at euery houre
to bestowe himself
frankely in Gods
seruice.

h If they that
shulde season o-
thers haue lost se-
them selues, wher
shulde a mā recou-
uer it?

THE XV. CHAPTER.

The losing mercie of God, is openly set for
the in the parable of the hundred shepe, and of

the sonne that was lost. By whose examples we are admonished to amende our lyues.

Then resorted vnto him all the publicans, and synners, for to heare him.

A
The synners
heare Christ.

2 And the Pharises and Scribes murmured, saying, He receaueth synners, and eateth with them.

3 Then put he forth this similitude to them, saying,

4 * What mā of you hauing an hundred shepe, if he loose one of them, doth not leaue ninety and nyne in the wyldernesse, and go after that which is lost, vntyl he fynde it?

Mat. 18. 6.

5 And when he hath founde it, he putteth it on his shoulders with ioye.

6 And assone as he cometh home, he calleth together his friendes & neyghbours, **B** saying vnto them, Reioyce with me, for I haue found my shepe, which was lost.

7 I say vnto you, That likewyse ioye shal be in heauen ouer one sinner that conuerteth, *more* then ouer nynty and nyne ^a iust persons, which nede no amēdemēt of lyfe.

8 Ether what woman hauyng ten pieces of syluer, if she loose one, doth nor light a candel, and swepe the house, and seke diligently tyl she fynd it?

9 And whē she hath found it, she calleth her friendes, and neyghbours, saying, Reioyce with me, for I haue found the ^b piece which I had lost.

10 Likewyse I say vnto you, *ioye is made* in the presence of ^γ Angels of God, ouer one synner that conuerteth.

^a Which iustifie them selues, and knowe not their own fautes.

^b The worde is drachma, which is some what more in value then fyue pence of olde sterling monye & was equal with a Romain peny.

11 And

11 And he sayd, A certain man had two sonnes.

C 12 And the yonger of them sayd to his father, Father geue me the portion of the goodes that falleth to me. And he deuidd vnto them his substance.

13 So not longe after, when the yonger sonne had gathered all that he had together, he toke his iorney into a farre countrey, and there he wasted his goodes with ryotous liuyng.

14 Now when he had spent all y he had, arose a great dearth throughout all that same land, and he began to lacke.

15 And he went and claue to a citelín of that same countrey: and he sent him to his farme, to feede swyne.

16 And he would faine haue fylled his belly with the huskes that the swyne ate: and no man gaue to him.

For no man had pitie vpon him.

D 17 Then he came to him self, and sayd, How many hyred seruantes at my fathers haue bread ynough, and I dye for hunger?

18 I wil arise & go to my father & I wil say vnto him, Father, I haue sinned against heauen, and before thee.

That is, against God.

Amendement of lyfe.

19 And am no more worthy to be called thy sonne, make me as one of thy hired seruantes.

20 Thē he arose and came to his father. & whē he was yet a great way of, his father sawe him, and had compassion, and ran & fel on his necke, and kissed him.

d God perceieth vs & heareth our groanings before we crie to him.

21 And the sonne sayd vnto him, Father, I haue sinned against heauen, and in thy syght, & am no more worthy to be called thy sonne.

e He was touched with the feeling of his synne & therefore was ashamed therof & heavy in hart.

22 But the father sayd to his seruantes, E
Bryng forth that best garment, and put it
on hym, and put a ryng on his hand, and
shoes on hys feete.

23 And bryng hyther that far calfe, & kyl
hym, and let vs eat, and be mery:

24 For this my sonne was dead, & is alyue
agayne: he was lost, & is found. And they
began to be mery.

f God reproceth
the enuie of suche
as grudge when
God receaueth syn
ners to mercie.

25 The elder brother was in the field, &
when he came and drewe nye to the hou-
se, he heard minstrelly, and dancyng.

26 And called one of the seruantes, and
asked what those thinges meant.

27 And he sayd vnto hym, Thy brother is F
come: and thy father hath kylled the fat-
ted calfe, because he hath receaued him sa-
fe and sound.

28 Then he was angry, and would not go
in: then came his father out and entreat-
ed hym,

29 But he answered & sayd to his father,
Lo these many yeres haue I done thee ser-
uice, nether brake I at any tyme thy com-
mandement, and yet gauest thou me ne-
uer *so muche as* a kid to make mery w my
friendes.

g Thy part, which
art a Iewe, is no-
thing diminished
by that that
Christe was also
killed for the Ge-
tills. for he see-
preth not the perso-
ne, but feedeth in-
differently all th
that belieue in h
with his body and
bloode to lyfe e-
nerlasting.

30 But assone as this thy sonne was come,
which hath deuoured thy goodes & har-
lottes, thou hast for his pleasure kylled
the far calfe.

31 And he sayd vnto him, & Sonne, thou
art euen w me, & all that I haue is thyne.
It was mete that we should make mery,
and be glad: for this thy brother was de-
ad, & is alyue agayne: & was lost & is found.

THE

THE XVI. CHAPTER.

Christe exhorteth his to wisdom and liberalitie. He reproveth the covetousnes and hypocrisie of the Pharisee. Of the end and force of the law. Of the holy state of mariadge, and how we ought to be liberal to the needy.

AND he sayd also vnto his disciples, ^a There was a certain riche man, & had a stewarde, and he was accused vnto him, that he wasted his goodes.

2 And he called hym, and said vnto him, How is it, that I heare this of thee? Geue accountes of thy stewardeshyp: for thou mayst be no longer stewarde.

3 The stewarde sayd within him self, What shal I do, for my master wyl take away fro me the stewardeshyp? I can not dygge, & to begge I am ashamed.

4 I wot what to do, that when I am put out of the stewardshyp they may receaue **B** me into their houses.

5 Then called he all his masters detters, and sayd vnto the fyrst, How muche owest thou vnto my master?

6 And he sayd, An hundred mesures of oyle. and he sayd to him, Take thy obligatiō, and syt downe quickly, and wryte fyfty.

7 Then sayd he to another, How muche owest thou? and he sayd, An hundred mesures of wheat. then he sayd to him, Take thyn obligation and wryte foure score.

8 And the Lord commended ^b the vniust stewarde, because he had done wysely. Wherefore the chyldre of this worlde are in their kynde wyser then the chyldren of light.

^a Christe teacheth hereby, that likewise as he which is in autoritie & riches if he get friendes in his prosperitie, may be relieved in his aduersitie: so our liberalitie towardes our neighbour shal stande vs in suche steade at the day of iudgement that God wil accept it as done vnto him.

^b God, who doth here represent the master of the house, doth rather cōmende the prodigal waste of his goodes, and the liberal giuing of the same to the poore, then the strait keeping & hoarding of them.

e Hereby we be warned to suspect riches which for the moste part are an occasion to their poss. sors of great wickednes.

d They which can not wel bestowe wordely goodes wil bestowe euell spiritual treasures.

e which loue outward apperance, and vaine glorie.

9 And I say vnto you, Make you friendes with ϕ riches of iniquitie, that when ye shal departe, they may receaue you into euerlasting habitations.

10* He that is faithful in the least, ϕ same is faithful in muche: & he that is vnfaithful in the least, is vnfaithful also in muche.

11 So then, yf ye haue not bene faithful in d the wicked riches, who wil trust you in the true treasure?

12 And if ye haue not bene faithful in ϕ another mans busines, who shal geue you that which is your owne?

13* No seruante can serue two masters, for either he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other, Ye can not serue God & riches.

14 All these thinges heard the Pharisees also which were couetous, and they mocked him.

15 Then he sayd vnto them, Ye are they which e iustifie your selues before me: but God knoweth your heartes: for that ϕ is highly esteemed amog men, is abominable in the syght of God.

16* The lawe and the Prophetes raigned vntil Iohn: and synce that tyme, the kyngdome of God is preached, and euery man stryuethe to go in.

17* Easier it is for heauen & earth to passe away, then one tyle of the lawe to fall.

18* Whosoever forsaketh his wife, & marieth another, committeth aduoutry: and whosoever marieth her, that is diuorced fro her housbād, comitteth aduoutry also.

19 There

C
Mat. 23. b.

As are riches, and such like thinges. Christe calleth the giftes which haue geneth vnto vs, ours.

Mat. 6. d.

D
Because they iudged no man happy but those that were riche.

Mat. 11. b.

Mat. 5. c.

19. b.

esai. 11. a.

1. Cor. 7. b.

Ezech. 16 f. 19 There was a ^f certayne ryche man, & was clothed in purple and fyne linnen, & fared* deliciously euery day.

20 Also there was a certayn begger named Lazarus, which lay at his gate ful of sores.

21 And desired to be refreshed with the crommes which fel from the ryche mans borde. yea, the dogges came and lycked his sores.

F 22 And it was so that the begger dyed, & was caried by the Angelles into ⁸ Abrahams bosome. The riche man also dyed & was buried.

hereby
is signified
that moſte
blessed life
which they
that dye in
the fayth that
Abraham dyd
shal enioye
after this
worlde.

23 And beyng in hell in tormentes, he lyft vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosome.

24 And he cried, and sayd, Father Abraham, haue mercie on me, & send Lazarus that he may dyp the tyt of his fynger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham sayd, ^h Sonne, remember that thou in thy lyfe tyme, receauedst thy pleasure, and contrarywyse Lazarus payne: now therefore is he comforted, & thou art punished.

"Or, swallow-
ing pit.

G 26 Besydes all this, betwene you and vs there is a great gulfe set, so that they which would go from hence to you, can not, nether may come from thence, to vs.

27 Then he sayd, I pray thee therefore father, send hym to my fathers house,

28 For I haue fyue brethren, that he may warne them, least they also come into

f By this storie is declared what punishment they shal haue, which lyue deliciously & negiect the poore.

g As the fathers in tholde lase were sayd to be gathered into the bosome of Abraham, because they receaued the fruit of the same faith with him: so in the newe Testament we say that the members of Christe are ioyned to their head, or gathered vnto him.

h In calling him sonne, he taunteth his vayne boasting who in his life vnted himselfe to be the sonne of Abraham. Warning vs also hereby how litle glorious titles auayle.

i Christe describeth spiritual thinges by suche maner of speache as is moſte propre to our vnderstanding, for our soules haue nether fingers nor eyes, nether are they thirsty or speake: but the Lord, as it were in a table, paineth forth the state of the lyfe to come, as our capacitie is able to comprehend it.

this place of torment.

29 Abraham sayd vnto hym, They haue Moses and the Prophetes; let them heare them.

30 And he sayd "Nay Father Abraham: but if one came vnto them from the dead, they wil conuert to God.

31 Then he sayd vnto him, If they heare not Moses and the Prophetes, nether wyl they beleue, thogh one rylse from death agayne.

As faith cometh by Gods worde, so is it maynteyned by the same. So that neither we ought to looke for Angels from heauen or the dead to confirme vs therein, but onely the word of God is sufficient to life everlasting.

THE XVII. CHAPTER.

Christe teacheth his disciples to auoyde occasions of offence. One to forgue another. He magnifieth the vertue of faith. And sheweth the vnhabilitie of man. Healeth ten lepers. Speaketh of the latter dayes, and of the end of the worlde.

THen sayd he to his disciples, * It can not be auoyded but that offences wyl come, but wo be to hym through whome they come.

A
Mat. 18. 4.
mar. 9. f.

2 It were better for him y^a a great mylstone were hanged about his necke, and that he were cast into the sea, then that he should ^a offende one of these litle ones.

^a That is to tourne him backe from the knollage of God, and his saluation.

3 Take hede to your selues: If thy brother trespace agaynst thee, rebuke hym: and if he be tory and amende, forgeue hym.

^b That is, many tymes. for by a certeyn nomber he meaneth an vn-certayn.

4 * And thogh he synne agaynst thee ^b seuen tymes in a day, and seuen tymes in a day tourne agayne to thee, saying, It repenteth me, thou shalt forgeue him.

Mat. 18. e.
leui 19. e.
eccle. 9. b.

5 And the Apostles sayd vnto the Lord, Increase our fayth.

6 And

ryhat is, yf
they had ne-
uer so litle
of pure and
perfect faith.

B

6 And the Lord sayd, If ye had sayth^a as
much as *is* a grayne of mustard seede, &
shulde say vnto this mulberry tre, ^c pluc-
ke thy selfe vp by the rootes, and plante
thy self in the sea, it should obey you.

^c Meaning, they
should do wonder-
ful and incredible
things,

7 Who is it of you that hauing a seruant
plowng or feding cattel, would say vnto
hym by and by when he were come from
the field, Go, and syt downe to meat?

8 And would not rather say to hym, ^d
dresse wherwith I may suppe, and gyrd
vp thy self, and serue me, tyl I haue eaten
and droncken, and afterward eat thou, &
drinke thou?

^d Hereby is de-
clared that it is
not ynough to do a
piece of our duety
for a tyme: but al-
so we must cony-
newe to the end.

9 Doth he thanke that seruant, because
he hyd that which was commanded vnto
him? I trowe not.

10 So likewise ye, when ye haue done all
those things which are commanded you,
say, We are ^e vnprofitable seruantes:
We haue done that which was our duety
to do.

^e For God recei-
ueth nothing of
vs, wherby he
should stande bou-
de vnto vs.

11 And so it was when he went to Ieru-
salem, that he passed through the myd-
des of Samaria and Galile.

12 And as he entred into a certayne tow-
ne, there met him ten men that were le-
pers, which stode a farre of.

13 And put forth theyr voyces and sayd,
Iesus Master, haue mercie on vs.

14 And when he sawe *them*, he sayd vnto
them, * Go shewe your selues vnto the ^f
Priestes. And it chafed that as they went,
they were clensed.

^f To whome he
dyd apperteyn to
iudge of the Le-
prosie. Leu. 14. 2.
And hereby also
the Priestes shulde
haue no occasion
to grudge or mur-
mure.

D

15 Then one of them, when he saw that
he was clensed turned backe agayne, and
with a loude voyce praysed God.

Leu. 14. 4.

16 And fel downe on hys face at his fete,
and gaue him thanks, and the same was a
Samaritane.

17 And Iesus answered and sayd, Are there
not ten clenfed? but where are those ^E
nyne?

18 There are not found ^y returned agayne,
to geue God prayse, saue only this
stranger.

19 And he sayd vnto him, Aryse, go thy
way, thy fayth hath made thee whole.

20 When he was demanded of the Phari-
seis, when the kingdome of God should
come, he answered them, and sayd, The
kingdome of God commeth not ^h with
obseruation.

21 Nether shal men say, Lo here, lo there.
For behold the kingdome of God is ⁱ wi-
thin you.

22 And he said vnto the disciples, The
dayes wil come, when ye shal desire to se
one of the dayes of the Sonne of man, &
ye shal not se it.

23 *And they shal say to you, Se here, or
se there. Go not thither, nether folow
them.

24 For as the lightening that appeareth
out of the one part that is vnder heauen,
and shineth vnto the other part which is
vnder heauen: So shal the Sonne of man
be in his ⁴ day.

25 But fyrst must he suffre many thynges,
and be reprobued of this nation.

26 *And as it happened in the dayes of ^k
Noe, so shal it be in the dayes of the Son-
ne of man.

27 They ate, they drancke, they married
wyues,

^g He noteth here
by their ingrati-
tude, & that the grea-
test part neglect
the benefites of
God.

^h It can not be
decerned by any
outwarde shewe or
maiestie, wherby it
might the rather
be known.

ⁱ Either by rea-
son of the worde
of God which is re-
ceaued by faith, or
that the Messias
whome they sought
as absent is now
present, euē within
their own doores,
and yet they know
we him not. Iohn.
1. b.

^k Men contem-
ned the iudgement
of God wherewith
they were before
menaced.

^{Or}, amongst
you.

^{He} speaketh
of his first
comming in-
to the worlde.
Mat. 24. b.
mar. 13. c.

^{Meaning} his
seconde com-
ming, wherin
he shal appe-
are in glorie.
^F
Gen. 7. b.
mat. 24. d.
1. pet. 3. d.

wynes, and gaue in marriage; euen vnto that same day that Noe went into y^e Arke: and the floud came, and destroyed them all.

Gen. 19. e.

28 *Lykewyse also, as it chanced in the dayes of Lot. They ate, they drancke, they bought, they solde, they planted, they buyt.

29 And euen the same day that Lot went out of Sodom, it rayned tyre and brymstone from heauen, & destroyed them all.

30 After these ensamples, shal it be in the day when the Sonne of man shal appeare.

G 31 At that day he that is on the ^l house top, and his stuffe in the house, let him not come doune to take it out: and he that is in the field, likewise let him not turne backe to that he lefte behynde.

Gen. 19. e.

Chap. 9. c.

16. d.

Mat. 10. d.

Mar. 8. d.

John. 12. d.

This corporall death shal engendre life everlasting.

Mat. 24. d.

1. I. I. 4. d.

Mat. 24. c.

32 *Remember Lottes wyfe.

33 *Whosoever wyl go about to saue his soule, shal lose it: and whosoever shal lose it, shal restore it to life.

34 *I tel you, in that nyght, there shalbe two in one bed, the one shalbe receaued, and the other shalbe forsaken.

35 Two women shalbe ^m grinding together: the one shalbe taken, and the other left.

36 And they answered, and sayd to hym, Where Lorde? And he sayd vnto them, * ⁿ Whersoever the body shalbe, thither wyl also the Egles resorte.

I We must forget that which we haue left behynde vs to thend that we may the better folowe our heauēly vocation.

^m He meaneth that no bande or conioction be so strait that shalbe it vs.

ⁿ Nothing can hynder the faithfull to be ioyned to their head Iesus Christe. For they shal gather vnto him as the rauening byrdes about a carian.

THE XVIII. CHAPTER.

By the example of the wydowe, and the Publican, Christe teacheth how to pray. Of the

saluation of yonge chylidren. Of the way to be
saued, and what thinges let. The rewarde pro-
messed to his. And of the Crosse.

A

Rom. 12. b.
1. thess. 5. c.

a. The greke
woord signifieth it
not to shrinke bac-
ke as cowards do
in warre, or to gy-
ue place in afflicti-
ons or dangers.
Chap. 3. e.

And he put forth a similitude also
vnto them, to this end that they ought
alwayes to pray, and not to ^a wax feinte.

2 Saying, There was a Iudge in a certain
citie, which feared not God, nether reue-
renced man.

3 And there was a certain widow in the
same citie, which came vnto him, say-
ing, "Do me iustice against myne" aduer-
sarie.

"Or, Auenge
me.

4 And he would not for a longe tyme: but
afterwarde he sayd with hym self, Thogh
I feare not God, nor reuerence man,

"Who play-
deth against
me.

5 Yet because thys widowe troubleth
me, I wil do her right, lest at the last she
come and make me weary *wish her impor-
tunitie.*

6 And the Lord sayd, Heare what the vn-
ryghteous Iudge sayeth.

B

7 And shal not God auenge his electe,
whych * cry day and night vnto him, yea
thogh he ^e deferre them?

Reuel. 6. r.

8 *I tel you he wil auenge them, and that
quickly. Neuerthelesse, when the Sonne
of man cometh, suppose ye that he shal
fynde sayth on the earth?

"And semie
flowe in re-
uenging their
wronges.

Rom. 9. e.

1. pet. 3. b.

9 And he put forth this similitude vn-
to certayn whych trusted in them selues
that they were perfect, and despised
other.

10 Two men went vp into the temple to
pray: the one a Pharisei, and the other a
Publican.

Men which
trust in their
owne righte-
ousnes.

11 The Pharisei ^b stode and praid thus with him self, God, I thanke thee that I am not as other men are, extortioners, vniust, aduouterers, or as this Publi-

^b Whereby he declared his proude hart and disdainful.

C can.

12 I fast twyse in the weke: I geue tythe of all that I possesse.

Humilitie.

13 And the Publican was a farre off, and wolde not lyft vp so muche as his ^c eyes to heauen, but smote his brest, saying, God be merciful to me a synner.

^c These were signes of an humble and lowly hart

14 I tel you, this man departed home to hys house iustified, rather then the other: * for euery man that exalteth hym self, shalbe broght low: and he that humbleth him self, shalbe exalted.

Chap. 14. c.

mat. 23. d.

Mat. 19. b.

mat. 10. b.

^e He meaneth the sources or them that bare the babes, whom chappelles rebuked.

15 * They broght vnto him also ^d babes, y^e he shulde touche them. When his disciples saw *that*, they rebuked them.

^d The woordes signifieth yonge suckyng babes which they caryed in their armes.

16 But Iesus called the ^e children vnto him, and sayd, Suffre babes to come vnto me, and forbid them not, for of ^e suche is the kyngdome of God.

^e He comprehendeth a s well them that are infants of age, as them also which are like vnto infants in simplicitie and playnes.

D 17 Verely I say vnto you, whosoever receaueth not the kyngdome of God as ^f a babe, he shal not enter therein.

Mat. 19. b.

mat. 10. b.

18 * Then a certayn ruler asked hym, saying, Good maister, what ought I to do, to obtrayn eternal lyfe?

^f Signifying that they ought to lay a syde all malice and pryd.

19 Iesus sayd vnto him, Why callest thou me ^g good? None is good, saue one to w^h God.

^g Because commonly they abused this worde, Iesus sheweth him that he could not confesse him to be good except also he acknowledged that he was of God

20 Thou knowest the commandementes, * commit not aduouty, kil not, steale not, beare not false witnes, honour thy father and thy mother.

Luk. 20. c.

21 And he sayd, All these haue I kept

from my youth.

22 When Iesus heard that, he sayd vnto him, Yet lackest thou one thing: Sel all that thou hast, & distribute vnto the poore, and thou shalt haue treasure in heauē, and come, folowe me.

23 Whē he heard that, he was very heny: **E** for he was maruelous ryche.

24 When Iesus sawe him morne, he sayd, With what difficultie shal they that haue ryches, entre into the kyngdome of God?

25 It is easyer for a camel to go through a nedles eye: then for a ryche man to entre into the kyngdome of God.

26 Then sayd they that heard *that*, And who then can be saued.

27 And he said, Thynges which are vnpossible with men, are possible with God.

28 * Then Peter sayd, Lo, we haue left all, and haue folowed thee.

29 And he sayd vnto them, Verely I say **F** vnto you, ther is no man that leaueth house, or father & mother, or other brethrē, or wyfe, or chyldren for the kyngdome of Gods sake,

30 Which shal not receaue ^h muche more in thys worlde, and in the worlde to come lyfe euerlastyng.

31 * Then Iesus toke vnto hym the twelue, **Mat. 20. b.** and sayd vnto them, Beholde, we govp to **Mar. 10. d.** Ierusalem, and all thinges shalbe fulfylled to the Sonne of man, that are wrytten by the Prophetes.

32 For he shalbe deliuered vnto the Gentils, and shalbe mocked, and shalbe spirefully

h The litle that a mā hath with the grace of God is an hundred folde better then all thabundance that one can haue without him. but the chief recompence is in heauē.

Our saluatiō only cometh of God.

Mat. 19. d.

Mar. 10. c.

F

Christe fore
warnerth them
of his death.

spyte fully entreated, and shall be spit-
ted on.

33 And when they haue scourged him,
they wyl put him to deathe: but the thyrd
day, he shal ryse agayne.

34 But they vnderstode none of these
thinges: and this saying was hid from the,
nether perceaued they the thinges which
were spoken.

Mat. 20. d. G 35* And it came to passe, that as he was co-
me nye vnto Iericho, a certain blynde mā
Mar. 10. g. fate by the way syde beggyng.

36 Then when he heard the people passe
by, he asked what it meant.

37 And they sayd vnto hym, that Iesus of
Nazaret passed by.

38 Then he cryed saying, Iesus the Sonne
of Dauid, haue thou mercie on me.

39 And they which went before, rebuked
hym, that he should holde hys peace: But
he cryed so muche the more, Thou Sonne
of Dauid, haue mercie on me.

40 And Iesus stode styll, and cōmanded
hym to be brought vnto hym: and when he
was come neare, he asked hym,

41 Saying, What wylt thou that I do vn-
to thee? And he said, Lord that I may re-
ceauē my syght.

A blynde mā
receaueth
syght. 42 And Iesus sayd vnto hym, Receauē thy
syght: thy fayth hath sauēd thee.

43 Then immediately he receaued his
syght, and folowed him, ⁱ praying God. &
all the people, when they sawe this, gaue
praise to God.

i He was myn-
deful of the bene-
fit receaued and al-
so the people were
moued therby to
glorifie God.

THE XIX. CHAPTER.

Of Zacchæus, The ten talents. Christ rideth

r. ii.

to Ierusalem, and wepeth ouer it. He chaceith out the marchants. And his ennemys seke to destroy him.

V When Iesus entred & passed through A Iericho:

2 Beholde there was a man named Zaccheus, which was the chief receauer of the tribute, and he was riche.

3 This man made meanes to se Iesus, who he should be, and could not for the prease, because he was of a lowe stature.

4 Wherefore he ran before, and clymed vp into a wilde fygge tre, to se hym: for he shulde come that way.

5 And when Iesus came to the place, he looked vp, & sawe hym, & sayd vnto him, Zacche, come downe at once, for to day I must abide at thy house.

6 Then he came downe hastily, and receaued him ioyfully.

7 And when all they sawe y, they grudged, saying, that he was gone in to lodge with a synner.

8 And Zacche stode forthe & sayd vnto the Lord, Beholde Lord, the halfe of my goodes I geue to the poore, and if I haue taken from any man by forged cauillation, I restore hym foure folde.

9 And Iesus sayd to hym, This day is saluation come vnto this house, forasmuche as thou also art become the sonne of Abraham.

10 For the Sonne of man is come to seke, and to saue that which was lost.

11 As they heard these thynges, he contynued and proposed a similitude, because he was nie to Ierusalem, and because

^a To be the sonne of Abraham, is to be chosen freely. Rom. 9. b. to walke in the steppes of the faith of Abraham. Rom. 4. b. to do the woorkes of Abraham. John. 8. e. by the which thinges we are moſte assured of life euerlasting Rom. 8. 1.

^a Or, a man of a wicked life.

B

Exod. 22. d.

^a Not withstanding this promes, God reserueth to him self free libertie ether to chuse or forsake, as in Abrahams house.

Mat. 18. d.

se also

se also they thought that the kyngdome of God shulde shortly appeare.

Mat. 25. b.

12 He sayd therfore, * A^b certayn noble man went into a farre countrey, to receaue hym a kyngdome, and then to come agayne.

13 And he called his ten seruantes, and deliuered them ten^c pieces of monye, saying vnto them, " By and sel tyl I come.

b This was to declare to them that he must yet take great paynes before his kyngdome should be established.

c The whole some monteth about the value of .17. pound. esteeming euery piece, about fyue nobles & .7. pence.

God will not that his graces remayne idle with vs.

C 15 And it came to passe, when he was come^d agayn, and had receaued his kyngdome, he commanded ^y seruantes to be called to hym, to whome he gaue his money, to wyt what euery man had auantaged.

16 Then came the fyrst, saying, Lord, thy piece hath encreased ten pieces.

17 And he sayd vnto hym, Wel good seruant: because thou wast faythful in a very lytel thyng, take thou autoritie ouer ten cities.

18 And the other came, saying, Lord thy piece hath encreased fyue pieces.

19 And to the same he sayd, Be thou also ruler ouer fyue cities.

20 And the thyrde came and said, Lord, be holde here thy piece, whych I haue kept in a napkyn.

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laydest not downe, and repest that thou dydest not sowe.

22 Thē he sayd vnto him, Of thyne owne^e mouth, wil I iudge thee, thou euyl seruant: Thou knewest that I am a strait man

d Wherby we learne that the seconde coming of our sauour Christe shalbe more glorious and excellent, then it doth now appeare.

e They that suppress the giftes of God, and lyue in ydlenes are without all excuse.

takyng vp that I layd not downe, and re-
pyng that I dyd not sowe.

23 Wherefore then gauest thou my mo-
ney into the banke, that at my commyng,
I myght haue required myne owne with
vantage?

24 And he sayd to them that stode by, Ta-
ke from hym that piece, and geue it him
that hath ten pieces.

25 And they sayd vnto him, Lord he hath
ten pieces.

26 Not with standing I say vnto you, that
vnto all them that haue, it shalbe geuen:
and from hym that hath not, euen that he
hath, shalbe taken from hym.

27 Moreouer those myne enemies, which
would not that I should raygne ouer the,
bryng hyther: and sleigh them before me.

28 And when he had thus spoken, he pro-
ceeded forth before, ascendyng vp to Ie-
rusalem.

29 And it came to passe, whē he was co-
me nye to Bethphage, and Bethanie, besy-
des the mount which is called the hil of
Oliues, he sent two of his disciples,

30 Saying, Go ye to the village which is
before you, in the which, as sone as ye are co-
me, ye shal fynde a colte tyed, wheron yet
neuer man sate: louse hym, and bryng him
hyther.

31 And if any man aske you, why ye lou-
se hym, thus shal ye say vnto hym, Because
the Lord hath nede of hym.

32 The they y were sent, went their way,
and founde euen as he had sayd vnto the.

33 And as they were lousyng the colte,
the owners therof sayd vnto them, Why
louse

f He that faith
fully bestoweth the
graces of God shal
haue the increased:
& finally they shal
be taken a way fro
him that is vnpro-
fitable.

g Hereby we per-
ceau the excellent
constacie of Chri-
ste, who not with-
standing he dyd now
fight against the
terror of death &
Gods iudgement:
yet w^t before his
feareful disciples,
and led the way to
death.

h Chriſte preſe-
nteth ſuche difficul-
ties as might haue
chanced to his diſ-
ciples.

Chap. 8. r.

Mat. 13. b.

25. b.

Mat. 4. c.

E

A horrible
vengeance a-
gainst the re-
bels.

Mat. 21. a.

Mat. 11. a.

louse ye the colte?

34 And they sayd, The Lord hath nede of
F hym.

Mat. 21. 2. 35 * So they brought him to Iesus: and they
John 12. 6. cast their rayment on the colte, and set Ie-
sus thereon.

36 And as he wet, thei spread their clothes
in the way.

37 And when he was now come nye to
the goyng downe of the hill of Oliues, the
whole multitude of the disciples began
to reioice, and to laude God with a loude
voice, for all the miracles that they had
sene,

Chap. 13. 8. 38 Saying, * Blessed be the kyng that cometh
in the name of the Lord: ¹ peace in
heauen, and glorie in the hieft places.

39 Then some of the Pharises of the cōpa-
gnie sayd vnto hym, Master, rebuke thy
disciples.

40 He answered, and said vnto them, I tel
you, if these should holde their peace, the
stones would crye shortly.

Chap. 21. 4. 41 * And when he was come nere, he be-
helde the citie, and wept on it,

Mat. 24. 4. 42 Saying, ^k O if thou haddest euē knowē
Mar. 13. 4. at the least in this thy day those thinges
which belong vnto thy ¹ peace: but now are
they hyd from thyne eyes.

* who was
Christe. with-
out whome
there is no
saluation.
* Through
thine own ma-
lice.

43 * For the dayes shal come vpon thee,
that thy enemies shal cast rampars about
thee, and compass thee round, and kepe
thee in on euery syde,

G 44 And make thee even wyth y grounde,
and thy chyl dren which are in thee: and
they shal not leaue in thee one stone vpon
another, because thou knewest not the

i They wishe
that God may be
appaied, & recon-
ciled with men: so
that by this mea-
nes he may beglo-
rified.

k Christe parte-
ly pitieth the Ci-
tie which was so
nere her destructi-
on, & partely vp-
braideth their ma-
lice which wolde
not embrace Chri-
ste their Sauour.
& therefore pronō-
ceth greater poni-
shment to Ierusa-
lē thē to other Ci-
ties, which had not
receaued like gra-
ces.

time of thy^a visitation.

45 *And he went into the temple, and began to cast out them that solde therin, and them that boght,

46 Saying vnto them, It is written, *My house, is the house of prayer: but ye haue made it a denne of theues.

47 And he taught^a daily in the temple. And the hye Priestes and the Scribes, and the chief of the people went about to destroy him:

48 But could not finde what they might do to him: for all the people hanged vpon him when they heard him.

^aAnd receauedest neither redemer which was sent thee.

Mat. 21. b.

mar. 11. b.

Esa. 56. c.

iere. 7. b.

^aor, in the day tyme.

THE XX. CHAPTER

Christe stoppeth his aduersaries mouthe by an other questio. Sheweth their destruction. The autoritie of Princes. The resurrection, and his diuine power. Finally he reproveth the ambition of the Scribes.

ANd on one of those dayes, as he taught the people in the temple, & preached the Gospel, the hye Priestes & the Scribes came vpon him sodenly with the Elders,
2 And spake vnto him, saying, Tel vs by what autoritie thou doest these thinges, ether who is he, that gaue thee this autoritie?

A Mat. 21. c.
mar. 11. d.

3 He answered and sayd vnto them, I also wyl aske you one thing: answer me therfore:

4 The^a baptisme of Iohn was it from heauen, or of men?

Iohns Baptisme.

5 And they reasoned with in them selues, saying, If we shal say, from heauen, he wyl

^a By Baptisme, he cōprehēdeth all Iohns ministerie, who bare witness to Christe.

wyl say, Why then beleued ye him not?

6 But and if we shal say, Of men: all the people wil stone vs: for they be perswaded that Iohn is a Prophet.

7 Therefore they answered, y they could not tel whence it was.

8 Then Iesus sayd vnto them, ^b Nether tel I you, by what autoritie I do these thinges.

^b By this meanes he made the ashamed & astonished.

Mat. 21. d.
mar. 12. a.
Esa. 5. a.
ier. 2. d.
9 ^a The began he to put forth to y people this similitude, ^a A certain man planted a ^c vineyard, and ^d let it forth to housbandmen: and went him self into a strāge coun trey, for a great season.

^c The Iewes were as Gods plantes & his own grafting.

^d God comitted his people to the Gouvernors and Priestes.

^e He raised vp Prophetes.

10 And when the tyme was come, he sent a ^e seruant to the housbandmen, that they should geue him of y frute of the vineyard: whome the housbandmen dyd beat, and sent away empty.

11 And agayne he sent yet another seruant: and they dyd beat him, & foule entreated him, and sent hym away empty.

12 Morouer, he sent the thyrd to, and him they wounded, and cast out.

C 13 Then sayd the lord of the vineyarde, What shal I do? I wil send my deare sonne: him peraduenture they wyl reuerence, when they se him.

Christe the
heyre is kyl-
led.

14 But when the housbādmen sawe him, they reasoned with them selues, saying, This is the heyre: Come let vs kyl him, y the enheritance may be ours.

15 And they cast him out of the vineyard, and kyllled him. What shal the Lord of the vineyard therfore do vnto them?

16 He wil come and destroy these housbandmen, and wil let out his vineyard to

others. When they heard *that*, they sayd,
God forbyd.

17 And he behelde them, and sayd, What
me aneth this then that is wrytten, * The
stone that the buylders refused, the same
is made the head ^f corner stone?

Psal. 117. 1.

es. 28. a.

act. 4. b.

rom. 9. g.

1. pet. 2. a.

^f For by it the
building is ioyned
together & made
stronge.

^g They that Ro-
ble and fall on
Christe, thinking
to oppresse him,
shalbe owerthrowe
abem selues.

18 & Whosoeuer shal fall vpon that stone,
shalbe broken: and on whosoeuer it shal
fall, it wyl grinde hym to powder.

19 And the hye Priestes & the Scribes ^y
same houre went about to lay handes on
hym: but they feared the people: for they
perceaued that he had spoken this simili-
tude against them.

20 * And they watched *hym*, & sent forth
spies, which shoulde fayne them selues iu-
ste men, to take hym in his wordes, and to
deliuer him vnto the power and auctori-
tie of the Deputie,

D

Mat. 22. b.

mar. 12. b.

Spies sent to
trip Christe.

21 And they asked hym, saying, Master,
we knowe that thou sayest, and teachest
ryght, nether considerest thou any mans
degree, but teachest the way of God tru-
ely.

^h They thought it
vnlawful to pay
to a prince being
an infidel, that
which they were
wont to pay to
God in his tēple.

22 Is it ^h lawful for vs to geue Cæsar tri-
bute, or no?

23 He perceaued their craftines, and sayd
vnto them, Why tempt ye me?

24 Shewe me a peny: Whose image & su-
perscription hath it? They answered and
sayd, Cæsars.

ⁱ The deuile
which we oghe to
princes letteth no-
thing that which
is due vnto God.

25 Then he sayd vnto them, * ⁱ Geue then
vnto Cæsar, that which *belongeth* to Cæsar:
and to God, that which pertayneth to
God.

Rom. 13. b.

26 And they could not reprove *his* saying **E**
before the people: but they marueyled at
his

his answer, and helde their peace.

Mat. 22. e. 27 *Then came to him certain of the Sadduces (which deny that there is any resurrection) and they asked him,

Mar. 12. b. 28 Saying, Master, *Moses wrote vnto vs, If any mans brother dye, hauinge a wyfe, and the same dye without issue: that then his brother should take his wyfe, & rayse vp seede vnto his brother.

29 There were seuen brethren, and the fyrst roke a wyfe, & he dyed without children.

30 And the secōde roke the wyfe, and he dyed chyldelesse.

31 And the thyrde roke her, and in lyke wise the residue of the seuen, and left no children behynde them, and dyed.

32 Last of all, the woman died also.

33 Now therfore at the resurrection, whose wyfe of them shal she be? for squen had her to wyfe.

F 34 The les^r answered, & sayd vnto them, The ^kchyl dren of this worlde mary wyues, and are married.

35 But they which shalbe couēd worthy to enioye that worlde, and the resurrection from death, nether mary wyues, nether are married.

For althogh the wicked rise agayne, yet that lif is but death and an eternal destruccion. 36 ^lFor they cā dye no more: forasmuche as they are equal vnto the Angels: and are the sonnes of God, since they are the chyl dren of the resurrection.

Exo. 3. b. 37 And y the dead shal rise agayne, euen *Moses shewed it besydes the bushe, whē he sayd, The Lord God of Abraham, and the God of Isaac, and the God of Iacob.

^k In this place he calleth all the chyl dren of this worlde which remaine in the same, or els matrimonie shulde not seme to apparteyn to the children of God, as that wicked māste pope Cyricius taught against the manifest Scriptures.

^l Since mariage is ordeined to maintein & increase mā kynde, whē we shal be immortal it shal not be in any wise.

^m Of the which
are not, but of the
which are.

38 For he is not the God of the^m dead,
but of them which lyue: ^vfor all liue vnto
him.

39 Then certain of the Pharises answered
and sayd, Master thou hast wel sayd.

40 And after ^y, durst they not aske him
any question at all.

41 ^{*The} sayd he vnto them, How say they
that Christe is Dauid's sonne?

42 And Dauid him self sayth in the boke
of the Psalmes, ^{*The} Lord sayd vnto my
Lord, sit at my right hand,

43 Tyl I shal make thyne enemies thy fo-
restole.

44 Seing Dauid calleth him Lord, how
is he then hisⁿ sonne?

ⁿ For the sonne
is not Lord of his
father: & therefore
it foloweth that
Christe is God.

45 Then in the audiēce of all the people,
he sayd vnto his disciples,

46 ^{*Beware} of the Scribes, which desire
to go in long clothing, and loue gretin-
ges in the markets, and the hiest seates in
assembles, & the chief rowmes at feastes.

47 Which deuoure wydowes houses and
that vnder a colour of long praying: thei
shal receaue greater damnation.

^vThe immor-
talitie of the
soule can not
be separat frō
the resurre-
ction of the
body wher of
here Christe
properly spe-
aketh.

G
Mat. 22. d.
mar. 12. d.
Psal. 110. a.

Chap. 11. f.
mat. 23. a.
mar. 12. d.

THE XXI. CHAPTER.

*Christe commendeth the poore wyddowe.
Tellethe of the destruction of Ierusalem. Of false
teachers. Of the tēkēs and troubles for to come.
Of the end of the world. And of his dayly exer-
cise.*

AS he behelde, he saw the riche men, A
which cast their offeringes into the Mar. 12. d.
treasurie.

2 And he sawe also a certaine poore wy-
dow, which cast in thither two mites.

3 And

3 And he sayd, Of a truth I say vnto you, This poore widow hath put in more then they all.

4 * For they all haue of their superfluitie added vnto the offering of God: but she of her penurie hath cast in all the substance that she had.

a God esteemeth not the gift or almes by the quantitie or value, but by the hart & affection.

Chap. 19. g.

mat. 24. a.

mar. 13. a.

5 * As some spake of the temple, how it was garnished with goodly stones and iewels, he sayd,

6 The dayes wil come, whē of these thinges which ye se, shal not be left stone vpon stone, that shal not be throwen downe.

B 7 And they asked him saying, Master, when shal these thinges be? and what sygne wil there be when suche thynges shal come to passe?

Ephes. 5. b.

1. thes. 1. a.

8 * And he sayd, ^b Take hede, that ye be not deceaued: for many wil come in my name, saying, I am *Christe*, & the tyme draweth nere: folow ye not them therfore.

b Christe the maketh answer of that, which was more necessarie for them, & not to the question they demanded.

9 And when ye heare of warres and seditions, be not afrayde: for these thyngs must fyrst come, but the end foloweth not by and by.

10 Then sayd he vnto them, Nation shal ryse agaynst nation, & kyngdome against kyngdome,

C 11 And great earthquakes shalbe in all quarters, and hunger, and pestilence, and feareful thinges, & great signes shal there be from heauen.

Mat. 24. a.

mar. 13. b.

12 * But before all these, they shal lay handes on you, and persecute you, deliuering you vp to the Synagoges & into prisonnes, and bryng you before Kynges, and rulers for my names sake.

c This their suffrage shall bothe be a greater confirmation to the Gospel: & also by their constancie the tyrannie of their enemies shall at length be manifest before God and man.

d For though they were so impudent to resist: yet truth euer gaineth the victorie.

11 And this shall turne to you, for a testimonial.

14 Let it sticke therfore fast in your hartes, not once to studie before, what ye shall answer:

15 For I wil geue you a mouth, and wisdom, where against, all your aduersaries shall not be able to speake, nor^d resiste.

16 Yea, ye shall be betrayed of your fathers, and mothers, and of your brethren, & kynsmen, and frendes, and some of you shall they put to death:

17 And hated shall ye be of all men for my names sake. D

18 * Yet there shall not one heere of your heades perishe.

Mat. 10. 2.

19 By your patience^e possesse your soules.

*'That is, you
ioyfully and
blessedly,
eue vnder the
crosse.*

20 * And when ye see Ierusalem besieged with soldiers, then vnderstand that the ouerthrowe of the same is nye.

*Mat. 24. b.
mar. 13. b.
dan. 9. g.*

21 Then let them which are in Iewrie flye to the mountaines: & let them which are in the myddes of it, departe out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But woo be to them that be with child, and to them that geue sucke in those dayes: for there shall be great trouble in this land, and * wrath ouer all this people.

24 And they shall fall on the edge of the swerde, and shall be led captiue into all nations; and Ierusalem shall be troden vnder E

e Gods wrath against this people shall appeare by the calamities & plagues wherewith he wil punish them.

der fote of the Gentils, vntyl the ^f tyme
of the Gentils be fulfilled.

^f He meaneth
their iniquitie. to
receaue likewise
their punishment
afterwards.

*That is after
the tymes ap
pointed for
the saluation
of the Gentils
& punishemēt
of the Iewes.*

Esa. 13. b.

ioel 3. c.

ezec. 32. c.

mat. 24. c.

mar. 13. c.

25 ¹* Then there shalbe signes in the sun-
ne, and in the moone, and in the starres:
and in the earth y^e people shalbe in suche
perplexitie, that they shal not tel which
way to turne them selues: the sea and the
waters shal roare:

26 And mens hartes shal fayle them for
feare, and for lokyng after those thinges
& shal come on the earth: for the powers
of heauen shal be moued.

27 And then shal they se the Sonne of mā
come in a cloude, with power and great
glorie.

28 When these thynges begyn to come
to passe: then loke vp, & lyft vp your he-
ades, * for your ^e redemption draweth
nye.

Rom 8. d.

F 29 And he shewed them a similitude, Be-
holde the fygge tree, and all trees,

^g The effect of
that redemption
which Ies^{us} Christe
hath purchaced
shal then fully ap-
peare.

30 When they shute forth *their leaues*, ye
seing them, know of your owne selues, y^e
sommer is then nie at hand.

31 So lykewyse ye, when ye se these thin-
ges come to passe, vnderstand y^e the kyng-
dome of God is nye.

32 Verely I say vnto you, This age shal
not ^h passe, tyl all *this* be fulfilled.

33 Heauen and earth shal passe, but my
wordes shal not passe.

^h For all these
thinges came with
in 50 yeres after.

*Surfet.
Dronckenes.
Cares.*

34 Take hede to your selues, least at any
tyme your hartes be ouercome with surfe-
tyng and dronckennes, and cares of this
worlde: and lest that daye come on you
vnwares.

35 For as a ⁱ snare shal it come on all the

ⁱ To catch & in-
tangle them whet
soeuer they be in
the world.

that dwel on the face of the whole earth.
36 Watche therfore and pray cōtinually,
that ye may^a obtayne grace to flye all this
that shal come, and that ye may stand be-
fore the Sonne of man.

^aor, that ye
may be made
worthy.

37 In the day tyme he taught in the tem-
ple:& at night he went out,& had his aby-
ding in the mount that is called the hil of
Oliues.

38 *And all the people came in the mor-
ning to him, for to heare him in the tem-
ple.

John 8.4.

THE XXII. CHAPTER.

*Conspiracie against Christe. They eat the
Easter lambe. The institution of the Sacrament.
They strue who shalbe greatest, he reproveth
thē. He prayeth vpon the mount. They take him,
& bring him to the hye Priestes house. Peter de-
nieth him thryse, and yet repenteth. Christ is
brought before the Council, where he maketh
ample confession.*

^a The feast was
so called because
they coulde eat no
leavened bread for
the space of seuen
dayes, for so longe
the feast contine-
wed.

THe^a feast of vneleuened bread drewe A
nye, which is called Easter?

Mat. 26.4.

2 And y^e hye Priestes & Scribes soght how
to kyl him: for they feared the people.

mar. 14.4.

3 The entred Satan into Iudas, whose sur-
name was Iscariot, which was of the nom-
bre of the twelue.

4 And he went his way, and communed
with the hye Priestes, and^e officers, how
he might betray hym to them.

^eSuche as we-
re appointed
to kepe the
temple.

^b For they were
in dout what way
to take before this
ocasiō was offred.

5 And they were^b glad: and promised to
geue hym money.

6 And he consented:& soght opportuni-
tie to betray him vnto them, whē the peo-
ple were away.

Mat. 26. b. 7 * Then came the day of vnleuened bread, when the Pasſeouer^e must be kylled.

mar. 14. d. 8 And he sent Peter and Iohn, saying, Go, and prepare vs y^e Easter lambe, that we may eat.

B 9 And they sayd to him, Where wilt thou, that we prepare it?

10 And he sayd vnto them, Beholde whē ye be entred into the citie, there shal a mā mete you, bearing a pitcher of water: follow him into the same house that he en-
treth in.

11 And say vnto the good man of y^e house, The master sayth vnto thee, Where is y^e gest chamber where I shal eat myne Easter lambe with my disciples?

12 Thē he shal shewe you a great hie chā-
ber trimmed, there make it redy.

13 And they went and found as he had sayd vnto them, and made redy the Easter lambe.

Mat. 26. b. 14 * And when the^e houre was come, he sa-
mar. 14. b. te downe, and the twelue Apostles wth him.

15 And he sayd vnto thē, I haue earnest-
ly desired to eat this Easter lambe wth you
before that I suffre.

^c Which was in
the Euening about
the taye light,
which tyme was ap-
pointed to eat the
Pasſeouer.

^d He meaneth
that this is
the last tyme
that he would
be cōuersant
with them as
he was befo-
re, or to eat
with them.

16 For I say vnto you, Henceforth I wyl
not eat of it any more, vntil it be fulfil-
led in the kyngdome of God.

17 And he toke the cup, and gaue than-
kes, & said, Take this, and deuide it among
you.

18 For I say vnto you, I wil not drincke
of the fruite of the vine, vntil the kyng-
dome of God be come.

Mat. 26. c.

mar. 14. c.

l. cor. 11. c.

19 * And he toke bread, and when he had
geuen thanks, he brake it, and gaue to
f. i.

d The bread is a true signe, & an assured testimonie that the body of Iesus Christe is gyue for the nouriture of our soules. likewise the wyne signifieth that his blood is our drinke to refreſhe & quicken vs cuerlaſtingly.

e The ſigne of the newe couenant which is eſtabliſhed & ratified by Chriſtes blood.

them, ſaying, ^d This is my body which is geuen for you: this do in the remembrance of me.

20 Likewise alſo after ſupper, he toke y cup ſaying, This cup is y ^e new ^c Teſtamēt *Iere. 31. f.* in my blood, which is ſhed for you.

21 * Yet beholde, the hand of him that be *Iohn 13. b.* trayeth me, is with me at the table.

22 And truly the Sonne of man goeth as it is ^{*} appointed: but wo be to that man, by *Pſal. 40. d.* whome he is betrayed. *act. 4. c.*

23 Then they began to enquire among ^C them ſelues which of them it ſhould be, y ſhould do that.

24 * And there aroſe alſo a ſtryfe among *Mat. 20. d.* them, which of them ſhould ſeme to be y *mar. 10. f.* greateſt.

25 And he ſayd vnto them, The kynges of the Gētiles raygne ouer them, and they y beare rule ouer them, are called ^{**or, liberal} gracious Lordes. *princes.*

26 But ye ſhal not be ſo: but he y is greateſt among you, ſhalbe as the leaſt: and he that is chiefe, ſhalbe as he that ſerueth.

27 For whether is greater, he that ſitteth at meate, or he that ſerueth? Is not he that ſytteth at meat? And I am amōg you, as he that miniſtreth.

28 Ye are they which haue bydden with me in my tentations.

29 And I ^{**or, leaue by} appoynt vnto you a kyngdome, as my Father hath appointed to me. *bequeſt.*

30 That ye may ^f eat, and drinke at my table in my kyngdome, and ſyt on ſeates, and iudge the twelue tribes of Iſrael.

31 And the Lord ſayd, Simon, Simon beholde,

f By theſe ſimilitudes he declareth that they ſhalbe partakers of his glorie. for in heauen is nether eating nor drinking.

1. Pet. 5. 2.

holde, *Satan hath desired you, & to wynowe you, as it were wheat.

*It was wel
shakē, but yet
not over-
thrown.*

Mat. 26. c.

mar. 14. c.

iohn 13. d.

32 But I haue prayed for thee, y thy faith sayle not: therfore when thou art conuerted, strengthen thy brethren.

33 *And he sayd vnto him, Lord I am ready to go with thee into pryson, and to death.

34 But he sayd, I tel thee Peter, the cocke shal not crowe this day, tyl thou hast thryfe denied that thou knewest me.

Mat. 10. a.

35 And he sayd vnto the, *Whē I sent you without purse, & scrip, and shoes, lacked ye any thing? And they sayd, No.

36 Then he sayd to them, But now he that hath a purse let him take it: and lykewise his scrip: and he that hath non, let him sel his coate, and ^h by a sworde.

Esa. 53. d.

37 For I say vnto you, That yet, the same which is wrytten, must be perfourmed in me, *Euen with the wicked was he nombred. For douteles those things which are wrytten of me, haue an ende.

38 And they sayd, Lord, beholde here are two swordes: and he sayd vnto them, It is ynough.

Mat. 26. f.

mar. 13. e.

iohn 18. a.

39 *And he came out, and went (as he was wonte) to the mounte of Oliues: and his disciples also folowed hym.

40 And when he came to y place, he sayd to them, Pray, lest ye fall into tentation.

41 And he gate hym selfe from them, about a stoncs cast, and kneled downe, & prayed,

*Meaning, his
death & pas-
sion.*

42 Saying Father, if thou wilt, withdrawe this cup from me: Neuerthelesse, nor my

fiii.

g Satā seeketh by all meanes to disquiet the Church of Christe, to disparse it, & to shake it from the true faith.

h By this he sheweth the that they must susteine great troubles and afflictions.

i They were yet so rude that they thought to haue resisted with material weapons, whereas Christe warneth them of a spiritual fight wherein asael their lifes faith sholde be in danger.

k The word signifieth that horror that Christe had conceaued not only for feare of death, but of his fathers iudgement & wrath against synne.

wil, but thyn be fulfyllled.

43 And there appeared an Angel vnto E him from heauen, confortyng him.

44 But being in an^k agonie, he prayed more earnestly: and his sweate was like droppes of bloud, tricklyng downe to the grounde.

45 And he rose vp from prayer, and came to his disciples, and founde them sleeping for sorowe.

46 And he sayd vnto them, Why slepe ye? ryse and pray, lest ye fall into tentation.

47 Whyle he yet spake, beholde, there came a compaignie, and he that was called Iudas one of the twelue, went before them, and preased nye vnto Iesus to kysse him. *Mat. 26. 4. mar. 14. 5. iohn. 13. 5.*

48 And Iesus sayd vnto him, Iudas betrayest thou the Sone of man with a kysse?

49 Whē they which were about him sawe what wolde folow, they sayd vnto him, Lord, shal we smyte wyth sword?

50 And one of them smote a seruant of the hye Priest, & strake of his ryght eare.

51 Then Iesus answered, and sayd, Suffre them thus farre: and he touched his eare, and healed him.

52 Then Iesus sayd vnto the hye Priestes, and rulers of the temple, and the Elders which were come to hym, Be ye come out as vnto a thefe with swordes and staues?

53 When I was dayly with you in the temple, ye stretched not forth handes against me: but this is euen your very houre, and the power of darkenes.

54 Then toke they him, and led him, and brought him to the hye Priestes house. And Peter

1. For now God gaue libertie to Satā whose ministers they were, to execute his rage against him, which thing we se is gouerned by the prouidence of God.

Peter folowed a farre of.

*Mat. 26. g.
mar. 14. g.
john 18. c.*

55 *When they had kyndled a fyre in the myddes of the hall, and were set downe together, Peter also sat downe among them.

56 And one of the wenches behelde him as he sat by the fyre, and hauing wel looked on hym, sayd, This fellowe was also with him.

57 But he denied him, saying, Woman I know him not.

58 And after a lytle whyle, another man saw him, and sayd, Thou art also of them. and Peter sayd, Man I am not.

59 And about the space of an houre after a certeine other man affirmed, saying, Verely euen this felowe was with him, for he is of Galile.

60 And Peter sayd, Man, I wot not what thou sayest. And immediately whyle he yet spake, the cocke crewe.

61 Then the Lord turned backe, and looked vp on Peter: and Peter remembred y wordes of y Lord, how he sayd vnto him, Before the cocke crowe, thou shalt deny me thryse.

G 62 And Peter went out, and wept bytterly.

63 And the men that helde Iesus, mocked him, and stroke him.

64 And when they had blindfolded him, they smote his face: and asked him, saying, m Arede who it is that smote thee?

65 And many other things despitefully sayd they against him.

66 *And as sone as it was day, the Elders

m Or, prophecies they scoffed at him, because the people thought he was a Prophet.

*Mat. 27. a.
mar. 15. a.
john 18. c.*

n They asked
not to thende that
the trueth might
be knowē, for the
thing was to mani-
fest: but for malice
they bare towards
Christe.

o As in the secō-
de place of honor
and dignitie.

of the people, and the hie Priestes & Scri-
bes, came together, and led him into their
Counsel,

67 Saying, ^a Art thou very Christe? tel
vs: and he sayd vnto them, If I tel you, ye
wil not beleue.

68 And if also I aske you, ye wil not an-
swer me, or let me go:

69 Hereafter shal the Sonne of man syt
at the ^o ryght hand of the power of God.

^c At his secō-
de cominge

70 Then sayd they all, Art thou then the
Sonne of God? He sayd to then, Ye say that
I am.

71 Then sayd they, What nede we any fur-
ther wytnes? for we our selues haue heard
of his owne mouth.

THE XXIII. CHAPTER.

*Iesus is broght before Pilate and Herode. Of
Barabbar. Of Simō the Cyrian. The womē make
lamentatio. Christe crucified. He prayeth for his
enemies. Couerteth the thefe and many others
at his death, and is buried.*

Then ^y whole multitude of the arose, **A**
and led him vnto ^a Pilate.

^a Who was the
chief Gouvernour,
and had the exami-
nation of matters
of life and death.

2 And they began to accuse hym, saying,
We haue found this felowe peruertering ^y
people, & forbydding to ^{*} pay tribute to
Cesar, saying, That he is Christe a kyng.

Mat. 22. c.
mar. 12. b.
Mat. 27. a.
mar. 15. a.
iohn 19. e.

3 ^{*} And Pilate apposed him, saying, Art
thou the kyng of the Iewes? He answerd
hym and sayd, Thou sayest it.

4 Then sayd Pilate to the hie Priestes,
and to the people, I fynde no faute in this
man.

5 But they were the more fearee, saying,
Ho

He moueth y^e people, teaching throughout all Iewrie, and began at Galile, euen to this place.

6 When Pilate heard mention of Galile, he asked whether the man were of Galile.

B 7 And as sone as he knew that he was of Herodes Iurisdiction, he^b sent him to Herode, which was also at Ierusalem "in those dayes.

For, as tharry ma

b To ryd his h^hdes, and to gratine Herode.

** Of a certayne curiositie.*

8 And when Herode sawe Iesus, he was exceedingly glad: for he was^c desirous to se him of a longe season: because he had heard many thynges of him: & trusted to haue sene some miracle done by him.

9 Then questioned he with him of many thynges; but he answered hym^c not one worde.

c For Christe came not to defende him self, nether yet wolde please the vaine curiositie of this tyrant.

10 The hye Priestes and Scribes, stode forth and accused him straitly.

** or, bande, or train.
* or, in bright coulor.*

11 And Herode with his "men of warre, despised him, & mocked hym, and arayed him in^d "white, and sent hym agayne to Pilate.

d Commonly this was a robe of honour or excellencie: but it was geuen to Christe in mockage.

12 And the same day Pilate and Herode were made friendes together: for before they were at variance.

13 And Pilate called together y^e hye Priestes, and the Rulers, and the people:

*Mat. 27. b.
mar. 15. b.
iohn 18 g,
C 19. a.*

C 14 *And sayd vnto them, Ye haue broght this man vnto me, as one that peruerued the people: and beholde I haue examined hym before you, and haue found no faute in this man, of those thynges where of ye accuse hym.

15 No, nor yet Herode: for "I sent you to hym: and lo, nothyng worthy of death
liiii.

is done to him.

16 I wil therefore chasten him, and let him lowse.

For the Romans had gyven such franchises and liberties to the Jewes.

17 For of necessity, he must have let one lowse vnto them at the feast.

18 And all the people cried at once, saying, Away with him, and deliuer to vs Barabbas:

19 Which for a certayne insurrectiō made in the citie, and murther, was cast in prison.

20 Thē Pilate spake agayne to them, willing to let Iesus lowse.

21 But they cryed, saying, Crucifie, crucifie him.

22 He sayd vnto thē y^e thyrde tyme, What euyl hath he done? I fynde no cause of death in him: I wyl therfore chasten him, & let him lowse.

Pilate cleareth Christ.

The iudge geueth sentence with Christe before he condemneth him, wherby plainly appeareth Iesus innocencie.

23 But they cried with loude voyces, and required that he might be crucified: and the voices of them & of the hye Priestes preuayled.

24 And Pilate gaue sentence, y^e it should be as they required. D

25 And let lowse vnto them hym that for insurrection & murther was cast into prison, whom they desired: and deliuered Iesus to do with him what they would.

26 And as they led hym away, they caught one Simon of Cyrene, commyng out of y^e field, and on him laid they the crosse, to beare it after Iesus.

27 And there folowed him a great compaignie of people, and of women: which women bewayled and lamented him.

28 But

for women of
Ierusalem.

28 But Iesus turned backe vnto them, & sayd, "Daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your chyldren:

29 For beholde, the dayes wyl come, whē men shal say, Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shal they begyn to say to y^e mouⁿtaynes, *Fall on vs: and to the hylles, Couer vs.

31 *For if they do this to a greene tre, what shalbe done to the drye?

32 *And there were two others w^h were euil doers led with him to be slayne.

33 And when they were come to the place w^h is called Caluerie, there they crucified him, and the euil doers: one on the right hand, and the other on the lyft.

34 Then sayd Iesus, Father forgeue them, for they wot not what they do: and they parted his rayment, and cast lottes.

35 And y^e people stode, and behelde: and y^e rulers mocked hym w^h them, saying, He holpe other men, let him helpe him selfe, yf he be Christe the^h chosen of God.

36 The souldiers also mocked him, and came and offerd him i vineger.

37 And sayd, If thou be that Kyng of the Iewes, saue thy selfe.

38 And a superscription was wrytten ouer him, in Greke, in Latin, & Hebrew, THIS IS THE KYNG OF IEWES.

39 And one of y^e euyl doers which were hanged, rayled on him, saying, If thou be the Christe, saue thy selfe and vs.

40 But the other answered, and rebuked

g If the innocēt
be this handeled
what shal the wic-
ked man be?

h whome God
hath before all
others appoynted
to be the Messias,
other wise the Scri-
pture calleth the
the lest of God,
whome he hath
chosen before all
beginning to life
euerslasting.

i Mixe with myr-
rhe and gall to ha-
sten his death.

Esa. 2. d.
ofee 10. b.
reuel. 6. d.
Eccl. 19. a.
1. Pet. 4. d.
Mat. 27. d.
mar. 15. b.
iohn. 19. c.

* That the
thing might
be known to
all nations.

F

k The condemnatiō which thou now suffrest, causeth it thee not to feare God?

him, saying, ^k Fearest thou not God, seing thou art in the same condemnation.

41 We are ryghteously punished: for we receaue according to our dedes: but this man hath done nothing amisse.

42 And he sayd vnto Iesus, Lord, remembre me, when thou comest into thy kyngdome.

43 And Ies^{us} sayd vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

44 And it was about the ^o syxt houre: and there came a darknes ouer all the land, ^{which was myd day.} vntyl the nynth houre.

45 And the sunne was darkened, and the vayle of y^e tēple dyd rente, euen through the myddes.

46 And Iesus cried with a great voyce, & sayd, ^o Father, into thy handes I commend my spire. And when he thus had sayd, he gaue vp the gost. *Psal. 30. d.*

i The Romaine Capitain who had charge ouer an hundredred men.

47 When the ^o Cēturion sawe what had happened, he glorified God, saying, Of a surety, this man was iuste. *G^o or, Capitaine.*

48 And all y^e people that came together to that syght, beholdyng the thynges w^h were done, smote their brestes, and returned home.

49 And all his acquaintāce, & the womē that folowed him, frō Galile, stode a farr off, beholdyng these thynges.

50 ^o And beholde there was a man named Ioseph a councelor, and was a good mā, & a iust. *Mat. 27. g. mar. 15. d. iohn 19. g.*

51 And dyd not consent to the counsel and dede of them, which was of Aramethea, a citie of the Iewes: which man also wayted

^a Or had com-
braced.

^a wayted for the kyngdome of God.

52 He went vnto Pilate, and asked the body of Iesus.

53 And toke it downe, and wrapped it in a linnen cloth, and layed it in an hewen tounge, wherein was neuer man before layed.

54 And that day was the Preparying of the Sabbath, and the Sabbath drewe on.

The women
come to the
grau.

55 The women that folowed after, which came with hym from Galile, behelde the sepulchre, and how his body was layed.

56 And they returned & prepared odoures, and oyntmentes: & reit the Sabbath day, according to the commandement.

THE XXIIII. CHAPTER.

The women come to the graue. Christe appeareth vnto the two disciples that go towarde Emmaus: standeth in the myddes of his disciples, openeth their vnderstanding in the Scriptures, geueth them a charge, and ascendeth vp to heauen. His disciples worship him. And of their daily exercise.

A
Mat. 28. a.
Mar. 16. a.
Iohn. 20. a.

ON the morowe ^a after \bar{s} Sabbath, early in the mornyng, they came vnto \bar{s} tounge, and broght the odoures which they had prepared, and other women with them.

^a which was the first day of the weeke.

2 And they founde the stone rowled away from the sepulchre.

3 And went in, but founde not the body of the Lord Iesus.

The Angels
speake to the
women.

4 And it happened, as they were amased therat, beholde, ^b two men sodenly stode by them in shynyng vestures.

^b Two Angels in forme of men.

5 And as they were afrajd, and bowed downe theyr faces to the earth, they sayd to the, Why seke ye him that liueth, among the dead?

6 He is not here, but is rysen. Remember *how he spake vnto you, when he was yet in Galile.

Chap.9.e

mat.17.d

mar.1.e

7 Saying, that the sonne of man must be deliuered into the^e handes of synful mē, and be crucified, and the thyrd day ryse agayne.

8 And they remembred his wordes.

9 And returned from the sepulchre, and tolde all these thynges, vnto the Eleuen, and to all the remnant.

10 It was Marie Magdalene and Ioanna, and Marie the mother of Iames, and other that were with them, & tolde these thynges vnto the Apostles.

B

The women declare Christes resurrection.

11 But their wordes semed vnto them fayned thynges, nether beleued thei them.

12 *Then arose Peter, and ran vnto the sepulchre, and loked in, and sawe the linnen clothes layd by them selues; & departed wondryng in him selfe at that which had happened.

Ioh.20.b

13 * And beholde, two of them went that same day to a towne which was from Ierusalem about^e thre score forlonges, called Emaus.

Mar.16.e

e. which is about seven miles and an halfe.

d Hereby appeareth they had faith although it was weake.

14 And they^d talked together of all these thynges that had happened.

15 And it chanced, as they communed together, and reasoned; that Iesus him selfe drue neare, and went with them.

C

16 But their eyes were holden, that they could not know hym.

17 And

17 And he sayd vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?

18 And the one of the (named Cleopas) answered and sayd vnto him, Art thou only a stranger in Ierusalem, and hast not knowen the thynges which haue chanced therein in these dayes?

For the thing was so notorious that all men might haue knowne it.

19 And he sayd vnto them, What thynges? And they sayd vnto hym, Of Iesus of Nazaret whych was a Prophet, myghty in dede and worde before God, and all the people.

20 And how the hie Priestes, and our rulers deliuered hym to be condemned to death, and haue crucified hym.

D 21 But we trusted that it had bene he, who should haue deliuered Israel: and as touching all these thynges, to day is euen the thyrday, that they were done.

e They vnderstande not yet what was the deliuerance that Iesus Christe purchased for vs.

22 Yea, and certayne women also of our compaignie made vs astonied, whych came early vnto the sepulchre:

23 Who founde not hys body, but came, saying, that they had sene a vision of Angels, whych sayd that he was alyue.

24 And certayne of them which were with vs, went to the sepulchre, and founde it euen so as the women had sayd, but hym they sawe not.

Infidelitie is reproued.

25 Then he sayd vnto them, O folles and slowe of harte to beleue all that the Prophetes haue spoken.

Christe interpreteth the scriptures.

E 26 Oght not Christe to haue suffred these thynges, & to enter into his glorie? And he began at Moses, and at all the Prophetes, and interpreted vnto them in all

f For Iesus Christe is thende of the lawe and the Prophets.

g Because Christe dyd bothe shut their eyes and open them: he wolde keepethem in suspens till his tyme came to manifest him self vnto them.

h According to the custome of that nation. The which maner of praying beforemeales they vse to this day.

the Scriptures the thinges which were written of hym.

28 And they drewe nye vnto the "towne" Or, village. which they went to, & he made as thogh he would haue gone further.

29 But they constrayned him, saying, Abide with vs: for it draweth towards nyght, and the day is farrepassed. And he went in, to tary with them.

30 And it came to passe as he sate at meat with them, he toke the bread "h" blessed it, brake, and gane to them. "Or, gaue them."

31 And their eyes were opened, & they knewe hi: but he was taken out of their syght.

32 And they sayd betwene them selues, Dyd not our hartes burne within vs, why le he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned agayne to Ierusalem, & founde the Eleuen gathered together, and them that were with them.

34 Which sayd, The Lord is risen in dede, and hath appeared to Simon. F

35 Then they tolde what thyngs were done in the way: and how they knewe hym in breaking of bread. "So sone as he begā to breake bread."

36 As they thus spake, Iesus hym self stode in the myddes of them, and sayd vnto them, Peace be with you. Mar. 16. c. Iohn. 20. c.

37 And they were abashed and afrayd, supposing that they had sene a sprite.

38 Then he sayd vnto them, Why are ye troubled, & why do doutes arise in your hartes? The Apostles do not beleue that Christe is risen agayne.

39 Beholde my handes & my fete: for it is even I my self: handle me, & se: for a sprite hath

hath not fleshe & bones, as ye se me haue.

40 And whē he had thus spoken, he shewed them his handes and his fete.

41 And whyle they yet beleued not for ioye, and wōdred, he sayd vnto them, Haue ye here any meat?

42 And they gaue him a piece of a broyled fyshe, and of an hony combe.

43 And he toke it, & dyd eat before thē.

The Scriptu-
res are accō-
plished in
Christe.

44 And he sayd vnto them, These are the wordes which I spake vnto you whyle I was yet w you: That all must be fulfilled which are writtē of me in the lawe of Moyses, and in the Prophetes, and in the Psalmes.

G

45 Thē opened he their wyttes, that they myght vnderstande the Scriptures.

Psal. 19. b.

46* And sayd vnto them, Thus is it writtē and thus it behoued Christ to suffre, & to ryse agayne from death the third day:

Repentāce, &
remission of
synnes.

47 And that repentance, & remission of synnes should be preached in his name among al nations, begynning at Ierusalem.

48 And ye are wytnesses of these thinges.

Act. 1. a.

Iob. 15. d.

49 And beholde, I wil sende the *promis of my Father vpon you: But tary ye in the citie of Ierusalē, vntyl ye be endued with power from an hye.

50 And he led them out into Bethanie, and lyst vp hys handes, and blessed them.

51 And it came to passe, as he blessed thē *he departed from them, and was caryed vp into heauen.

Act. 1. b.

May. 16. d.

Christe ascen-
ded into hea-
uen.

52 And they worshipped him, and returned to Ierusalem with great ioye.

53 And were continually in the temple, praying, and laudying God. Amen.

I which was till
witsoneryde when
the holy Gost was
sent from heauen.



THE HOLY

GOSPEL OF IESVS

CHRISTE, VVRIT

by sainct Iohn.

✱ ✱

THE FYRST CHAPTER.

The diuinitie, humanitie, and office of Iesus Christe. The testimonie of Iohn. The calling of Andrewe, Peter, &c.

a The Sonne is
of the same substantia
ce with the Father.



IN THE be-
ginnyng was
the word, &
ſy worde was
with God, &
that worde
was God.
The same
was in the be-
gynnyng w
God.

A Or, before
the begyn-
ning.

Christ is God
Before all ty-
me.

Col. 1. b.

No creatu-
re was made
without
Christ.

Wherby all
things are
quickened &
preserued.

Mans mynde
is ful of dar-
kenes, becau-
se of the cor-
ruptiō thereof.
Rom. 1. c.

3 * Althings were made by it, & without
it was made nothing that was made.

4 In it was lyfe, and the lyfe was the
light of men.

5 And the light shineth in darkenes, &
the darknes comprehended it not.

6 * There

b The life of mā
is more excellent
then of any other
creature: because it
is ioyned with
light & vnderstan-
ding.

Mat. 3. a.

Mat. 1. a.

Luk. 3. a.

6 * There was a man sent from God, whose name was Iohn.

7 The same came for a wytnes, to beare wytnes of the light, that all men through hym might beleue.

8 He was not that light, but was sent to beare wytnes of the light.

cha. 8. b. 9. a.

" Or, are borne.

" Because they dyd not worship him as their God.

Rom. 1. c. A. d.

14. e.

9 * That was that true lyght, & lyghterh all men that " come into the worlde.

10 He was in the worlde, and the worlde was made by hym: and the worlde knewe him not.

11 He came among ^c his owne, & his owne receaued him not.

^c To the Israelites who were his peculier people.

" Privilege, or dignitie.

B 12 But as many as receaued hym, to them he gaue ["] power to be the sonnes of God, euen to them that beleue in his name.

13 Which are borne, not of bloud, nor of ^y lust of the fle she, nor of the lust of man, but of God.

Mat. 1. d.

Luk. 2. b.

" Or, man.

1. Pet. 1. d.

14 * And the worde was made ["] fle she, and dwelt among vs, (and we sawe the glorie of it, as the glorie of the only begotten Sonne of the Father) * ful of grace and veritie.

15 Iohn bare witnes of him, & cried saying, This was he of whom I spake, He that cometh after me, is preferred before me: because he is more excellent then I.

Col. 1. c. 2. b.

16 And of his * fulnes haue all we receaued, euen ^d grace for grace.

^d More abundantly grace than by Moses.

17 For the lawe was geuen by Moses, but grace and trueth came by Iesus Christe.

Exod. 23. b.

1. Iohn. 4. b.

1. tim. 6. d.

18 * No man hath sene God at any time: the onely begotten Sonne, which is in the ^e bosome of the Father, he hath declared him.

^e Meaning he is moste dearely, and strictly ioyned to his Father, not onely in loue, but also in nature & vnion.

19 * Then this is the recorde of Iohn, *Iohn. 5. d*
when the Iewes sent Priestes and Leuites
from Ierusalem, to aske him, Who art
thou?

20 And he confessed and denied not: &
sayd playnly, I * am not the Christe. *Act. 13. d.*

f whome they
loked fore to be
suche one as Mo-
ses was. Deut. 18. c.

21 And they asked him, What then? Art
thou Elias? And he sayd, I am not. Art thou
that *^f Prophete? And he answered, No. *Mat. 11. d.*

22 Thē sayd they vnto him, Who art thou
that we may geue an answer to them that
sent vs: What sayest thou of thy selfe? *Deut. 18. b.*

23 He sayd, I * am the voyce of one cry-
ing in the wyldernesse, Make strayght the
way of the Lord, as sayd the Prophete
Esaia. *Esa. 40. a.*
mat. 3. a.
mar. 1. a.
luke 3. a.

24 And they which were sent, were of the
Phariseis.

25 And they asked him, & sayd vnto him,
Why baptizest thou then, if thou be not
Christe, nor Elias, nether that Prophet? *D*

26 Iohn answered them, saying, I baptize
with water: but there is one among you,
whom ye knowe not.

27 * He it is that commeth after me, which
was before me, whose shoe latcher I am
not worthy to vnlose. *Act. 1. a. 11.*
c. 19. a.

28 These thinges were done in * Bethaba-
ra beyōdelordā, where Iohn dyd baptize. *"Or, is prefer-
red before me
Iud. 7. g.*

29 The next day Iohn seeth Iesus cōming
vnto him, and sayeth, Beholde that lambe
of God, which taketh away the * synne of
the worlde. ** Signifying the
original synne,
which is the
founteyne of all
synnes.*

30 This is he of whom I sayd, After me co-
meth a mā, which is preferred before me,
for he is more excellent then I.

31 And I knewe him not; but y he should
be ** By sight.*

be declared to Israel: therefore am I come, baptizing with water.

*Mat. 3. d.
mar. 1 b.
luke 3. d.*

32 And Iohn bare recorde, saying, I saw the Sprite descend from heauen, lyke vn to a doue, and abyde vpon him.

33 And I knew hym not: but he that sent me to baptize in water, the same sayd vnto me, Vpō whō thou shalt se the Sprite descend, and tary stil on him, the same is he which baptizeth with the ^holy Gost.

g Who geueth the vertue & effect to baptisme, accomplishing that thing which is thereby represented.

34 And I saw, and bare recorde that this is the very Sonne of God.

35 The next day after, Iohn stode agayne, and two of his disciples:

The lambe of God.

36 And he behelde Iesus as he walked by, and sayd, Beholde the very lābe of God,

Iohns disciples folow Christe.

37 And the two disciples heard him speake, and folowed Iesus.

38 And Iesus turned about, and saw them folow, and sayd vnto them, What seke ye? They sayd vnto him, Rabbi (which is to say by interpretation, Maister) ^h where dwellest thou?

h Or wher is thy lodging? or whither goest thou? for he dwelled in Nazareth.

F 39 He sayd vnto them, Come and se. They came and sawe where he dwelt, and abode with him that day: for it was about the tenth houre.

That wastwo houres before night.

40 One of the two which heard Iohn speake, and folowed Iesus, was Andrew Simon Peters brother.

41 The same founde his brother Simon fyrst, and sayd vnto him, We haue founde the Messias, which is by interpretation, Annoynted.

Or Christe. Andrew broght Peter to Christe.

42 And he broght him to Iesus. And Iesus behelde him, and sayd, Thou art Simon

ti.

the sonne of Iona, thou shalt be called * *Mat. 16. c.*
Cephas, which is by interpretation, a stone.

43 The day folowing, Iesus would go in- *The calling of Philip.*
to Galile, and founde Philip, and sayd vn-
to him, Folow me.

44 Philip was of Bethsaida, the citie of
Andrew and Peter.

45 And Philip founde Nathanael, and *Nathanael.*
sayd vnto hym, We haue founde hym, of
whome * Moses in the law, and also the * *Gen. 49 b.*
Prophetes dyd wryte, Iesus the sone of Io- *dent. 18. c.*
seph, of Nazaret. *Esa. 4. a. 40*

46 Then Nathanael sayd vnto him, can *b. 45 b.*
ther any i good thyng come out of Naza- *ier. 23 a. c.*
ret? Philip sayd to him, come and se. *eze. 34. f.*

47 Iesus saw Nathanael comyng to him, *37 f.*
and sayd of him, Beholde in dede an Israe- *dan. 9. f.*
lite, in whome is no gyle. *G*

48 Nathanael sayd vnto him, Whence kne-
west thou me? Iesus answered and sayd vn-
to him, Before that Philip called thee,
when thou wast vnder the figge tre, I saw
thee.

49 Nathanael answered and sayd vnto *The faith of Nathanael.*
hym, Rabbi, thou art the very Sonne of
God: thou art the kynge of Israel.

50 Iesus answered and sayd vnto hym,
Because I sayd vnto thee, I saw thee vnder
the figge tre, beleuest thou? thou shalt se
greater thynges then these.

51 And he sayd vnto hym, Verely verely,
I say vnto you, Hereafter shal ye se heaue-
k open, and the Angels of God * ascen- *Gen. 28. c.*
ding, and descending vpon the Sonne of
man.

The

i Those thinges
which are cōtemp-
tible to the world
are esteemed & pre-
ferred of God: and
those things which
the world prefer-
reth, God abhor-
reth.

k Christe ope-
neth the heauens
that we may haue
accesse to God, and
maker h vs felowes
to the Angels.

THE II. CHAPTER.

*Christe turneth the water into wine. & dry-
ueth the byers, and sellers out of the temple. For-
warneth his death and resurrection. He conuer-
teth many, and distrusteth man.*

A
The mariage
in Cana.

AND the third day, was there a maria-
ge in Cana a towne of Galile: and the
mother of Iesus was there.

2 And Iesus was called also, and his dis-
ciples vnto the mariage.

3 And when the wyne sayled, the mother
of Ies^s sayd vnto him, They haue no wyne.

4 Iesus sayd vnto her, Woman, what haue
I to do with thee? mine houre is not yet
come.

5 His mother sayd vnto the ministers,
What soeuer he sayeth vnto you, do it.

6 And there were standing there, six wa-
terpottes of stone, after the maner of the
^apurifying of the Iewes, contayning two
or thre ^bfyrkyns a pece.

^a Or, measu-
res.

B 7 And Iesus sayd vnto the, Fyl the water-
pottes with water. Then they fylled them
vp to the brym.

Water turned
into wyne.

^a Or, steward.

8 And the sayd vnto the, Drawe out now
& beare vnto the ^agouernour of the feast.
and they bare it.

9 When the ruler of the feast had tasted
the water that was turned vnto wine, (for
he knew not whēce it was but the minist-
ers which drewe the water knewe) the
gouernour of the feast called the bryd-
grome:

10 And sayd vnto him, All men at the
begynnyng, set forth good wyne, and
when men haue wel droneke, then that

t.iii.

^a Who vsed co-
tinuall washinges
to purifie them sel-
ues. Which supersti-
tion teacheth the he-
retike wolde haue
brought into the
churche. & now the
papistes haue rece-
aued it.

^b Wherof every
one conteyned 15.
gallons.

which is worse: but thou hast kept backe the good wyne vntyl now.

11 This begynnyng, of miracles did Iesus in Cana *a towne* of Galile, and shewed his glorie: and his disciples beleued on him. *Christe shal-
ne glorie shal
wed.*

12 After that, he descended into Capernaum, and his mother, and his brethre, & his disciples: and continued not many dayes there. *C
His cousin.*

13 For the Iewes Easter was euen at hand. And Iesus went vp to Ierusalem:

14 And founde syttyng in the temple those that solde oxen, and shepe, and doves, and changers of money. *Mat. 21. b.
mar. 11. b.
luke 19. g.*

15 And he made a scourge of small cordes, and draue them all out of the temple with the shepe, and oxen, and powred out the changers money, and ouerthrew the tables.

16 And sayd vnto them that solde doves, Haue these thinges hence, and make not my Fathers house, an house of merchandise. *D*

e This affection was so burning in him that it furred and swallowed vp the others.

17 And his disciples remembred, how that it was wrytten, *The zeale of thyne house hath euen eaten me. *psal. 68. b.*

18 Then answered the Iewes, and sayd vnto hym, What token shewest thou vnto vs, seying that thou doest these thynges? *Or, miracle.*

19 Iesus answered and sayd vnto them, *Destroy this temple, and in thre dayes I wil rayse it vp agayne. *Mat. 26. f.
27. e.*

20 The sayd the Iewes, Fourty and six yerres was this temple a building, and wilt thou reare it vp in thre dayes? *mar. 14. f.
15. c.*

21 But

21 But he spake of the temple of his^d body. d Christes body
 22 As sone therefore as he was risen from might iustly be
 death, his disciples remembred that he called the temple,
 thus sayd vnto them: and they beleued & because the fulnes
 Scripture, & the wordes which Iesus had of the Godhead
 sayd. daelleth in it corporally. Coll. 2. b.

23 When he was at Ierusalem at Easter in the feast, many beleued on his name, when they saw his miracles which he did.

24 But Iesus^e put not him selfe in their handes, because he knewe all men.

25 And neded not that any should testifie of man: for he knewe what was in man.

e For he toke not the for true disciples, as he knewe by their inward thoughts, what religion fouer they dyd pretende outwardely.

THE III. CHAPTER

Christe instructeth Nicodeme in the regeneration of faith, and the love of God towards the world. The doctrine and baptisme of Iohn, and what wytnes he beareth of Christe.

A T Here was a mā of the Pharises named Nicodemus, a ruler of the Iewes:

2 The same came to Iesus by night, & sayd vnto him, Rabbi, we knowe that thou art a teacher come frō God: for no man could do suche miracles as thou doest, except God were with him.

3 Iesus answered and sayd vnto him, Verely verely I say vnto thee, except a man be begotten agayne, he can not se^y a kyng dome of God.

4 Nicodemus sayd vnto him, How can a man be begotten which is olde? can he enter into is mothers wombe agayne, and be begotten?

5 Iesus answered, Verely, verely I say vnto thee, Except that a man be begotten

t. iiii.

a which is to be assembled and incorporate into the Church of God.

To entre the
rin,

^b which is the spiritual water, where the holy Gost doth walke vs into newnes of li-
fe.

^c As the power of God is manifest by the mouing of the aire: so is it in chā-
ging and renewing vs althogh the ma-
ner be hid frō vs.

^d Althogh he was excellently lear-
ned, yet knewe he
not those thinges
which the very ba-
bes in Christscho-
le ought to knowe.

^e He reproveth
him for that men
do teach thinges
which they vnder-
stande not, and yet
others beleue the,
but Christe tea-
cheth thinges mooste
certain & knowne
& men wyl not re-
ceave his doctrine.

^f By reaso of the
vnion of his God
head with his man
hode.

^g The contempt
of Christe, and the
synnes of the wic-
ked cōdemne the,
yet Christe as a iu-
ste Iudge geueth
sentence against
the reprobate.

of ^b water, and of the Spirite, he can not
enter into the kyngdome of God.

6 That which is begotten of the ^a fleshe, is fleshe: and ^y that is begotten of the Spirit is Spirite. *Rom. 8. a.*

7 Maruayle not that I sayd to thee, Ye must be begotten agayne.

8 The ^cwinde bloweth where it lysteth, and thou hearest his sounde: but canst not tel whence it cometh, and whether it goeth. So is euery man, that is begotten of ^y sprite.

9 Nicodemus answered, and sayd vnto him, How can these thinges be?

10 Iesus answered, & sayd vnto him, Art thou a master in Israel, and ^d knowest not these thinges?

11 Verely verely, I say vnto thee, We speake that we ^e knowe, and testifie, that we haue sene: but ye ^e receaue not our wytnes.

12 If when I tel you ^e earthely thinges, ye beleue not: how shuld ye beleue, if I shal tel you of heauenly thinges?

13 For no man ascendeth vp to heauen, but the Sonne of man which is in ^f heauen.

14 ^a And as Moses lyft vp the serpent in ^y wyldernes: euen so must the Sonne of man be ^y lyft vp.

15 That none that beleueth in him perishe, but haue eternal lyfe.

16 ^a For God so loueth the world, that he hath geue his only begotten Sōne: ^y none that beleue in him, shoulde perishe, but haue euerlasting lyfe.

17 For God sent not his Sonne into the world, to ^g cōdemne the world: but that the ^e world through hym, myght be saued.

18 He

B
We may
not teach our
own inuētiōs.
Which was af-
ter a cōmon
& grosse ma-
ner.

Num. 21. c.
chap. 12. e.

His power
must be mani-
fest, which is
not yet
known.

1. Iohn 4. b.

Not only the
Iewes, but
whosoever
sholde belie-
ue in him.

18 He that beleueth on him, shal not be condemned: but he that beleueth not, is condemned already: because he beleueth not in the name of y. onely begotten Sone of God.

Chap. I. a. 19 * And this is the " condemnation, that
C lyght is come into the world, & men lou-
ed darkenes rather the lyght, beause their
dedes were euyl.

*The cause &
matter of co-
demnation.*

Eph. 5. b.

20 * For euery mā that euyl doeth, hateth the light, nether commeth to lyght, least his dedes should be reprobued.

*In walking
roundely, &
sincerely.*

21 But he that doth " truth, commeth to y lyght, that his dedes myght be knowen, how that they are wrought " according to God.

*h As they do
which set God ou-
ly before their
eyes, and folow the
rule of his worde.*

*"or territo-
rie.*

Chap. A. a.

22 After these thynges, came Iesus & his disciples into the Iewes " land, and there taried with them, and * baptized.

23 And Iohn also baptized in Enon be- sydes Salim, because there was much wa- ter there: and folke came and were bapti- zed.

24 For Iohn was not yett cast into prison.

D 25 And there arose a questiō betwē Iohns disciples & the Iewes, about purifieng.

26 And they came vnto Iohn, and sayd vnto hym, Rabbi, ⁱ he that was with thee beyonde Iordan, to whome * thou barest witnes, behold, the same baptizeth, & all men come to hym.

*i They were led
with ambition fea-
ring lest their ma-
ster shuld haue lost
his fame.*

27 Iohn answered, & sayd, A man can receaue nothing at all, except it be geuen hym from heauen.

*k No man ought
to vsurpe any thig
farther then God
geueth him.*

28 Ye your selues are wytnesses, how that * I sayd, ^k I am not Christe, but am sent be- fore him.

Chap. I. c.

29 He that hath the bryde, is the brydegrome: but the friend at the bridegrome, which standeth and heareth him, reioyseth greatly of the bridegromes voyce. This my ioye therefore is fulfilled.

30 He must increase, and I must decrease.

**And he exalted, and I exalted as his servant.*

1 The minister compared to Christe is but earth.

31 He that cometh from an hye, is above all: he that is of the¹ earth is earthly, and speaketh of the earth: he that cometh from heauen, is above all.

32 And what he hath sene & heard, that he testifieth: but no man receaueth his testimony.

33 Howbeit, he that hath receaued his testimony, hath sealed that *God is true.

Rom. 3.a.

34 For he whome God hath sent, speaketh the wordes of God. For God geueth not the Sprite^{*} by^m measure vnto him.

*Esa. 53.c.
mat. 10.b.*

m For vnto Christe, was geuen the full abondance of all grace.

35 The Father loueth the Sonne, and hath *geuen all thinges into his hande.

36 *He that beleueth on the Sonne, hath euerlasting lyfe: and he that obeyeth not the Sonne, shal not se lyfe: but the wrath of God abydeth on him.

*Habac. 2.a.
1. iohn. 5.b.*

THE IIIL. CHAPTER.

The communication of Christe wyth the woman of Samaria. His zeale towarde his Father and his haruest. The conuersion of the Samaritans and Galileans. How he healeth the Rulers sonne.

A Some as y^e Lord had knowledge, how the Pharises had heard, that Iesus made, & baptized mo disciples the Iohn,
2 (Though that Iesus him self baptized not: but his disciples)

3 He left

3 He^a left Iewrie, and departed agayne into Galile.

^a To gyue place to their rage.

4 And it was so, that he must nedes go through Samaria.

^{For, Sichem,}
Gen. 33 d.

5 Then came he to a citie of Samaria called^c "Sichar", besydes the possession that^d Iacob gaue to his sonne Ioseph.

43. 8

Ios. 24 g.

^{Euen very as}
^{he was.}

^{which was}
^{mydday.}

6 And there was Iacobs wel. Iesus then weryed of his iorney, sate thus on y^e wel: for it was about the syxt houre.

7 And there came a woman of Samaria to drawe water. Iesus sayd vnto her, Geue me dryncke.

8 For his disciples were gone away into the towne, to bye meat.

9 Then sayd the woman of Samaria vnto hym, How is it, that thou beyng a Iewe, askest drinke of me, which am a woman of^b Samaria? For the Iewes medle not with^B the Samaritans.

^b For the Iewes esteemed the Samaritans as wicked & prophane.

10 Iesus answered and sayd vnto her, If thou knewest the^c gyft of God, and who it is that sayeth to thee, Geue me drinke, thou wouldest haue asked of him, and he would haue geuen thee^d water of lyfe.

^c Meaning of him self whome his Father had sct to conuert this woman.

11 The woman sayd vnto hym, Syr, thou hast nothyng to drawe with, and the wel is depe: from whence then hast thou that water of lyfe?

^d Which is the loue of God in his Sonne powred into our hartes by the holy Gost vnto euerlasting life. Rom. 5. a. Iohn. 3. a.

12 Art thou greater the^e our father Iacob, which gaue vs the wel, and he him self drancke therof, and his chyldren, and his cattel?

13 Iesus answered, and sayd vnto her, Whosoever d rincketh of this water, shal thyrst agayne:

^{of the spiri-}
^{tual graco.}

14 But whosoever drincketh of the^f wa-

ter ſ I ſhal geue hym, ſhal neuer be more
a^e thyrſt: but the water that I ſhal geue
him, ſhalbe in hym a wel of water, ſprin-
gyng vp into euerlaſting lyfe.

^eHe ſhal ne-
uer be dryed
vp or deſtroy-
te.

15 The woman ſayd vnto him, Syr, geue
me of that water, that I thyrſt not, nether
come hyther to drawe.

C

16 Ieſus ſayd vnto her, Go call thy houſ-
band, and come hyther.

17 The womā answered, and ſayd to him,
I haue no houſbād. Ieſus ſayd to her, Thou
haſt wel ſayd, I haue no houſband:

18 For thou haſt had fyue houſbandes, &
he whome thou now haſt, is not thy houſ-
band. that ſaydeſt thou truly.

^e Till ſhe was ly-
uely touched with
her fautes, ſhe moc-
ked & wolde not
heare Chriſte.

19 The woman ſayd vnto him, Syr, I^e per-
ceauē that thou art a Prophet.

20 Our fathers worſhyppē in this moun-
taine: and ye ſay, that in^e Ieruſalem is the
place where men ought to worſhyp.

Dent. 12. 6.

21 Ieſus ſayd vnto her, Womā beleue me,
the houre commeth, when ye ſhal nether
in this mountaine nor yet at Ieruſalem,
worſhyp the Father.

22^e Ye worſhyp ye wot not what: we knowe
what we worſhyp: ^efor ſaluatiō cōmeth
of the Iewes.

2. Kyn. 17. f
Exo. 21. c.

23 But the houre commeth, and now is,
when the true worſhippers ſhal worſhyp
the Father in ſprite, and in trueth: for ve-
rely ſuch the Father requireth to worſhyp
him.

^f God being of a
ſpiritual nature re-
quireth a ſpiritual
ſeruiſe and agree-
able to his nature.

24^e God is a^f Sprite, & they that worſhyp
hym muſt worſhip him in ſprite & trueth.

2. Cor. 3. d.

25 The woman ſayd vnto him, I wot wel
Meſſias ſhal come, & is called Chriſte:
Whē he is come, he wil tel vs all thinges.

26 Ieſus

26 Iesus sayd vnto her, I am he, that speake vnto thee.

D 27 And euen at that poynt, came his disciples, and maruayled that he talked with the woman: Yet no man sayd vnto hym, What askest thou, or why talkest thou wth her?

28 The woman then left her waterpot, & went her way into the citie, and sayd to the men.

29 Come, se a man which tolde me all thinges y^e euer I dyd: Is not he y^e Christe?

30 Then they wēt out of the citie, & came vnto hym.

31 And in the meane while, the disciples prayed him, saying, Master, eat.

32 He sayd vnto them, I haue meat to eat, that ye knowe not of.

33 Then sayd the disciples betwene them selues, Hath any man broght him meat?

E 34 Iesus sayd vnto them, & My meat is to do the wyl of him that sent me, and to finishe his worke.

g Ther is nothing that I hunger for more, or wherein I take greater pleasure.

35 Say not ye, There are yet four monthes, and then commeth haruest? Beholde I say vnto you, Lyft vp your eyes, and looke on the regions: *for they are whyte already vnto haruest.

Mat. 9. d.
Luk. 10. a.

36 And he y^e repeth receaueth rewarde, & gathereth frute vnto lyfe eternal: that both he that soweth, and he that repeth, myght "reioyce together.

*Without
grudging the
one at tho-
thers labour
"or, prouerb.
*The Prophe-
tes.

37 For herein is the "saying true, That one soweth and another repeth.

38 I sent you to reape that, where on ye bestowed no labour: "other men laboured, and ye are entred into theyr labours.

In The Samaritans showed the selues willing to receaue his doctrine. who being but strangers & scarcely knowing Christe, are a condeñation to the Iewes, & all others which neglect Gods worde when it is offered.

39 Many of the Samaritans of that citie, ^h beleued on him, for the saying of the woman which testified, He tolde me all things that euer I dyd.

40 Then when the Samaritans were come vnto him, they besoght him, y he would tary with them: and he abode there two dayes.

41 And many more beleued because of his owne wordes.

^{Had the right and true faith.}

42 And sayd vnto the woman, Now we beleue, not because of thy saying: for we haue heard hym our selues, and knowe that this is eue in Iede Christe the Sauour of the world.

43 After two dayes he departed thence, and went into Galile.

44 And Iesus hym self* testified that a Prophet hath none honour in his owne countrey.

*Mat. 13. 8.
mar. 6. a.
luk. 4. d.*

45 Then as sone as he was come into Galile, the Galileas receaued him, which had sene all the thinges y he dyd at Ierusalem at the feast: for they went also vnto y feast day.

46 And Iesus came agayne into* Cana a towne of Galile, where he turned the water into wyne. And there was a certayne

Chap. 2. a.

ⁱ Ruler, whose sonne was sycke at Capernaum.

ⁱ One of Herodes court who was in great estimation with Herode, who me the people called kyng. Mar. 6. b.

47 As sone as the same heard that Iesus was come out of Iewrie into Galile, he went vnto hym, and besoght him that he would descend, and heale his sonne: for he was euen ready to dye.

or, come.

48 Then sayd Iesus vnto him, Except ye se signes and wonders, ye wil not beleue.

49 The

49 The Ruler sayd vnto him, Syr, come away or euer that my sonne dye.

50 Iesus sayd vnto him, Go thy way, thy sonne lyueth. & the man beleued the wordes that Iesus had spoken vnto him, and went his way.

"or, retour-
ning.

51 And anone as he was going downe, his seruantes met him, saying, Thy sonne lyueth.

52 Then enquired he of them the houre when he began to amende: and they sayd vnto him, Yesterday the seuenth houre, the feuer left him.

53 Then the father knewe, that it was the same houre in which Iesus sayd vnto him, Thy sonne liueth: and he beleued, and all his houshold.

54 This is agayne the seconde miracle y Iesus dyd, after he was come out of Iewrie into Galile.

THE V. CHAPTER.

He healeth the man that was sicke eight & thyrty yeres. The Iewes accuse him. He answereth for him selfe. and reproveth them. shewing by the testimonie of his Father, of Iohn, of his workes, and of the Scriptures what he is.

AFTER that there was a feast of y Iewes, And Iesus went vp to Ierusalem.

Leuit. 23. 4.

deut. 16. 4.

"or, the shepe
market.

2 And there is at Ierusalem, by the place of the shepe, a poole called in Hebrue Bethesda, hauing fyue porches.

3 In which lay, a great multitude of sicke folke, of blynde, halfe, and wythered,

a Where the shepe were washed: that should be sacrificed.

b Which signifieth the house of pouring out, because the water ran out by conduits.

red, wayting for the mouyng of the water
4 For an Angel went downe at a certayne season into the poole, & troubled the water: whosoever then fyrst, after the styryng of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certayne man was there, which had bene diseased eight and thirtie yeres.

6 When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayd vnto hym, Wylt thou be made whole?

7 The sycke man answered hym, Syr, I have no man, when the water is troubled, to put me into the poole: but in the meane tyme, whyle I am about to come, another steppeth downe before me.

8 And Iesus sayd vnto hym, Ryse, & take vp thy bed, and walke.

¶ This was, to shew that the miracle might be so euident, that no man coulde speake against it.

9 And immediately the man was made whole, and toke vp his bed, and walked. and the same day was the Sabbath day.

10 The Iewes therfore sayd to hym that was made whole, It is the Sabbath day, *it is not lawfull for thee to cary thy bed. *Ier. 17. 6.*

11 He answered them, He that made me whole, sayd vnto me, Take vp thy bed, & walke.

12 Then asked they hym, What man is that which sayd vnto thee, Take vp thy bed, & walke.

13 And he that was healed, wylt not who it was: for Iesus had gottē him selfe away because that there was prease of people in that place.

14 And after that, Iesus found hym in the temple, and sayd vnto him, Behold thou art

are made whole: ^d synne no more, lest a worse thing happen vnto thee:

15 The man departed, & tolde the Iewes ^f it was Ies^s, which had made him whole.

16 And therefore the Iewes dyd persecute Iesus, and sought the meanes to sleie him: because he had done these thynges on the Sabbath day.

17 And Iesus answered them, My Father worketh hytherto, and I worke.

D 18 Therefore the Iewes sought the more to kyl hym: not onely because he had broken the Sabbath: but sayd also that God was ^h his Father, & made hym self equal with God.

19 Then answered Iesus, and sayd vnto the, Verely verely I say vnto you, The Sonne can do nothyng of him self, but that he seeth the Father do: for what soeuer he doeth, that doeth the Sonne also.

20 For the Father loueth he Sonne, and ^e sheweth him all thinges whatsoeuer he hym self doeth: & he wyl shewe him greater workes then these, because ye should maruaile.

E 21 For lyke wyse as the Father rayseth vp the dead, & quickeneth them, euen so the Sonne quickeneth whome he wyl.

22 Nether iudgeth the Father any man, but hath committed all iudgement vnto the Sonne.

23 Because that all men should honour the Sonne, euen as they honour the Father. He that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 Verely verely I say vnto you, He that

v.i.

^d The afflictions that we endure are chastisements for our synnes.

^f Proprs & pe-
culier to him
alone.

^h That is, he
doth commu-
nicate with
him.

^e In geuing
him power &
rule.

^e It was lawfull
for all Israel to
call God their Fa-
ther. Exo. 4. e. but
because Christe
dyd attribute to h^e
self, that he had
power ouer all
things, & wrought as
his Father dyd,
they gathered that
Christe dyd not
onely make him
self the Sonne of
God, but also e-
qual with him.

heareth my wordes, and beleueth on him that sent me hath euerlasting lyfe, & shal not come into damnation: but is escaped from death vnto lyfe.

¶ They that receiue it by faith.

25 Verely verely I say vnto you. The honre shal come, and now is, when the dead shal heare y^e voyce of the Sone of God: and they that heare, shal lyue.

26 For as the Father hath lyfe in hym selfe, so lykewyse hath he geuen to the Sone to haue lyfe in hym selfe.

To commaunicat is with vs.

27 And hath geuen hym power also to iudge, in that he is the Sonne of man.

¶ That is, to gouern & rule all things.

28 Maruayle not at this: for y^e houre shal come in the which all that are in the graues, shal heare his voyce:

29 And they shal come forth, * that haue done good, vnto the resurrection of lyfe: and they that haue done euyl, vnto the resurrection of damnation.

Mat. 25. d.

30 I can of mine own self do nothing at all: as I heare, I iudge: and my iudgement is iust: because I seeke not myne own wyl, but the wyl of the Father which hath sent me.

¶ Christ had respect to their weakenes that heard him; & therfore sayd his owne witness shuld not be iustificient.

31 If I * should beare wytnes of my selfe: Chap. 8. b. my wytnes were not true.

32 There is another that beareth wytnes of me, and I am sure that the wytnes w^h he beareth of me, is true.

33 * Ye sent vnto Iohn; & he bare wytnes vnto the truthe. Chap. 1. b.

34 But I receaue not the recorde of man: Neuerthelesse, these thynges I say, that ye myght be safe.

35 He was a burning, and a shynnyng candle: & ye would, for a season, haue reioyced in

¶ Or, lamp.

fed in his lyght.

36 But I haue greater wytnes then the wytnes of Iohn: for the workes which the Father hath geuen me to finishe, the same workes that I do, beare wytnes of me, that the Father sent me.

Mat. 3. d.

17. d.

mar. 1. b.

luk. 3. d.

Deut. 4. b.

37 And ^h * Father hym selfe which hath sent me, ^h beareth witnesse of me. Ye haue not heard hys voyce at any tyme, nor * ye haue sene his shape.

^h In the lawe, & Prophetes.

38 And hys wordes haue ye not abydyng in you: for whome he hath sent, hym ye beleue not.

Al. 17. b.

dent. 18. c.

39 * Search the Scriptures: for in them ye thinke ye haue eternal lyfe: and they are they which testifie of me.

G 40 And yet wyl ye not come to me, that ye myght haue lyfe.

41 I receaue not prayse of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers name, and ye receaue me not: If ⁱ another shal come in his owne name, him wyl ye receaue.

ⁱ The people are more ready to receaue false prophetes, then Iesus Christe.

* Vayne glorie is a great let for a man to come to God.

Chap. 12. f.

44 How can ye beleue which receaue * honour one of another, and seke not the honour that commeth of God onely?

^k As Moses shal accuse them that trust in him: they shal haue no greater enemies at the day of iudgement, then the virgine Marie & the Sainctes vpon whom now they call. but whosoever doth accuse, Christe & their own conscience shal condemne the reprobat.

Gen. 3. c. 22.

d. 49. b.

dent. 18. c.

45 Do not thinke that I wyl accuse you to my Father: There is one ^h * accuseth you, euen Moses, in whome ye trust.

46 For had ye beleued Moses, ye would haue beleued me: * for he wrote of me.

47 But seying ye beleue not his wrytynges, how shal ye beleue my wordes?

THE VI. CHAPTER.

Iesus sedeth byne thousand men. Departeth

v. ii.

away, that they should not make hym kyng.
Reproneth the fleshy hearers of his worde. The
carnal are offended at him.

^a Tiberias, Beth-
saida, & Capernaū,
were on this syde
the Lake, in respect
of Galile: but it is
there sayd that he
went ouer, because
there were diuers
crikes and tour-
nings, ouer the
which mē feryed.

After these thynges, Iesus wēt his way
ouer the sea of Galile, nye to a citie
called Tiberias:

2 And a great multitude folowed him,
because they saw his miracles, which he
dyd on them that were diseased.

3 Then Iesus went vp into a mountrayne,
and there he sate with his disciples.

4 And Easter, ^a a feast of the Iewes was
nie.

5 ^{*}Then Iesus lyft vp his eyes, & saw a
great compaignie come vnto him, and sayd
vnto Philip, Whence shal we bye bread,
that these myght eat?

6 (This he sayd to proue hym: for he him
selfe knewe what he would do)

7 Philip answered him, ^b Two hundred
penyworth of bread is not sufficient for
them, that every man may take a lytel.

8 The sayd vnto him one of his disciples,
Andrew Simon Peters brother,

9 There is a litle boye here, which hath
foue barely loaues, and two fyshes: but
what are they among so many?

10 And Iesus sayd, Make the people syt
downe. There was muche grasse in y^e pla-
ce. Then the men sate downe in nombre,
about foue thousand.

11 And Iesus toke the bread, and ^cgaue
thankes, and gaue to the disciples, and
his disciples to them that were set downe:
and lykewyse of the fyshes as muche as
they would.

A
^a Called the
lake of Gēn-
sareth.

Leuit. 23. a.
dent. 16. a.

Mat. 14. b.
mar. 6. c.
luk. 9. b.

^b This some amo-
unteth to about fyue
pounde sterling.

^c Prayer & tha-
nkes geuing do san-
ctifie our meates
wherewith we are
nourished.

12 And when they were satisfied, he sayd vnto his disciples, Gather vp the broken meate whiche remayneth, that ^d nothing be lost.

13 Then they gathered it together, & fylled twelue baskettes with the broken meate, of the fyue barly loaues, which fragments remayned vnto them that had eaten.

14 Then the men when they had sene the miracle that Iesus dyd, sayd, This is of a trueth that Prophet that should come into the world.

15 When Iesus therfore perceaued ^y they would come, and take hym to make him ^c king, he departed agayne into a mountayne him selfe alone.

16 * And when euen was nowe come, his disciples went downe vnto the sea:

17 And entred into a shyp, and went ^o ouer the sea towards Capernaum: and anone it was darke, & Iesus was not come to them.

C 18 And the sea arose with a great wynd ^y blew.

19 And when they had rowed about fyue and twenty, or thirte^e furlonges, they saw Iesus walkyng on the sea, and drawyng nye vnto the shyp: and were afrajd.

20 And he sayd vnto them, It is I, be not afrajd.

21 Then moste willingly they receaued hym into the shyp, and the ship was by & by at the land, whither they went.

22 The day folowyng, the people which stode on the other syde of the sea, sawe that there was none other shyp there, sa-

^d Thabundāt flo-
re of Gods gyftes
ought not make vs
prodigal to waste
them.

^e They imagined
a earthly kyngdome
without the re-
simonie of Gods
worde, so that by
this means his spi-
ritual kyngdome
sholde haue bene
abolished.

Mat. 14. c.
mar. 6. f.

^oouer a cor-
ner of the la-
ke.

^oEight make
a mile.

f wherfore it
most nedes folow
that Christe passed
miraculously.

g This was not
straight ouer the
lake from syde to
syde, but ouer acri
ke or arme of the
lake which saued
muche labour to
them that should
haue go about by
land.

h For whē he ap
pointed him to be
the Mediatour he
set his marke & se
ale in him to be
the onely one to re
concilie God and
man together.

us that one, wherinto his disciples were
entred, and that Iesus went not with his
disciples in the shyp, but that his disci
ples were gone ^f alone:

23 And that there came other shypes
from Tiberias nye vnto the place where
they ate the bread, after the Lord had ge
uen thanks.

24 Then when the people saw that Iesus
was not there, nether his disciples, they al
so toke shyppyng, & came to Capernaum,
sekyng for Iesus.

25 And when they had found hym on ^f
other syde of ^f sea, they sayd vnto him,
Rabbi, when cammest thou hyther?

26 Iesus answered them, and sayd, Ve
rely verely I say vnto you, ye seke me not
because ye saw the miracles, but becau
se ye are of the loaues, and were fylled.

27 Labour not for the meat which peri
sheth, but for the meat that endureth vnto
euerlasting lyfe, which meat the Sonne
of man shal geue vnto you: for hym hath
*God the Father ^h sealed.

28 Then sayd they vnto hym, What shal
we do, that we myght worke the ^g workes
of God?

29 Iesus answered, & said vnto the, *This
is ^f worke of God, that ye beleue on him,
whome he hath sent.

30 They sayd therfore vnto hym, What
sygne shewest thou then, that we may
se, and beleue thee? What doest thou
worke?

31 *Our fathers dyd eat Manna in the de
sert as it is *wrytten, He gaue them bread
from heauen to eat,

* Which nour
isheth & aug
menteth our
faith.

Chap. 2. d.

* Such as bea
ceptable vnto
God.

Matth. 3. d.

17. a.

1. ioh. 3. d.

D

Exo. 16. c.

nom. 11. b.

Psal. 77. c.

wisd. 17. c.

32 Then

32 Then Iesus sayd vnto them, Verely verely I say vnto you, ¹Moses gaue you not bread from heauen: but my Father geueth you the true bread from heauen.

33 For the bread of God, is he which cometh downe from heauen, & geueth lyfe vnto the world.

34 Then they sayd vnto hym, Lord, euermore geue vs this bread.

35 And Iesus sayd vnto the, I am the bread of lyfe: He that cometh to me, shal not hunger: and ^{*} he that beleneth on me shal neuer thurst.

36 But I sayd vnto you, That ye also haue sene me, and yet beleue not.

37 All that the Father geueth me, shal come to me: and hym that cometh to me, I cast not away.

38 For I came downe from heauen, not to do myne own wyl, but his wyl which hath sent me.

39 And it is the Fathers wyl which hath sent me, that of all which he hath geuen me, I should loose nothing, but should rayse it vp agayne at the last day.

40 And this is the wyl of him that sent me, that euery man which seeth the Sone, and beleueth on hym, haue euerlasting lyfe: and I wyl raise hym vp at the last day.

E 41 The Iewes then murmured at him, because he sayd, I am ^y bread which is come downe from heauen.

42 And they sayd, ^{*}Is not this Iesus the sonne of Ioseph, whose father and mother we knowe? How is it then that he sayth, I came downe from heauen?

I He compareth Moses with the Father, and manna with Christe, who fedeth vs into euerlasting life. 1. Cor. 10. 2.

k He shal neuer want spiritual nourishment.

Eccle. 24. c.

¹God doth regenerate his elect, & causeth them to obey the Gospel.

Mat. 13. g.

43. Iesus answered and sayd vnto them,
Murmure not among your selues.

44. No man can come to me except the Fa-
ther which hath sent me draw him: And
I wil rayse him vp at the last day.

*Or, belieue
in me.*

45. It is wrytten in the * Prophetes, And
they shalbe all taught of God. Euery man
therefore that hath heard, & hath learned
of the Father, cometh vnto me.

*Esa. 54. d.
Iere. 31. f.
Mat. 13. g.*

46. Not that any man hath sene the Fa-
ther, save he which is of God, the same
hath sene the Father.

Mat. 11. d.

47. Verely verely I say vnto you, He that
beleueth on me, hath euerlasting lyfe.

48. I am that bread of lyfe.

49. * Your fathers dyd eat Manna in the
wyldernes, and are dead.

Exa. 16. d.

50. This is that bread wch cometh downe fro
heauen; that he which eateth of it, should
not dye.

51. I am that liuyng bread which came
downe from heauen: If any man eat of this
bread, he shal liue for euer: and the bread
that I wyl geue, is my fleshe, which I wyl
geue for the lyfe of the world.

*which gyue
life to the
world.*

52. Then the Iewes stroue among them sel-
ues, saying, How can this fellow geue vs
his fleshe to eat?

53. Then Iesus sayd vnto them, Verely ve-
rely I say vnto you, Except ye eat & drinke
of the Son of man, & dryncke his blood,
ye haue no lyfe in you.

*wher Christe
is not, ther
death raig-
neth.*

54. Whosoever eateth my fleshe, & drin-
keth my blood, hath eternal lyfe: & I wyl
rayse him vp at the last day.

55. For my fleshe is meat in dede, and my
blood

By lyghening
his harte with his
holy Spirit.

Then ther is
no fode that can
nourishe our sou-
les, but Iesus
Christe.

1. Cor. II. f.

blood is drinke in dede.

56 *Heⁿ that eateth my fleshe, and dryn-
keth my blood ° dwelleth in me, and I in
hym.

57 As the lyuing Father hath sent me, eue
so lyue I by y^e Father: and so he that eateth
me shal lyue by me.

58 This is that bread which came downe
from heauen: not as your fathers haue ea-
ten Manna, and are dead: He that eateth
of thys bread, shal lyue euer.

59 These thynges sayd he in y^e Synagoge,
as he taught in Capernaum.

C 60 Many therefore of his disciples (whē
they heard this) sayd, This is an hard say-
ing, who can abyde the hearing of it?

61 Iesus knewe in hym selfe, that his di-
sciples murmured at it, & sayd vnto thē,
Doth this offende you?

Chap. 3. b. 62 What and if ye shulde se the Sonne of
man P ascende vp * where he was be-
fore?

63 It is the Sprite that quickeneth, the
fleshe profiteth nothing. The wordes that
I speake vnto you, are spirit and lyfe.

64 But there are some of you that bele-
ue not. For Iesus knewe from the begyn-
nyng, which they were that beleued not,
and who should betraye hym.

65 And he sayd, Therefore sayd I vnto
you, That no mā can come vnto me, except
it were geuen vnto hym of my Father.

66 From that tyme, many of his disciples
went backe, and walked no more wth hym.

67 Then sayd Iesus to the twelue, Wyl ye
also go away?

68 Then Simon Peter answered, Master,

n As our bodyes
are susteyned with
meat & drinke; so
are our soules nou-
rished with the bo-
dy & bloud of Ie-
sus Christe.

o To eat the fleshe
of Christe, & drin-
ke his blood: is to
dwell in Christe, &
to haue Christ dw-
elling in vs.

p He meaneth
not that his huma-
nity descended fro
heauen: but he spe-
aketh touchyng the
vnyon of bothe na-
tures: attributing
to thone that
which appertei-
neth to the other.

q Then without
Christe ther is but
death.

r Although your
number be smale,
yet shal ye be di-
minished.

to whome shal we go? Thou hast the wor-
des of eternal lyfe.

69 And we beleue and knowe that thou
art Christe the Sonne of the liuing God.

70 Iesus answered them, Haue not I^a cho-
sen you twelue, and yet^r one of you is a
deuyll?

Mat. 16. e,
mar. 8. d,
luk. 9. c.

71 He spake it of Iudas Iscariot the
sonne of Simon: for he it was that should
betraye him, and was one of the twel-
ue.

THE VII. CHAPTER.

*Iesus reproveth the ambition of his cousins.
There are diuerse opinions of him among the
people. He sheweth how to know the truth.
The iniurie they do unto hym. And the poni-
shment of the rebelles. The Pharisees rebuke
the officers because they haue not taken him,
and chide with Nicodemus for taking his part.*

After that, Iesus went about in Galilee: **A**
and wolde not abyde in Iewrie, for y^e
Iewes sought to kyl hym.

a At this feast
they dwelled 7.
dayes in the cētes.
Leui. 23. which put
thē in remembra-
ce that they had
no Citie here per-
manent: but that
they must seke one
to come.

2 The Iewes^a Tabernacle feast was at
hand.

Leui. 23. f.

3 His brethren therfore sayd vnto hym,
Get thee hence and go into Iewrie, that
thy disciples may se thy workes that thou
doest.

4 For ther is no mā that doeth any thing
secretly, and he hym selfe seketh to be
known openly. If thou doest suche thyng-
es, shewe thy selfe to the world.

5 For as yet his brethren beleued not in
hym.

6 Then Iesus sayd vnto them, My tyme is
not

not yet come: but your time is all way redy.

7 The world can not hate you: but me it hateth, because I testifie of it, that the workes of it are euil.

Why the world hateth Christe.

Chap. 8. c.

8 Goye vp vnto this feast: I wil^b not go vp yet vnto this feast: for^{*} my time is not yet fulfilled.

b Christe doth not vterly deny that he wolde go to the feast, but signifieth that as yet he was not fully determined.

9 These wordes he sayd vnto them, and abode styl in Galile.

B 10 But as sone as his brethren were gone vp, then went he also vp vnto the feast: not openly, but as it were preuely.

The peoples judgement of Christe.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And muche murmuring was ther of him, among the people: Some sayd, He is a good man. Other sayd, Naye: but he deceaueth the people.

** These were the heads of the people who dydenueie Christ.*

13 How beit no man spake openly of him for feare of the Iewes.

14 Now when halfe the feast was done, Iesus went vp into the temple and taught.

** Or, letters.*

15 And the Iewes marueyled, saying, How knoweth he the Scriptures, seying that he neuer learned?

** In that, that he is man only.*

16 Iesus answered them, and sayd, My doctrine is not^{*} myne, but his that sent me.

17 If any man wil do his wil, he shal know of the doctrine, whether it be of God, or whether I speake of my selfe.

C 18 He^c that speaketh of him selfe, seeketh his owne prayse: but he^y seeketh his prayse that sent him, the same is true, and no^v vnryghtuousnes is in him.

** No thing contrary to or vntrue.*

c By this maner we may know whether the doctrine be of God, or of man.

19 *Dyd not Moses geue you a lawe, and yet none of you kepeth the lawe? *Why go ye about to kyl me? *Exod. 24. d. Chap. 5. c.*

d Who dyd not knowe the fetches of the Scribes.

20 The ^dpeople answered, and sayd, Thou hast the ^ddeuil, who goeth about to kyl thee? *Blasphemie. Or, art mad.*

e Because I dyd it on the Sabbath day.

21 Iesus answered and, sayd to them, I haue done one worke, and ye all ^emaruaile.

22 *Moses therfore gaue vnto you Circumcisiō (not because it is of Moses, but of the *fathers) and yet ye on the Sabbath day, *Leu. 12. a. Gen. 17. b.* circumsise a man.

23 If a man on the Sabbath day receaue circumcision wythout breakyng of the lawe of Moses, disdayne ye at me, because I haue made a man euery whit whole on the Sabbath day?

24 *Iudge not after the vtter appearance, but iudge righteous iudgement. *D Denter, 1. c.*

25 Then sayd some of them of Ierusalem, Is not this he, whome they go about to kyl?

26 And beholde he speaketh openly, and they say nothing to him: do y rulers know in dede that this is very Christe?

27 Howbeit we knowe this man whence he is, but when Christe commeth, no man shal knowe whence he is.

28 Then cried Iesus in the temple as he taught, saying, Ye ^eknowe me, and whence I am ye knowe, and yet I am not come of my selfe, but he that sent me is true, whome ye know not. **He speaketh this, as it were scornefully.*

29 But I know him, for I am of him, and he hath sent me.

30 Then they sought to take hym, but no man

man layd handes on him, because his houre was not yet come.

E 31 Many of the people ^f beleued on him, and sayd, When Christe commeth wyl he do mo miracles then this man hath done?

^f They were wel mynyd to heare him: which preparation is here called (althogh improperly) faith.

32 The Phariseis heard that the people murmured suche thinges of him, and the Phariseis and hye Priestes sent ministers to take him.

33 Then sayd Iesus vnto them, Yet am I ^g a lytel whyle with you, and then go I vn to him that sent me.

^g He sheweth vnto them that they haue no power ouer him, til the tyme come that his Father hath ordeyned.

Chap. 13. f.
**Or, shal be.*

34 *Ye shal seke me, & shal not fynde me: and where I ^h am, thither can ye not come.

35 Then sayd the Iewes betwene the selues, Whither wil he go, that we shal not fynde hym? Wyl he go among the ^h Gentiles, which are scatered all abrode, and teache the Gentiles?

^h Among the Iewes which were scatered here and there among the Gentils?

36 What maner of saying is this that he sayd, Ye shal seke me, and shal not fynde me: and where I am, thither can ye not come?

Ien. 23. f.

37 In the last and ⁱ great day of the feast, Iesus stode and cried saying, If any man thyrst, let him come vnto me, and drinke.

ⁱ The true way to come to Christe, is faith.

Deut. 18. c.

38 He that ⁱ belueth on me, ^k as sayth the Scripture, out of his belly shal flowe riuers of water ^k of life.

^k which shal neuer drie vp.

Isa. 2. g.
Isa. 2. c.

39 *This spake he of the Sprite which they that beleued on him, should receaue: for the ^l holy Gost was not yet there, because that Iesus was not yet glorified.

^l The visible graces which were given to the Apostles after his ascension.

40 Many of the people, when they heard

m They looked for some notable Prophet besides the Messias. chap. 1. c. 21. c

this saying, sayd, Of a truth this is that^m Prophet.

41 Other sayd, This is y^e Christ: some sayd, Shal Christe come out of Galile?

42^{*} Sayeth not the Scripture that Christe shal come of the sede of Dauid, & out of the towne of Berhlehe, where Dauid was? *Mich. 5. d. m. 2. a.*

43 So was there dissention among the people about him. *The people were at dissention for Christe.*

44 And some of them would haue taken him, but no man layd handes on him. *G*

45 Then came the ministers to the hie Priestes and Phariseis: and they sayd vnto them, Why haue ye not broght him?

n Wher in appeareth the mightie power of Christs word against his enemies.

46 The seruantes answered, " Neuer man spake as this man doeth. *The priests seruantes converted.*

47 Then answered them the Phariseis, Areye also deceaued?

o They alledge the autoritie of man, against Gods autoritie.

48 Doth any of the^e Rulers, or of the Phariseis beleue on him? *The pride of the Phariseis.*

49 But the comen people, which knowe not the law, are curled.

50 Nicodemus sayd vnto them, * (he that came to Iesus by night, and was one of them.) *Chap. 3. a.*

51 Doth our law iudge any mā before it heare hym, * & know what he hath done? *Deut. 17. b.*

52 They answered and sayd vnto him, Art thou also of Galile. Search and loke, for out of Galile aryseth no Prophet. *19. d.*

53 And euery man went vnto his owne house.

THE VIII. CHAPTER.

Christe deliuereth her that was taken in aduoutrie. He sheweth from whence he is come, wherfore, and whether he goeth. Who are she

the true people of God. Offre men and slaues
and their rewarde. He deffeth his enne-
mies and being persecuted with draweth him
self.

A And Iesus went vnto the hil of Oli-
ues.

A woman
brought befo-
re Chriſte for
adulterie.

2 And early in the morning came agay-
ne into the temple, and all the people
came vnto him, and he ſate downe, and
taught them.

3 And the Scribes and Phariseis broght
vnto hym awoman, take in aduoutrie, and
ſet her in the middes.

4 And ſayd vnto him, Maſter, thys wo-
man was taken in aduoutrie, euen as the
dede was a doing.

Lm. 20. b.

5 * Moſes in the law commanded vs, that
ſuche ſhould be ſtoned. What ſayeſt thou
therfore?

6 And thus they ſayd to tempt hym, that
they might haue, wherof to ^aaccuſe hym.
but Ieſus ſtouped downe, and wyth hys
ſynger wrote on the grounde.

^a Either for bre-
king the law, if he
dyd deliuer her: or
of lightnes and in
conſtancie, if he
dyd cōdemne her.

Dm. 17. b.

7 And whyle they cōtinued aſking him,
he lyft hym ſelfe vp, and ſayd vnto them,
* Let him that is amog you without ſynne,
caſt the fyrſt ſtone at her.

8 And agayne he ſtouped downe, & wro-
te on the grounde.

9 And as ſone as they heard that, beyng
accuſed by their owne conſcience they
went out one by one, the eldeſt firſt euen
til it came to the laſt: and Ieſus was left a-
lone, and the woman ſtanding in the
myddes.

10 Whē Ieſus had liſt vp him ſelfe agay-

ne, and saw no man, but the woman, he sayd vnto her, Womā where are those thine accusars? Hath no man condemned thee?

b Iesus wolde not meddle but with that which dyd apperteine to his office, to wit, to bring synners to repentance. And therefore dyd not abolishe the Ciuile law against adulterie.

11 She sayd, Nomā Lord. And Iesus sayd, b Nether do I condemne thee. Go and synne no more.

12 Then spake Iesus agayne vnto them, saying, I am y light of the world: he that foloweth me, shal not walke in darcknes, but shal haue the lyght of lyfe.

Chap. i. a. 9.

"Or, lyuely light.

13 The Phariseis therefore sayd vnto him, Thou bearest recorde of thy selfe, thy recorde is not true.

"Or, iuste.

14 Iesus answered, and sayd vnto them,

c That which Christe denyed chap. 5. e. here he granteth, to declare vnto them their stubbernes. And saith that being God he beareth witnes to his humanitie, likewise doth God the Father witenes these me which are two distinct persones, though but one God.

c Though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whether I go: but ye can not tel whence I come, and whether I go.

15 Ye iudge after the fleshe, I iudge no man.

16 And if I iudge, my iudgement is true: for I am not alone, but I and the Father that sent me.

17 It is also wrytten in your lawe, * That the testimonie of two men is true.

18 I am d one that beare wytnes of my selfe, and the Father that sent me, beareth witnes of me.

19 Then sayd they vnto him, Where is thy Father? Iesus answered, Ye nether know me, nor yet my Father: If ye had knowen me, ye should haue knowen my Father also.

20 These wordes spake Iesus in the treasury, as he taught in the temple, and no man layd handes on hym: for his

*houre

C
In that he came fro his father, he sheweth that he is not only man, but God also.

Hewould not iudge rashely, as they dyd.
Nom. 35. d.
deut. 17. a.
and 19. d.
mat. 18. b.
2. cor. 13. a.
heb. 10. e.

d Which place, proueth Christe to be very God, and man.

Chap. 7. 4.

* honre was not yet come.

* Because of
their rebellio
wherin they
dyd perseuer.

21 Then sayd Iesus agayne vnto the, I go my way, and ye shal seke me, and shal dye in your sinnes. Whether I go, whether can ye not come.

22 The sayd the Iewes, Wil he kil him selfe, because he sayeth, Whether I go, whether can ye not come?

23 And he said vnto them, Ye are from beneth, I am from aboue: Ye are of this world, I am not of this world.

e He sheweth the difference between the Gospel, & the subtil wit of man.

The ends of
such as beleue
not.

24 I sayd therefore vnto you, That ye shal dye in your synnes. For except ye beleue that I am he, ye shal dye in your synnes.

D 25 The sayd they vnto him, Who art thou? And Iesus said vnto them, Euen the very same thing that I sayd vnto you from the begynnyng.

f That is, who he was, where he was, and why he came into this worlde.

26 I haue many thinges to say, and to iudge of you: but he that sent me is true: and I speake in the world, those thinges which I haue heard of him.

27 How be it they vnderstode not that he spake to the m of his Father.

* Not to beleue in him, but to be conuicted.

* The Messias.

28 Then sayd Iesus vnto them, When ye haue lift vp the Sonne of man, then shal ye knowe that I am he, and that I do no thing of my selfe, but as my Father hath taught me, euen so I speake.

g Their endeuours & practises wher by they thlike to destroy him, shal serue to exalt and magnifie his glorie.

29 And he that sent me, is with me: the Father hath not left me alone, for I do all wayes those thinges that please him.

30 As he spake these wordes, many beleued on him.

31 Then sayd Iesus to those Iewes which beleued on hym, If ye continue in my wor

des, then are ye my very disciples,

32 And shal knowe the trueth, and the trueth shal restore you to libertie.

h These were not the beleuingles, but the mockers that answered thus.

33 They answered him, *h* We be Abrahams seede, and were neuer bonde to any man: why sayest thou then, Ye shalbe restored to libertie?

34 Iesus answered them, Verely verely I E say vnto you, That whosoever committeth sinne, is the *seruant of synne.

35 And the seruant abydeth not in the house for euer: but the Sone abydeth euer.

*Roma 6.2.
2. peter. 2. d.*

36 If the Sonne therefore shal make you free, then are ye free in dede.

l He graunteth their sayings in such sort, that he sheweth vnto them that their own dedes prouethem lyars.

37 I know that ye are Abrahams seede: but ye seke meanes to kyl me, because my sayings haue no place in you.

38 I speake that I haue sene with my Father: and ye do that which ye haue sene with your father.

39 They answered and sayd vnto hym, Abraham is our father. Iesus sayd vnto the, If ye were Abrahams chyl dren, ye would do the dedes of Abraham.

40 But now ye go about to kyl me, a mā that haue tolde you the truth, which I haue heard of God: this did not Abraham.

41 Ye do the dedes of your father. Then sayd they to hym, We are not borne of fornication: we haue one Farther, which is God.

42 Iesus sayd vnto the, If God were your Father, then would ye loue me: for I proceeded forth, and came from God: nether came I of my selfe, but he sent me.

43 Why

43 Why do ye not vnderstand my talke?
Eue because ye can not abyde the hearyng
of my wordes.

F 44 *Ye are of your father the deuyl, and
the lustes of your father ye wyl do. He
hath bene a murtherer^e from the begyn-
nyng, and^k abode not in the truth: becau-
se there is no truth in him. When he spea-
keth a lie, then speaketh he of his owne,
for he is a lyar, and the father thereof.

^k It foloweth that
that he was once in
the truth: for he
was not created a
uel.

45 And because I tel you ^y truth, ye be-
leue me not.

46 Which of you can rebuke me of synne?
If I say the truth, why do ye not beleue
me?

1. Ioh. 4. 4. 47 * He that is of God, heareth Goddes
1. Ioh. 3. 6. wordes. *Ye therefore heare the not, becau-
se ye are not of God.

48 Then answered the Iewes & sayd vn-
to him, Say we not wel that thou art a Sa-
maritane, and hast the deuyl.

49 Iesus answered, I haue not the deuyl,
but I honour my Father, & ye haue disho-
noured me.

50 I seke not mine owne praise: but ther
is one that seketh and iudgeth.

51 Verely verely I say vnto you, Yf a man
kepe my saying, he shal neuer se death.

I who will reuen-
ge the iniurie that
you do against me,
or rather against
him.

*For the faith-
ful euen in
death, se life.

52 The sayd the Iewes to hym, Now kno-
we we that thou hast the deuyl. Abraham
is dead, and also the Prophetes: and yet
thou sayest, If a man kepe my saying, he
shal neuer tast of death.

G 53 Art thou greater then our father Abra-
ham, which is dead? and the Prophetes are
dead. whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, myne honour is nothing worth: It is my Father that honoureth me, which ye say, is your God.

55 And ye haue not knowen him: but I knowe him: & if I shuld say, I knowe him not, I shuld be a lyar lyke vnto you: but I knowe hym, and kepe his sayng.

56 Your father Abraham was very glad to se my^m day, and he saw it, and reioyced.

57 Then sayd the Iewes vnto him, Thou art not yet tyfry yere olde, and hast thou sene Abraham?

58 Iesus sayd vnto them, Verely verely I say vnto you, yer Abraham was,ⁿ I am.

59 * Then toke they vp stones, to cast at him: but Iesus hid him selfe, and went out of the temple.

Chap. 10. f.

THE IX. CHAPTER.

The spiritual and corporal healing. The confession of him that was borne blynde. To what blynde men Christ giveth sight.

And as Iesus passed by, he sawe a man which was blynde from his byrth.

2 And his disciples asked him, laying, Master, who dyd synne, this mā, or his father and mother, that he was borne blynde?

3 Iesus answered, ² Nether hath this man synned, nor yet his father & mother: but that the workes of God shulde be shewed on him.

4 I must worke the workes of him that sent me, while it is day: the night cometh when no man can worke.

He that is borne blynde is made to se.

*when opportunitie & the season serveth.

As

^m Which was to se the coming of Christe in the fleshe, which thing Abraham sawe faroff with the eyes of faith. heb. 11. c.

ⁿ Not onely God, but the mediator betwene God and man.

² God doth not al waies pōnyshe me for their synnes.

Cha. 1. a. 6. a 3 As longe as I am in the world, *I am the
8. b. 11. a. lyght of the world.

B 6 As sone as he had thus spoken, he ^bspa-
 te on the grounde and made claye of the
 spittle, and rubbed the claye on the eyes
 of the blynde.

7 And sayd vnto him, Go wash thee in
 the poole of Siloam (which by interpreta-
 tion signifieth, ^c sent) He wēt his way the-
 refore, and washed, and came agayne se-
 yng.

8 The neyghboures and they that had se-
 ne him before how that he was blynde,
 sayd, Is not this he that sate and begged?

9 Some sayd, This is he: other sayd He is
 lyke him. But he him selfe sayd, I am euen
 he.

10 Therefore they sayd vnto him, How a-
 re thyne eyes opened then?

C 11 He answered, and sayd, The man that
 is called Iesus, made ciaye, and anointed
 myne eyes, & sayd vnto me, Go to the po-
 ole Siloam and washe. And I went and wa-
 shed, and receaued my sight.

12 They sayd vnto him, Where is he? He
 sayd, I can not tel.

*The Phariseis
 examine the
 blynde man.* 13 They broght to the Pharises, him that
 a lytel before was blynde.

14 And it was the Sabbath day, when
 Iesus made the claye, and opened his
 eyes.

15 Then agayne the Pharises also asked
 him, how he had receaued his syght. He
 sayd vnto them, He put claye vpon mine
 eyes, and I washed, and do se.

16 Then sayd some of the Pharises, This
 man is not of God: because he kepeth

^b This was not
 for any vertue that
 was in the earth, in
 the spittle, or in the
 claye, to make one
 se: but it only plea-
 sed him to vñe the-
 se signes.

^c Hereby was
 prefigured the Mes-
 sias, who should be
 sent vnto them.

not the Sabbath day. Other sayd, How can a man that is a sinner, do suche miracles? And ther was stryfe among them.

17 Then spake they vnto the blynde againe, What laist thou of him, because he hath opened thyne eyes? And he sayd, He is a Prophet.

18 But the Iewes dyd not beleue of hym (how that he was blynde, & receaued hys syght) vntyl they had called the father & mother of hym that had receaued his syght. Vnbeleuing Phariseis,

19 And they asked them, saying, Is this your sonne, whome ye say was borne blynde? How doth he now se then?

20 Hys father and mother answered the, and sayd, We wot wel that this is our sonne, and that he was borne blynde:

21 But by what meanes he now seyth, that can we not tel: or who hath opened his eyes, can we not tel: he is olde ynough, aske him, he shal answer for him selfe.

d They durst not speake the truth for feare they shulde be excommunicate.

22 Suche wordes spake his father & mother, because they feared the Iewes: for the Iewes had ordeined alredy, that yf any man dyd confesse that he was Christ, he shulde be excommunicate out of the Synagoge.

E

They are excommunicate that beleue in Christ.

23 Therfore sayd his father and mother, He is olde ynough, aske him.

24 Then agayne called they the mā that was blynde, & sayd vnto him, Geue glorie vnto God: we know that this man is a sinner.

e That is, Consider that nothing is hid from God, therefore tel vs the truth, that God may be glorified thereby. Ioh. 7. c. 1. Sa. 73

25 Then he answered, and sayd, Whyther he be a synner or no, I can not tel:

He spake this in mockery.

One

One thyng I am sure of, that I was blynd,
and now I se.

26 Then sayd they to him agayne, What
did he to thee? How opened he thyne eyes?

27 He answered them, I tolde you yer
while, and ye haue not heard it: wherefore
wolde ye heare it agayne? wyl ye also be
his disciples?

F He derideth
their wilful
malice and
ignorance.

28 Then checked they hym, and sayd, Be
thou his disciple: we be Moses disciples.

29 We are sure that God spake with Mo-
ses: this felow we knowe not from whence
he is.

30 The man answered, & sayd vnto them
Doutles, this is a meruelo^us thing, that ye
wot not whence he is, and yet he hath
opened myne eyes.

31 For we be sure that God heareth not
synners: but yf any man be a worshipper
of God, and doth his wil, him heareth he.

*Or, wicked
men, contem-
ners of God,
& such as de-
lite in synne.*

32 Sence the world begā was it not heard
that any man opened the eyes of one that
was borne blynde.

33 If this man were not of God, he could
haue done nothing.

34 They answered & sayd vnto him, Thou
art all together borne in synne, and doest
thou teache vs? and they cast him out.

G 35 Iesus heard that they had excommuni-
cate him: & as sone as he had founde him
he sayd vnto him, Doest thou beleue on y^e
Sonne of God?

36 He answered & sayd, Who is he Lord,
that I myght beleue on hym?

37 And Iesus sayd vnto hym, Thou hast
sene hym, & he it is that talketh with thee.

38 And he sayd, Lord, I beleue, and

x, iiii.

f They thought e-
ther to dryue him
from the trueth, or
to make him swea-
re by their osty-
mes examining
him, which practi-
se Satā's members
euer do obserue in
examining the
Christians.

g They doubted
not of his cōtrei,
or parents, but of
his office and au-
thoritie.

h As all aston-
ished he fel downe,
& worshipped him.

^b worshipped hym.

39 Iesus sayd, I am come vnto iudgement
into this world: that they which se not,
myght se: & they * which se, myght be ma-
de blynde.

40 And some of the Pharises which were
with hym heard these wordes, & sayd vn-
him, Are we blinde also?

41 Iesus sayd vnto them, If ye were blyn-
de, ye should haue no synne: but now ye
say, We se: therfore your synne remaineth.

i You shoulde not
be so much in fau-
our.

^c Meaning,
with rule &
authoritie, to
make the po-
ore blynde to
se, & the pro-
de sears, blyn-
de.

Rom. 2. c.

THE X. CHAPTER.

*Christe is the true shepherd, & what is the na-
ture & sauegarde of his shepe. Some say Christe
hath the deuyl, & is madde. Some say, he spea-
keth not the wordes of one that hath the deuyl,
because he telleth the trueth, wherfore he is per-
secuted of some, and receaued of others.*

Verely verely I say vnto you, He that ^A
entreteth not in by the dore into the
shepefolde, but clymmeth vp some other
way, the same is a thefe and a robber.

2 But he that goeth in by the dore, is the
shepherd of the shepe.

3 To him the porter openeth, & the shepe
heare is voyce, and he ^a calleth his owne
shepe by name, and leadeth them out.

4 And when he hath sent forth his owne
shepe he goeth before them, and the shepe
folow him: for they knowe his voyce.

5 A stranger they wyl not folow, but they
flee from hym: for they knowe not the
voyce of strangers.

6 This similitude spake Iesus vnto them:
but they vnderstode not what thinges
they

^a That is, that
there is mutual a-
greement and con-
sent of faith be-
twene the pastour
and the shepe.

they were which he spake vnto them.

B 7 Then sayd Iesus vnto them agayne, Verely verely I say vnto you, I am the dore of the shepe.

8 All, ^b euen as many as came before me, are theues and robbers, but the shepe dyd not heare them.

^b He meaneth all the false prophetes who led not me to Christe.

^a He shall be sure of his life. 9 I am the dore: by me if any man enter in, he shall be safe and shall go in and out, and fynde pasture.

10 The shepe commeth not but for to steale, kyl and destroye: I am come that they myght haue lyfe, and haue it in aboundance.

Esa. 40 c.

ezec. 34 f.

luk. 10. d.

mat. 20. d.

11 * I am the good shepeherd: the good shepeherd geueth his lyfe for his shepe.

12 An hyred seruant, and he which is not the shepeherd, nether the shepe are his owne, seeth the wolf comming, and leueth the shepe, and flyeth, and the wolfe catcheth them, and scattereth the shepe.

^c Christe knoweth his, because he loueth the, careth, & prouideth for the.

13 The hired seruant flyeth, because he is an hyred seruant, and careth not for the shepe.

^d As the Father can not forget him: no more can he forget vs.

14 I am that good shepeherde, & know myne, and am knowen of myne.

^e To wit, among the Gēiles which then were strangers from the Church of God.

^f In that he loueth & approueth me.

15 ^d As my Father knoweth me - euen so know I my Father: and I geue my lyfe for the shepe.

^f Christe end in that that he is made hath deserved his Fathers loue and euerlasting life not to his flesh onely, but to vs also which by his obedience & perfect iustice are imputed righteously. Rom. 5. d. Philip. 2. a.

Eze. 37. f.

isa. 53. b.

16 ^e Other shepe I haue also which are not of this folde: them also must I bring, and they shall heare my voyce: and ^{*} they shall be one shepefolde, and one shepeherde.

D 17 Therefore doth my Father loue me, because ^{*} I put my lyfe from me, & I myght take it agayne.

18 No man taketh it from me, but I put it away of my selfe: I haue power to put it from me, & haue power to take it againe: this * commandement haue I receaued of *Ab. 2. d.* my Father.

19 Thether was a dissentiō agayne amōg the Iewes for these sayinges:

20 And many of them sayd, He hath the deuyl, and is madde: why heare ye him? *Blasphemie.*

21 Other sayd, These are not the wordes of him that hath the deuyl: Can the deuyl open the eyes of the blynde?

g Which was instituted, that the people might gyue thanks to God for their deliuerance & restoring of their religion and temple which Antioch* had corrupted and polluted.

22 And it was at Ierusalem the * feast of the * Dedication, and it was wynter.

23 And Iesus walked in the temple, in Solomons porche.

2. Mac. 4. 3.

E

** which was buylded againe after the parrō of that which Solomon buylded.*

24 Then came the Iewes rounde about hym, and sayd vnto him, How longe doest thou make vs doute? If thou be the Christe, tel vs playnly.

25 Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers name, they beare wytnes of me.

26 But ye beleue not: * for ye are not of my shepe, as I sayd vnto you:

** The cause wherfore the reprobate can not beleue.*

27 My shepe heare my voyce, & I knowe them, and they folow me:

28 And I geue vnto them eternal lyfe, & they shal neuer perishe, nether shal any man plucke them out of my hand.

29 My Father which gaue them me, is *h* greater then all: & no man is able to take them out of my Fathers hand.

h wherby we learne how safely we are preserved against all dangers.

30 And I and my Father are one.

F

31 * Thē the Iewes agayne toke vp stones, to stone hym with all. *Chap. 8. g.*

32 Iesus

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of those workes do ye stone me?

33 The Iewes answered him saying, For y good workes sakes we stone thee not: but for thy blasphemie: y is, that thou beyng a man, makest thy selfe God.

G 34 Iesus answered them, Is it not wrytten in your lawe, *I sayd, ye are Goddes?

Psal. 81. b.
who are God
des?

35 If he called the Goddes vnto whome the worde of God was spoken, & the Scripture can not be *broken:

Chap. 7. d.
mat. 5. c.

37 Say ye then to him, whom the Father hath sanctified, and sent into the world, Thou blasphemest: because I sayd I am y Sonne of God?

37 If I do not the workes of my Father, be leue me not.

38 But yf I do, then thogh ye beleue not me, yet beleue the workes: that ye may knowe and beleue, that the Father is in me, and I in hym.

39 Agayne they went about to take hym: but he escaped out of their handes.

40 And went agayne beyond Iordan, into the place where Iohn before had baptized: and there abode.

41 And many resorted vnto him, & sayd, Iohn dyd no miracle: but all thinges that Iohn spake of this man were true.

Many beleue.

42 And many beleued on hym there.

I wherby they gathered that Christ was more excellent then Iohn.

THE XI. CHAPTER.

Christe rayseth Lazarus from death. The hie Priestes and Pharises gather a counsell agaynst him. Caiaphas prophesieth. He getteth him out of the way.

ANd a certaine mā was sick, named La-
zarus of Bethania the towne of Ma-
rie, and her sister Martha.

2 It was that Marie which anointed Ie-
sus with oyntement, and wiped his fete *Chap. 12. a*
her heere, whose brother Lazarus was *Mat. 26. a.*
syck.

3 Therefore his sisters sent vnto him, say-
ing, Lord, beholde, he whome thou louest,
is syck.

4 When Iesus heard that, he sayd, This
sickenes is not^a that he shulde dye, but
for the^a laude of God: y the Sonne of God
myght be praysed by the reason of it.

5 Iesus loued Martha and her syster, and
Lazarus.

6 And after he had heard y he was sycke,
yet abode he two dayes styl in the same
place where he was.

7 The after that, sayd he to his disciples, **B**
Let vs go into Iewrie agayne.

8 His disciples sayd vnto him, Master, y
Iewes^a lately soght to stone thee, & doest
thou go thither agayne?

9 Iesus answered, Are there not^b twelue
houres in the day? If a mā walke in y day,
he stōbleth nor: because he seeth the lyght
of this world.

10 But if a man walke in the nyght, he
stōbleth: because there is no lyght in him.

11 These things sayd he, and after he sayd
vnto them. Our friend Lazar^o slepeth: but
I go to wake him out of slepe.

12 Then sayd his disciples, Lord, if he sle-
pe, he shal do wel ynough.

13 Howbeit, Iesus spake of his death: but
they thought that he had spoken of the nar-
tural

^a For althogh he
dyled: yet being re-
stored so sone to
lyf, it was almost
no death in cōpa-
rison.

^b He that wal-
keth in his vocati-
on, and hath the
light of God, for
his guyde nedeth
to feare no dan-
gers. The day also
both sommer and
wynter was with
the Iewes diuided
into 12. houres.

Chap. 9. a.

Chap. 7. d.

8. 9. & 10.
Twelue hou-
res in the day.

They labou-
red to stay
Christe from
goyng into
Iewrie, as
though ther
had bene no
neede.

tural slepe.

14 Then sayd Iesus vnto them playnely,
Lazarus is dead.

15 And I am glad for your sakes, y I was
not there, because ye may beleue: but let vs
go vnto him.

*And in our
tongue, a twy
me in byrth.*

16 Then sayd Thomas (which is called
Didymus) vnto the disciples, Let vs also
go, that we may dye with him.

C 17 Then came Iesus & found that he had
lyne in his graue foure dayes already.

18 Bethanie was nye vnto Ierusalē, about
c fiftene furlonges of.

*c Which were al
most two mile.*

19 And many of the Iewes were come to
Martha and Marie to comferte them for
their brother.

20 Then Martha, as sone as she heard that
Iesus was cōmyng, went and met hym: but
Marie sate styl in the house.

21 Then sayd Martha vnto Iesus, Lord if
thou haddest bene here, my brother had
not bene dead:

22 But now^d I know also, that whatsoe-
uer thou askest of God, God wyl geue it
thee.

*b She sheweth
some faith which
not withstanding
was almost ouer
come by her affe-
ctions.*

23 Iesus sayd vnto her, Thy brother shal
ryse agayne,

*Chap. 5. e.
luk. 14. c.*

24 Martha sayd vnto hym, I knowe that
he shal ryse agayne in the *resurrection at
the last day.

25 Iesus sayd vnto her, I am the resurre-
ction and the lyfe: He that beleueth on
me, yea, thogh he were dead, yet shal he
liue.

*e Christe res-
toreth vs from death
to gyue vs euerla-
sting life.*

Chap. 6. d.

26 And whosoever lyueth,* and bele-
ueth on me, shal neuer dye. Beleuest thou
this?

27 She sayd vnto hym, Yea Lord, I beleue that thou art Christe the Sône of God, which should come into the world.

28 And assone as she had so sayd, she wēt D her way, and called Marie her syster secretly, saying, The master is come, and calleth for thee.

29 Assone as she heard that, she arose quickly, and came vnto hym.

30 Iesus was not yet come into the towne: but was in that place where Martha met hym.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie that she rose vp hastily, and wēt out, folowed her, saying, She goeth vnto the graue, to wepe there.

32 Then when Marie was come where Iesus was, and sawe him, she fel downe at his feete, saying vnto him, Lord if thou haddest bene here, my brother had not bene dead.

33 When Iesus therefore sawe her wepe, and the Iewes also wepe which came with her, he ^fgroned in the spirite, & was troubled in him selfe.

34 And sayd, Where haue ye layed him? They sayd vnto him, Lord come and se.

35 And Iesus ^wept.

36 Then sayd the Iewes, Beholde how he loued him.

37 And some of them sayd, * Coule not he which opened the eyes of the blynde, haue made also, that this man should not haue died?

38 Iesus therfore agayne groned in him selfe, and came to the graue. It was a caue and

^f For compassio, for he felt our miseries as though he suffered the like.

^w We read not that his affections were so excessive that he kept no measure, as we do in our sorrowes, ioyes & other affections.

E
Christe wept.

Chap. 9. 4.

and a stone layde on it.

39 Iesus sayd, Take ye away y^e stone. Martha the sifter of him that was dead, sayd vnto him, Lord, by this tyme he styncketh: for he hath bene dead foure dayes.

40 Iesus sayd vnto her, Sayd I not vnto thee, y^e if thou diddest beleue thou shouldest see the ^hglorie of God?

41 Then they toke away the stone *from the place where the dead was layd*. And Iesus lyft vp hys eyes, and sayd, Father I thanke thee, because thou hast heard me.

h That is, a miracle wherby Gods name shoulde be glorified.

42 I wot that thou hearest me alwayes: but because of the people that stand by, I sayd it: that they may beleue, that thou hast sent me.

F 43 And when he thus had spoken, he cried with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bounde hand and fote with bandes, and his face was bounde with a napkyn. Iesus sayd vnto them, Lowse him, & let him go.

45 Then many of the Iewes which came to Marie, and had sene the thinges which Iesus dyd, beleued on him.

46 But some of them went their wayes to the Pharises, and tolde them what Iesus had done.

47 Then gathered the hye Priestes and the Pharises a council, and sayd, What shal we do? For this man doeth many miracles.

48 If we let him escape thus, all men wyl beleue on hym: & the Romaines shal come and take away both our place, and

i They resist God thinking to hinder his worke by their owne policies.

the people.

49 And one of them named Caiaphas ^{or, for that} ^{presently me,} was the hye Priest ^{Chap. 18.c.} y same yere, sayd vnto them, Ye perceaue nothing at all.

50 Nor yet do you consider that it is expedient for vs, that one man dye for the people, and not that all the people perishe.

51 This spake he not of him selfe: but being hye Priest that same yere, he ^kprophe tied that Iesus should die for the people.

52 And not for the people onely, but y^e he ^{The saluati} ^{of the Iewes} ^{& the Gētils.} shoulde gather together in one, the chyl dre of God, which were scattered abrode.

53 Then from that day forth they consulted together, for to put hym to death.

54 Iesus therfore walked no more openly among the Iewes: but went thence vnto a countrey nie to y^e wildernes, into a citie called Ephraim, and there cōtinued with his disciples. G

55 And the Iewes Easter was nye at hāde, and many went out of the countrey vp to Ierusalem before the Easter, to ^lpurifie them selues.

56 Then sought they for Iesus, and spake among them selues, as they stode in the tē ple, What thinke ye, that he commeth not to the feast?

57 The hye Priestes and Pharises, had ge uen a commandement, y^e if any m^an knewe where he were, he shoulde shewe it, that they might take hym.

^k God made him to speake, nether colde his impietie let Gods purpose, who caused this wiked man euen as he dyd Balaam to be an instrument of the holy God.

^l Because they thought hereby to make them selues more holy against they shoulde eat the Easter lamb: but they were not cōmāded by God to do this.

THE XII. CHAPTER

*He excuseth Maries fact. The affection of se-
ue to wards him, and the rage of others agāst
him*

him and Lazarus. The commoditie of the Crosse. His prayer. The answer of the Father. His death, & the fruit thereof. He exhorteth to faith. The blindness of some, and the infirmities of others.

Mat. 26. A.
Mar. 14. A.

A T H E Iesus six dayes before Easter came to Bethanie, where Lazarus was, & was dead, whome Iesus raysed from death.

2 There they made him a supper, & Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then toke Marie a pound of ointement called spike narde, that was very costely and anointed Iesus a fete, and wypt his fete with her heere, and the house was fylled with the sauour of the oyntement.

4 Then sayd one of his disciples, euen Iudas Iscariot Simons sonne, which shulde betraye him,

Reade, Mar.
chap. 14. 2.

5 Why was not this ointement solde for three hundred pence, & geuen to the poore?

Chap. 13. c.

6 This sayd he, not that he cared for the poore: but because he was a thefe, & kept the bagge, and bare that which was geuen.

7 Then sayd Iesus, Let her alone, against the day of my burying she kept it.

8 For the poore alwayes ye haue w you, but me ye shal not haue alwayes.

B 9 Muche people of the Iewes had knowledge that he was there: and they came, not for Iesus sake only, but y they might se Lazarus also, whome he raysed from death.

10 The hye Priestes, therefore consulted y they myght put Lazarus to death also.

11 Because that for his sake, many of the Iewes went away, and beleued on Iesus.

12 *On the morow, much people that were come to y^e feast when they heard that Iesus should come to Ierusalem,

Mat. 21. a.
mar. 11. a.
luk. 19. f.

13 Toke branches of palme trees, & went forth to mete him, and cryed, Hosanna, Blessed is he that in the name of the Lord, cometh Kyng of Israel,

*Save I beseeche thee.

b. This dothe we declare that his kyngdome stode not in outwarde thinges.

14 And Iesus gat a yonge asse, and sate thereon, as it is wrytten,

15 *Feare not daughter of Sion, beholde thy Kyng cometh, sitting on an asses colte.

Zacha. 9. b.

16 These thynges vnderstode not his disciples at the fyrst; but whē Iesus was glorified, then remembred they, that suche thynges were wrytten of hym, & that suche thynges they had done vnto hym.

17 The people therefore that was with him bare witness that he called Lazarus out of the graue, and raysed hym from death.

18 Therefore met hym the people also, because they heard that he had done such a miracle.

19 The Pharises therefore, sayd among them selues, Perceauē ye how ye preuaile nothyng? Beholde, the world goeth after hym.

or, the preste.

c. They were of the race of the Iewes, and came out of Asia and Grece, for els the Iewes wolde not haue permitted that they shulde worship with them.

20 There were certayne Grekes among them, that ordinarily came to worship at the feast.

21 The same came therefore to Philip & was of Bethsaida a citie in Galile, and desired him saying, Syr, we would fayne se Iesus.

22 Philip

21 Philip came and tolde Andrew : and againe Andrew and Philip tolde Iesus.
 23 And Iesus answered them , saying, The houre is come that the Sonne of man must be glorified.

d which is, that the knowlage of him sholde be manifest through all the world.

D 24 Verely verely I say vnto you, Except the wheate corne fall into the grounde & dye, it bydeth alone: but if it dye, it bringeth forth muche frute.

Mat. 10. d.

Chap. 16. d.

mar. 8. d.

luk. 9. b.

Chap. 17. g.

25 He that loueth his lyfe, shal loose it: and he that hateth his lyfe in this world, shal kepe it vnto lyfe eternal.

eYf the loue ther of let him from comming to Christe.

26 If any man minister vnto me, let hym follow me: for where I am, there shal also my minister be. And if any man minister vnto me, hym wyl my Father honour.

f And so looseth it for Christs sake.

27 Now is my soule troubled: and what shal I say? Father, deliuer me fro this houre, but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, & wyl glorifie it agayne.

29 Then sayd the people that stode by & heard, It thundreth: other sayd, An Angel spake to hym.

30 Iesus answered, and sayd, This voyce, came not because of me, but for your sakes.

31 Now is the iudgement of this world:

E now shal the prince of this worlde be cast out.

g The reformatiō & restoring of those things which were out of order.

32 And if I were lift vp from y^e earth, wyl drawe all men vnto me.

h The crosse is the meane to gather the Church of God together, & to drawe men to heauen.

33 This sayd Iesus, signifying what death he should dye.

34 The people answered hym, We haue heard out of the lawe, y^e Christe bydeth

y. ii.

Chap. 3. b.

Not onely the Iewes but also the Gentils.

Psal. 89. e.

110. b. 117. a.

isa. 40. b.

etc. 37. g.

ouer: and how sayest thou, That the Sonne of man must be lyft vp? who is that Sonne of man?

35 Then Iesus sayd vnto them, Yet a lytel whyle is the Lyght with you: walke whyle ye haue Lyght, lest the darkenes come on you, for he that walketh in the darke, wotteth not whither he goeth.

36 While ye haue Lyght, beleue on the Lyght, that ye may be the children of the Lyght. These thinges spake Iesus, and departed, and hyd hym selfe from them.

37 And thogh he had done so many miracles before them, yet beleued they not on hym.

38 That saying of Esai [¶] Prophet myght be fulfilled, that he spake, *Lord who beleued our saying? And to whom is the arme of the Lord opened?

*Esai. 53. a.
rom. 10. c.*

I Tharis, the Gospel, which is the power of God to saluation to euery one that doth beleue.

39 Therefore could they not beleue, because that Esai sayth agayne,

40 *He hath blinded theyr eyes, and hardened theyr harts, that they should not se with theyr eyes, & vnderstand with theyr hartes, and shuld be couerted, & I should ^k heale them.

*Esai. 6. c.
matth. 13. b.
mar. 4. b.
luk. 8. b.
act. 16. c.
28. f.
rom. 11. a.*

k By deliuering them from their miseries, and geuing them true felicitie.

41 Such thinges sayd Esai, when he saw his glorie, and spake of him.

42 Neuerthelesse euen among the chiefe Rulers, many beleued on him: but because of the Pharises they would not confesse him, lest they should be cast out of the Synagoge.

*not, excommunicate.
Chap. 6. g.
To be esteemed of men.*

43 *For they loued the prayse of men, more then the prayse of God.

44 And Iesus cryed, and sayd, He that beleueth on me, beleueth not on me, but on him

him that sent me.

G 45 And he that seeth me, seeth him that sent me.

Chap. 3 c. 46 I am come a Light into the world, y
9.8. whosoever beleueth on me, should not by-
 de in darkenes.

47 And if any man heare my wordes, and
"or, condēne. beleue not, I iudge hym not: for I came
"or, condēne. not to iudge the world, but to saue the
 world.

48 He that refuseth me, & receaueth not
"or, condemneth. my wordes, hath one that iudgeth him:
Mar. 16. d. the wordes that I haue spoken, they shal
"or, condēne. iudge him in the last day.

49 For I haue not spoken of my selfe: but
 the Father which sent me, he gaue me a cō
 mandement what I should say, and what
 I should speake.

50 And I know that this commandemēt
 is life euerlasting. Whatsoever I speake
 therfore, euen as the Father bade me, so I
 speake.

THE XIII. CHAPTER.

*Christe washeth the disciples feet, exhorting
 them to humilitie and charitie. Telleth them of
 Judas the traytour, and commandeth them ear
 nestly to loue one another.*

A **B**Efore the feast of Easter, when Iesus
Mat. 26. a. knewe that his houre was come, that
mar. 14. a. he should departe out of this world vnto
luk. 22. the Father, forasmuche as he loued his
 were in y worlde, vnto the ende he^a lou-
 ed them.

*which was
 the euing of
 the Easter la
 be.*

2 And when^b supper was ended (after y
 the deuyl had put in the hart of Iudas Is-

^a Because he saw
 the danger great
 which was towards
 them, therfore he
 toke the greater
 care for them.

cariot, Simons sonne, to betraye him.)

3 Iesus knowing that the Father had geuen all thynges into his handes, and y^e he was come from God, and went to God:

4 He riseth from supper, & layeth aside his vpper garmentes: and toke a towel, & gyrded hym selfe.

5 After that, he poured water into a bafyn, and began to washe his disciples fete, and to wype them with y^e towel, wherewith he was gyrded.

6 Then came he to Simon Peter: and Peter sayd to him, Lord, dost thou washe my fete?

7 Iesus answered, & sayd vnto him, What I do, thou wotest not now: but thou shalt know hereafter.

8 Peter sayd vnto hym, Thou shalt neuer washe my fete. Iesus answered him, If I washe thee not, thou shalt haue no part with me.

9 Simon Peter sayd vnto him, Lord, not, B my fete onely, but also my handes & my head.

10 Iesus sayd to him, He that is washed, nedeth not saue to washe his fete, but is cleane euery whit. and ye are cleane, but not all.

11 For he knewe who should betraye him: therefore sayd he, Ye are not all cleane.

12 So after he had washed their fete, & receaued his garmentes, and was set downe agayne, he sayd vnto them, Wot ye what I haue done to you?

13 Ye call me Master, and * Lord, and ye say wel: for so am I.

14 If I then your Lord, and Master, haue washed

b And makethee cleane fro thy synnes.

c That is to be continually purged of his corrupt aff. &ions & worldly cares, which remayne dayly in vs.

The Apostles are cleane.

1. Cor. 3. 6.

12. 4.

phil. 2. 6.

washed

washed your fere, ye also ought to washe
one anothers fete.

d To serue one
an other.

15 For I haue geue you an ensample, that
ye shuld do as I haue done to you.

Chap. 15. c.

mat. 10. c.

luk. 6. f.

16 Verely verely I say vnto you, *The ser
uant is not greater then his master, nether
the messenger greater then he that sent
him.

17 If ye vnderstand these thinges, happy
are ye, if ye do them.

Judas.

18 I speake not of you all: I know whome
I haue chosen; but that y Scripture might

C

be fulfilled, * He that eateth bread with
me, hath e lyft v^e vp euen now his hele aga-
inst me.

Psal. 40. c.

*or, from hel
forth.

19 Now tel I you before it come, y when
it is come to passe, ye might beleue that I
am he.

e Vnder pretence
of friendship se-
keth his destructi-
on.

Mat. 10. d.

luk. 10. e.

20 * Verely verely I say vnto you, He
y receaueth whom I send, receaueth me.
and he that receaueth me, receaueth hym
that sent me.

f To wit, the
Christe & redemer
of the world.

*He dyd open-
ly affirme.

21 When Iesus had thus sayd, He was
troubled in the Sprit, & testified, saying,
Verely verely I say vnto you, That one of
you shal betraye me.

g For very hor-
ror & indignation
of suche an abomi-
nable acte as Ju-
das shuld commit.

Mat. 26. b.

mar. 14. b.

luk. 22. c.

22 * Then the disciples looked one on ano-
ther, douting of whome he spake.

23 There was one of his disciples, which
leaned on Iesus h bosome, whom Iesus
loued.

h Their facion
was not to sit a-
ble, but hauing the
ir shoes of & cui-
shions vnder their
elbowes, leaned on
their sydes, as it
were halfe lying.

24 To him beckened therefore Simon Pe-
ter, y he should aske who it was of whome
he spake

25 He the as he leaned on Iesus brest sayd
vnto him, Lord, who is it?

26 Iesus answered, He it is, to whom I shal
y:iii.

geue a soppe, when I haue dypt it. and he wet a soppe, & gaue it to Iudas Iscariot, Simons sonne.

27 And after the soppe, Satā entred into him. Then sayd Iesus vnto him, That thou doest, do quickly.

Satā toke full possession of him.

28 That wilt no mā at the table, for what intent he spake vnto hym.

D

29 Some of them thoght because Iudas had the bagge, & Iesus had sayd vnto hym, Bye those thinges that we haue nede of agaynst the feast: or that he should geue some thyng to the poore.

30 Alsone then as he had receaued the soppe, he wet immediately out, and it was nyght.

31 Therefore when he was gone out, Iesus sayd, Now is the Sonne of man glorified and God is glorified in him.

3 Meaning, that his crosse shal ingender a meruelous glorie, & that in it shal thyne the infinit bontie of God.

32 And if God be glorified in hī, God shal also glorifie hym in hym selfe, and shal strayght way glorifie him.

33 Lytel chyldren, yet a lytel whyle am I with you, ye shal seke me: and as I sayd vnto the * Iewes, Whither I go, thither can ye not come: also to you say I now,

Chap. 7. e.

34 * k A new commandement geue I vnto you, that ye loue together as I haue loued you, that euen so ye loue one another.

35 By this shal al men knowe that ye are my disciples, if ye haue loue one to another.

Chap. 15. b.
Iohn. 19. d.
mat. 22. d.
1. Iohn 4. d.

36 Simon Peter sayd vnto him, Lord whither goest thou? Iesus answered him, Whither I go, thou canst not folow me now: but thou shalt folowe me afterwarde.

1 Whē thou shalt be more stronge.

37 Peter

Mat. 26. d.

mar. 14. c.

luk. 22. d.

37 Peter sayd vnto hym, Lord, why can I not folow thee now? * I wyl ieoparde my lyfe for thy sake.

38 Iesus answered hym, Wyle thou ieoparde thy lyfe for my sake? Verely verely I say vnto thee, The cocke shal not crowe, tyl thou haue denied me thryse.

THE XIII. CHAPTER.

He armeth his disciples with consolation against trouble, and promiseth them the holy Ghost, the Sprite of comforte.

ANd he sayd vnto his disciples, Let not your hart be troubled. ye beleue in God: beleue also in me.

* For in so beleuig no troubles shal ouer come them.

2 In my Fathers house are ^a many dwelling places: if it were not so, I would haue tolde you: I go to prepare a place for you.

^a So that there is not onely place for him, but for all his.

* At the latter day. Act. 1. b.

3 And if I go to prepare a place for you, I wil ^a come again, and receaue you, euen vnto my selfe: that where I am, there may ye be also.

4 And whyther I go ye knowe, and the way ye knowe.

5 Thomas sayd vnto hym, Lord we ^b know not whither thou goest: how then is it possible for vs to knowe the way?

^b He was not all together ignorant, but his knowlage was weake and imperfect.

6 Iesus sayd vnto hym, I am the ^c Way, & the Truth, and the Life. No man commeth vnto the Father, but by me.

^c Therefore, we must begyn in hi, continewe in him, & end in him.

7 If ye had knowen me, ye sholde haue knowen my Father also. and euen now ye knowe him, and haue sene hym.

8 Philip sayd vnto him, Lord shewe vs thy Father, and it sufficeth vs.

9 Ies' sayd vnto him, Haue I bene so löge tyme with you, and yet hast thou not knowen me? Philp, he that hath sene me, hath sene my Father: how thē sayest thou, Shewe vs thy Father?

d For the verie fulnes of the diuinitie remayneth in Christe.

e Who declareth his maiestie & vertue by his doctrine and miracles.

f This is referred to the whole body of the Church in whome this vertue of Christe doth shyne, & remayne for euer.

g I haue comforted you whiles I was with you, but he' forth, the holy Gost shal comfort you, and preserue you.

10 Beleuest thou not, that I am in my Father, and my Father in me? The wordes y I speake vnto you, I speake not of my selfe: but my Father that dwelleth in me, is he that doeth the workes.

11 Beleue me, that I am in my Father: & my Father in me: at the leest beleue me for the very workes sake.

12 Verely verely I say vnto you, he that beleueth on me, the workes that I do, the same shal he do also, and greater workes then these shal he do: for I go vnto my Father.

13 And what soeuer ye aske in my name, that wil I do: that the Father may be glorified in the Sonne.

14 If ye shal aske any thyng in my name, I wil do it.

15 If ye loue me, kepe my comandementes.

16 And I wil pray the Father, and he shal geue you another Cōforter, that he may byde with you for euer.

17 Euen the Sprite of truth, whom the worlde can not receaue, because the worlde seeth hym not, nether knoweth hym: but ye knowe hym: for he dwelleth with you, and shalbe in you.

18 I wil not leaue you comfortlesse: but wyl come to you.

19 Yet a lytle whyle, and the world seeth me no more, but ye shal se me: for I lyue, and ye shal lyue.

In that, that he is man.

Chap. 16. e.
mat. 7. b.
mat. 11. c.
iam. 1. a.
Whomst aske in the name of Christe.

So called he cause he worketh in vs the truth.

which thing he doeth by the vertue of his Spirit.

20 That

20 That day shal ye knowe that I am in my Father, and you in me, and I in you.

Love & obedience.

21 He that hath my commandementes & kepeth them, the same is he that loueth me: and he that loueth me, ^hshalbe loued of my Father and I will loue him, and will shewe myne owne selfe to him manifestly.

^h He shal sensibly feele that the grace of God aby deth in him.

^C But the brother of Iames

22 Iudas sayd vnto him (not Iudas Iscariot) Lord what is ^y cause that thou wilt shewe thy self vnto vs, and not vnto the world?

Eccle. 1. d.

23 Iesus answered, and sayd vnto him, ^y If a man loue me, he wil ^keepe my sayinges: and my Father wil loue him, and we wil come vnto hyin, and wil dwel with him.

ⁱ wherby he aduertiffeth the not to haue respect to the world, lest they sholde be drawen backe by euil ex ample.

24 He that loueth me not, kepeth not my sayinges: and the wordes which ye heare, are not myne, but the Fathers which sent me.

^D

25 These haue I spoken vnto you, beyng yet present with you.

Iohn. 15. d.

and 16. b.

after 2. a.

26 ^{*} But that Comforter, which is the holy Ghost, whom my Father wil send in my name, he shal teache you al thynges, & bring all thynges to your remembrance, what so euer I haue tolde you.

Peace.

27 ^k Peace I leue with you, my peace I geue vnto you: not as the world geueth, geue I vnto you: let not your hartes be troubled, nether feare ye.

^k All confort and prosperitie.

28 Ye haue heard how I sayd vnto you, I go, and wil come vnto you. If ye loued me, ye wold verely reioyce, because I said, I go vnto my Father: for my Father is ^l greater then I.

^I In that, that Christe is become man to be mediator betwene God and vs.

29 And now haue I shewed you, before it come: that when it is come to passe, ye myght beleue.

30 Here after wyl I not talke many wordes vnto you for the prince of thys world commeth, and hath ^m nought in me.

Satan erecteth his rage and tyrannie by the permission of God.

m Satan shal affaile me with all his force, but he shal not finde that in me which he lo keth fore. for I am that innocent labe with out spot.

31 But that the world may knowe that I loue my Father: therfore as the Father gaue me commandement, euen so do I. Ry se, let vs go hence.

THE XV. CHAPTER.

The swete exhortation, and mutual loue betwixt Christe and his membres. Of their comone afflictions and persecutions. The office of the holy Gost, and the Apostles.

I Am the true vine, and my Father is an A lhouseband man.

2* Euery branche that beareth not frute in me, he taketh away: and euery branche that beareth frute, he pourgeth, y it may bring forth more frute. *Ma. 15. 6.*

3* Now are ye cleane through the wordes which I haue spoken vnto you. *Chap. 13. 6.*

4 Bide in me, and I in you, as the branche can not beare frute of it selfe, except it abyde in the vine: no more can ye, ^a except ye abyde in me.

a We can bringe forth no fruit except we be ingrafted in Christe.

5 I am the vine, ye are the branches. he that abyde in me, and I in him, the same bringeth forth the muche frute. For without me, can ye do nothing.

To abyde in Christe.

6 If a man abyde not in me, he is cast forth as a brache, and withereth: and men ga ther them and cast them into the fyre, and they burne. *Col. 1. 6.*

B 7 If ye byde in me and my^b wordes also
1. Iohn. 3. d. in you: * aske what ye wyl, and it shalbe done to you.

^b We must be rooted in Iesus Christe by faith.

8 Herein is my Father glorified, that ye beare much frute, and be made my disciples.

where with I loue you. 9 As my Father hath loued me, euen so
 I haue I loued you: Continue in " my loue.

10 If ye shal kepe my commandementes, ye shal byde in my loue: euē as I haue kept my Fathers commandemētes, and byde in his loue.

11 These thynges haue I spoken vnto you, that my ioye myght remayne in you, and that your ioye myght be " ful.

12 * This is my commandement, that ye loue together, as I haue loued you.

13 * Greater loue then this hath no man, when he bestoweth hys life for his friendes.

14 Ye are my friendes, yf ye do whatsoeuer I commande you.

C 15 Henceforth, call I you not seruantes, for the seruant knoweth not what his lord doeth: but I haue called you friendes, for " all thinges that I haue heard of my Father, I haue opened to you.

16 Ye haue not chosen me, but I haue chosen you, and ordeyned you, * that ye go & bryng forth frute, and that your frute remayne: that what soeuer ye shal aske of my Father in my name, he may geue it you.

17 This commande I you, that ye loue together.

18 If the world hate you, ye know, that it hated me, before it hated you.

^c So that there is nothing omitted that is necessarie for vs and concerning our saluatiō.

Election.
Mat. 28. d.

Afflictions for Christe.

19 If ye were of the world, the world wolde loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore hateth you the world.

20 Remember the saying that I sayd vnto you.* The seruant is not greater then *Chap. 13. b.* Lord.* If they haue persecuted me, so wil they persecute you: If they haue *mat. 10. c.* kept my saynges, they wil also kepe yours. *Mat. 24. a.*

d The worde also signifieth, to be diligent to eschew fautes to trippen on in.

21 *But all these things wil they do vnto you for my names sake, because they haue not known hym that sent me. *Chap. 16. a.*

22 If I had not come and spoken vnto the, they should not haue had synne: but now haue they nothing to cloke their synne with ali. *"Or, would."*

e In that they refused Christ, it taketh from them all excuse where with they wolde haue inuincid them selues, as if they had bene very holy and without all synne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among the, which none other man did, they had not had synne: but now haue they both sene, and haue hated both me, and also my Father.

25 Euen that the saying myght be fulfilled, that is written in their lawe: *They haue hated me without a cause. *Psal. 35. c. and 66. d.*

26 But when the Comforter shal come, *whome I wil send vnto you from the Father, euen the Sprite of truth, which proceedeth of the Father, he shal reuifie of me. *Chap. 14. d. luk 24. g.*

27 And ye shal wytnesse also: because ye haue bene with me from the beginning.

The

THE XVI. CHAPTER.

He putteth them in remembrance of the crosse, and of their owne infirmitie to come, and therfore doth comfort them with the hope of his speedy returning, of his victorie, of the holy Ghost, and of their prayers.

A These things haue I sayd vnto you, because ye should not be^a offended.

^a And so thinke he from me.

2 They shal excommunicate you: yea, the time shal come, that whosoever kylleth you, wil thinke that he doth God seruice.

Chap. 15. d.

3^{*} And suche thynges wyl they do vnto you, because they haue not knowen the Father, nether yet me.

4 But these thynges haue I tolde you, that when that houre shal come, ye might remembre them, that I tolde you. And these things^a sayd I not vnto you at the beginning, because I was with you.

^a He bare with them because they were but weaklings.

^{*} For if you dyd consider ye wolde reioyse.

5 But now I go my way to him that sent me, and none of you asketh me, "Whither goest thou?"

6 But because I haue said suche thynges vnto you, your hartes are ful of sorowe.

7 But I tel you the truth, It is expedient for you that I go away. for if I go not away, that Comforter wyl not come vnto you: but if I departe, I wil tend him vnto you.

^{*} Or, couince. This is to be vnderstand of the coming of the holy Ghost when his vertue and strength shal shyne in the Church.

8 And when he is come, he wil^a reprove the world of synne, and of rightuousnes, and of iudgement.

9 Of^b synne, because they beleue not on me.

^b His enemies which contemned him, and put him to death, shal be couinced by their owne conscience, for that they dyd not beleue in him. A.C. 3. f.

e wherefore the wicked must needs cōfesse that he was iuste, & beloued of his Father, and not cōdemned by him as a blasphemor or transgressor.

d When they shal knowe that I (whome they called the Carpenters Sonne, and willed to come downe from the crosse) am the very Sonne of God which haue overcome all the power of hel and rage ouer all. 2. Co. 10. c. Eph. 1. d. Phil. 2. b.

e As touching the spiritual kingdom of God, for the Apostles knewe not that til after the resurrection.

f Myne absence shal not be longe, for I will send you the holy Ghost who shal remayne with you for ever.

10 Of^e rightuousnes, because I go to my Father, and ye shal se me no more.

11 Of^d iudgement, because the prince of this world is iudged already.

12 I haue yet^e many thinges to say vnto you, but ye can not beare them now.

13 How be it, when he is come which is the Sprite of truth, he wil lead you into all truth. For he shal not speake of him selfe, but whatsoever he shal beare, that shal he speake: and he wil shewe you such thinges as are^e to come.

14 He shal glorifie me, for he shal receaue of myne, and shal shewe it vnto you.

15 All thinges that the Father hath, are mine: therefore said I, That he shal take of myne, and shew it vnto you.

16 ^f A litle *whyle*, and ye shal not se me: & agayne a litle *while*, and ye shal se me: for I go to my Father.

17 The said *some* of his disciples, among the selues, What is this that he sayth vnto vs, A litle *while*, and ye shal not se me; and agayne, A litle *while*, & ye shal se me, and That I go to my Father?

18 They said therefore, What is this that he saith, A litle *while*: we can not tel what he sayeth.

19 Iesus perceaued that they would aske him, and sayd vnto them, Is this it that ye enquire of among your selues, that I sayd A litle *while*, & ye shal not se me: and agayne, A litle *whyle*, and ye shal se me?

20 Verely verely I say vnto you, Ye shal wepe and lament, but the world shal reioyce: and ye shal sorowe, but your sorowe shal be turned to ioye.

B

These thinges are contel ned in the doctrine of the Apostles, which onely is sufficient.

From death I passe to glorie, and so wil I indue you with my heavenly vertue.

C

Afflictions by preaching the Gospel.

21 A woman when she trauayleth hath sorowe, because her houre is come: but as sone as she is deliuered of the chylde, she remembreth no more the anguyshe, for ioye that a man is borne into the worlde.

*By the power
and vertue of
the holy
Gost.*

Chap. 14. b.

Mat. 7. a.

and 21. b.

Mar. 11. c.

Luk 11. b.

Ion. 1. a.

22 And ye now therefore are in sorow: but I wil se you agayne, and your hartes shal reioyce, and your ioye shal be no man take from you.

23 And in that day shal ye aske me ^h no question: * Verely verely I say vnto you, whatsoeuer ye shal aske my Father in my Name, he wil geue it you.

24 Hitherto haue ye asked nothing in my name: aske, and ye shal receaue, that your ioye may be ful.

D 25 These thinges haue I spoken vnto you in prouerbes: the tyme wil come, when I shal no more speake to you in prouerbes, but I shal shew you plainly of my Father.

26 At that day shal ye aske in my Name: and I say not vnto you, that I wil pray vn to my Father for you:

Chap. 17. b. 27 For the Father him self loueth you, because ye haue loued me, * and haue be lieued that I came out from God.

28 I went out from my Father, and came into the world: againe I leaue the world, and go to my Father.

29 His disciples sayd vnto him, Lo, now speakest thou plainly, and thou speakest no prouerbe.

30 Now knowe we y thou knowest all thi ges, and nedeest not that any man shuld aske thee any questiō. By this we beleue, that

g For it shal be grownded vpon my resurrection, & the grace of the holy Gost.

h For ye shal haue perfect knollage, and shal no more dout as you were wont.

i Christ sheweth not, that he is the mediator, but sheweth that they shal obtaine their requestes without difficultie or any payne.

thou camest from God.

31 Iesus answered them, Now do you be-
leue?

32 Behold the houre draweth nye, and is
already come, that ye shalbe scattered e-
uery man into his owne, and shal leaue me
alone. but yet am I not ^k alone: for my Fa-
ther is with me. Mat. 26. 2.
Mar. 14. 5.

^k Although me
forsake Christe, yet
is he no whit dimi-
nished, for he and
his Father are one.

33 These wordes haue I spoken vnto you,
that in me ye myght haue peace. in the
world ye shal haue tribulation: but be
of good cheare, I haue overcome the
world. We haue rest
and comfort
when we are
truly grafted
in Christe.

THE XVII CHAPTER.

*The prayer of Christe vnto hys Father, be-
the for him selfe and Apostles, and also for all
suche as receaue the truth.*

These wordes spake Iesus, and lyft vp A
his eyes to heauē, and sayd, Father the
houre is come, glorifie thy Sonne, that thy
Sonne also may glorifie thee.

^a Christe hath
all rule and domi-
nion ouer men.

2 As thou hast geuen him ^a power ouer
all fleshe, that he should geue eternal ly-
fe, to as ^a many, as thou hast geuen
him. Mat. 28. d.
which are
the eld.

3 This is lyfe eternal, that they knowe
thee to be the only very God, and whome
thou hast sent, Iesus Christe.

4 I haue ^a glorified thee on the earth: I
haue finished ^a worke which thou gauest
me to do. As wel by do-
ctrine as mi-
racles.

5 And now glorifie me thou Father with
thyne owne selfe, with the glorie which I
had with thee, yer this world was.

6 I

The Apostles

6 I haue declared thy Name vnto the me which thou gauest me *chosen* out of the world: ^bthyne they were, and thou gauest them me, & they haue kept thy sayings.

^b Our election standeth in the good pleasure of God, which is the only foundation & cause of our saluation, and is declared to vs in Christe, through whom we are iustified by faith and sanctified. Rom. 8. f. Eph. 1. a.

B

7 Now they know that al thinges whatsoever thou hast geuen me, are of thee.

Chap. 16. d.

8 For I haue geue vnto them the wordes which thou gauest me: and they haue receaued them, and haue knowen surely that I came out from thee, and haue beleued that thou dydest sent me.

The reprobate.

9 I pray for them, and pray not for the world: but for them which thou hast geuen me, for they are thyne.

10 And al myne are thyne, and thyne are myne and I am glorified in them.

11 And now am I no more in the world, but they are in the world, and I come to thee. Holy Father, kepe the in thy Name, which thou hast geuen me, that they may be ^cone, as we are.

^c That they may be ioyned in vnitie of faith & spirit.

12 While I was with them in the world, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but that ^dchylde of perdition: that the ^eScripture myght be fulfilled.

^d He was so called, not onely for that he perished, but because God had appoynted & ordeyned him to this ende. ΔΔ. 1. c. 4. f.

Iudas.

Psal. 110. a.

13 Now come I to thee, and these wordes speake I in the world, that they myght haue my ioye ful in them selues.

C

14 I haue geuen them thy wordes, & the world hath hated them, because they are ^fnot of the world, euen as I am not of the world.

^f But are separated by the spirit of regeneration.

The world hatheth the that are Christs.

15 I desire not that thou shouldest take them out of the world, but that thou kepe them from euyl.

16 They are not of ^gworld, as I am not of ^hworld.

e Renewe them
with thy heavenly
grace, that they
only may seeke
thy wil.

f That the infi-
deles may by ex-
perience be conui-
cted to confesse my
glorie.

g For without
him we can not co-
prehende the loue
wherewith God lo-
ueth vs.

the world.

17 ¹⁷ Sanctifie them with thy trueth, thy
worde is trueth.

18 As thou diddest send me into the world,
euen so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe,
y they also might be sanctified through
the trueth.

20 I pray not for them alone, but for the
also which shal beleue on me, through
their preaching.

21 That they all may be one, as thou Fa-
ther art in me, and I in thee, and that they
may be also one in vs: that the world may
beleue that thou hast sent me.

22 And the glorie that thou gauest me,
I haue geuen them: that they may be one,
as we are one.

23 I in them, and thou in me, that they
may be made perfect in one, and that the
world may knowe, that thou hast sent
me, and hast loued them, as thou hast lo-
ued me.

24 ²⁴ Father, I wil that they which thou
hast geue me, be with me where I am: that
they may see my glorie, which thou hast ge-
uen me, for thou louedst me before the fo-
undation of the world was layed.

25 O ryghteous Father, the world also
hath not knowen thee, but I haue knowen
thee, & these haue knowen, that thou hast
sent me.

26 And I haue declared vnto them thy
Name, and wil declare it: that the loue
wherewith thou hast loued me, may be in
them, and I in them.

¹⁷ Or, Con-
secrat them to
thy selfe.

¹⁹ Christ's holy-
nes is ours.

²² I haue shew-
ed them the
example & pa-
ter of perfect
felicitee.

Chap. 12. d.

The

THE XVIII. CHAPTER.

Christe is betrayed. The wordes of his mouth smite the officers to the grounde. Peter smiteth of Malchus eare. Iesus is brought before Annas, & Caiaphas, where Peter denieth him and a servant smiteth him. He telleth Pilate what his kyngdome is, who cleareth him, & not withstanding he was lesse esteemed then a murderer.

A **V**hen Iesus had spoken thesewordes, he went forth with his disciples ouer the ^a broke ^{*} Cedron, where was a garden, into the which he entred, and his disciples.

Mat. 26. d.
mar. 14. d.
luke. 22. d.
1. King. 15. c.

^a Which was a deepe valley through the which a streame ranne after a great rayne.

2 Iudas also which betrayed him, knewe the place, for Iesus oft tymes resorted thither with his disciples.

3 Iudas then after he had receaued a ^b bande of men and ministers of the hie Priestes and Phariseis, came thither with laternes and fyrebrandes, and wepons.

^b The which he had obteyned of the Gouvernor.

4 ^{*} Then Iesus, knowing all thinges that should come on him, went forth and said vnto them, Whome seke ye?

Mat. 26. e.
mar. 14. e.
luke. 22. e.

5 They answered him, Iesus of Nazaret. Iesus said vnto them, I am he. Iudas also which betrayed him, stode with them.

6 And as sone as he had said vnto them, I am he: they went backwardes, and fel to the grounde.

B 7 And he asked them agayne, Whome seke ye? And they sayd, Iesus of Nazaret.

8 Iesus answered, I said vnto you, I am he. therefore if ye seke me, let these go their way,

c He both spareth their bodies & also saueth their soules.

d Although this office was for terme of life by Gods ordinance: yet the ambition, and dissension of the Iewes caused the Romans from tyme to tyme to change it either for brybry or fauour.

9 That the saying myght be fulfilled w^h he spake, *^c Of the which thou gauest me, Chap. 17. b.
haue I not lost one.

10 Then Simon Peter hauing a sword, drewe it, and smote the hie Priestes seruant, and cut of hys ryght eare. The seruantes name was Malchus.

11 Then sayd Iesus vnto Peter, Put vp thy sworde into the sheath, shal I not drincke of the cup which my Father hath geuen me?

12 Then the bande and the Captayne, & the officers of the Iewes toke Iesus, and bounde him:

13 And led hym away to *^a Annas fyrst (for he was Father in lawe vnto Caiaphas, & was the hie Priest that same yere.)

14 And Caiaphas was he, that gaue counsel to the Iewes, that it was expediēt that one man should dye for the people.

15 * And Simon Peter folowed Iesus, and another disciple: that disciple was knowen of the hie Priest, & went in with Iesus into the hall of the hie Priest.

16 But Peter stode at the dore without. Then went out that other disciple which was knowen vnto the hie Priest, and spake to the mayd that kept the dore, and brought in Peter.

17 Then sayd the mayde that kept the dore vnto Peter, Art not thou also one of this mans disciples? He sayd, I am not.

18 And the seruantes and officers stode there, which had made a fyre of coles, for it was colde, and they warmed the selues. And Peter also stode among them & warmed hym selfe.

C
Luke 3. a.
who leas
Christe vnto
Caiaphas the
hie Priest both
de.

Mat. 26. f.
mar. 14. f.
luk. 22. f.

Peter denieth
D

19 The hye Priest then asked Iesus of his disciples, and of his doctrine.

frankely, & playnly. 20 Iesus answered him. I spake openly to the world, I euer taught in the Synagoge and in the temple, whither all the Iewes resorte, and in secret haue I sayd nothing.

21 Why askest thou me aske them which heard me what I sayd vnto them: beholde, they can tel what I sayd.

22 When he had thus spoken, one of the officers which stode by, smote Iesus with his rod, saying, Answerest thou the hye Prieste so?

Christs answer to him that smiteth him. 23 Iesus answered him, If I haue euyl spoken, beare wirtnes of the euyl: but if I haue wel spoken, why smytest thou me?

24 (Now Annas had sent him boude vnto Caiaphas the hie Prieste)

Mat. 26. f. mar. 14. f. luk. 22. f. **E** 25 *And Simon Peter stode and warmed him selfe. and they sayd vnto him, Art thou also one of his disciples? He denied it, and sayd, I am not.

26 One of the seruantes of the hye Prieste, his cosyn whose eare Peter smote of, sayd vnto him, Did not I se thee in the garden with him?

27 Peter then denied agayne, and immediately the cocke crewe.

Mat. 27. a. mar. 15. a. luk. 22. a. Act. 10. d. 11. a. 28* The led they Iesus from Caiaphas into the hall of Iudgemēt. It was in y morning, and they them selues went not into y Iudgement hall, lest they should be defiled, but that they myght eat the Paschal labe.

29 Pilate then went out vnto them, and sayd, What accusation bring ye against this man?

30 They answered and sayd vnto him, If he were not anieuyll doer, we would not haue deliuered him vnto thee.

e He spake this disdaynfully, because they were so bet against all right & equitie.

f As if they shulde say, Thou wilt not suffre vs to do it.

31 Then sayd Pilate vnto them, Take ye him, & iudge hym after your owne lawe. then the Iewes sayd vnto him, It is not law ful for vs to put any man to death.

32 That the wordes of Iesus might be fulfilled which he spake, signifying what death he should dye.

33 Then Pilate entred into the Iudgement hall againe, and called Iesus, & sayd vnto hym, Art thou the Kyng of the Iewes?

34 Iesus answered, Sayst thou that of thy selfe, or dyd other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thyne owne nation, and the hye Priestes haue deliuered thee vnto me. What hast thou done?

g It standeth not in strength of men nor in worldly defence.

36 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, then would my seruants suerly fyght, that I shoulde not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then sayd vnto hym, Art thou a Kyng then? Iesus answered, Thou sayest that I am a kyng: for this cause am I Born, & for this cause came I into this world, that I should beare wytnes vnto the truth: every one that is of the truth, heareth my voyce.

38 Pilate sayd vnto hym, What is truth? And when he had sayd that, he went out agayne vnto the Iewes, and sayd vnto them, I fynde in him no cause at all.

39 Ye haue a custome, that I shoulde deli

^aA mocking and disdainful question.

Mat. 27. 6.

mar. 15. a.

luk. 23. c.

uer

uer you one loose at Easter, wyl ye then
that I loose vnto you the Kyng of the Ie-
wes?

Mat. 3.c. 40 *Then cried they all agayne, saying,
Nothym, but Barabbas: & that Barabbas
was a murtherer.

THE XIX. CHAPTER.

*When Pilate colde not aswage the rage of
the Iewes against Christe, he deliuereth him
vp with his superscription to be hanged betwix
two thornes with beycaust lottes for his gar-
ments. He commendeth his mother vnto Iohn.
Calleft for drinke, dyeth, his syde is penced,
and taken downe from the crosse, is buryed.*

A Then Pilate toke Iesus and ^ascourged
him.

Mat. 27.e.

mar. 16.d.

Christe is
whipped, and
crowned with
thornes.

2 And the souldiers wound a croune of
thornes and put it on his head, and they
dyd on hym a purple garment.

3 And sayd, Hail Kyng of the Iewes.
And they smote him with their stauces.

4 Then Pilate went forth agayne, and
sayd vnto the, Behold, I bring him forth
to you, that ye may knowe, that I fynde no
faute in him.

5 Then came Iesus forth wearing a crou-
ne of thorne, and a robe of purple. And
Pilate sayd vnto them, Behold the man.

6 When the bye Priestes and officers
saw hym, they cryed, saying, Crucifie, cru-
cifie him. Pilate sayd vnto them, Take ye
him and crucifie him: for I fynde no fau-
te in him.

7 The Iewes answered him, We haue a
lawe, and by our law he ought to dye, be-

^a He thought to
haue pacified the
furie of the Iewes
by some indiscreet
correction.

^b He spake in
mockery, because
Christe called his
selfe kyng.

c Christe was in dede the Sonne of God, and therefore might iustly call him selfe so with our breache of the Lawe: wherfore the Ir coulored accusation was falsely applyed.

d Herby he sheweth him, that he ought not to abuse his office and autoritie.

cause he made him selfe y^c S o^n^e of God.
8 When Pilate heard that saying, He was the more afrayde.

9 And went agayne into the Iudgement hall, and sayd vnto Iesus, Whence art thou? but Iesus gaue him none answer.

10 Then sayd Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, & haue power to loose thee?

11 Iesus answered, Thou couldest haue no^d power at all agaynst me, except it were geuen thee from aboue: therefore he that deliuered me vnto thee, is the more in synne.

12 And from thence forth, sought Pilate means to loose hym: but the Iewes cryed, saying, Yf thou let hym go, thou art not Cæsars friēde: for whosoever maketh hym selfe a Kyng, is agaynst Cæsar.

13 When Pilate heard y^c saying, he broght Iesus forth, and sate downe to geue sentence, in a place called the^e Pauement, and in Hebrue, Gabbatha.

14 And it was the Preparing day of the Easter, and about y^c syxt houre: & he sayd vnto the Iewes, Beholde your Kyng.

15 But they cried, Away with him, away with him, crucifie him. Pilate sayd vnto them, Shal I crucifie your King? The hie Priests answered, We haue no Kyng but Cæsar.

16 Then deliuered he hym vnto them, to be crucified. * And they toke Iesus, & led hym away.

17 And he bare his crosse, and came into a place called the place of dead mē^s Sculles, in Hebrue, Golgotha.

18 Wher

*A place some what hie, and rayfed vp.
*which was midday.

D
Mat. 27.d.
mar. 15. 6.
luk. 23. e.
*which was the place of execution.

18 When they crucified him, & two other with him, on ether syde one, and Iesus in the middes.

19 And Pilate wrote also a title & put it on y^e crosse. The writing was, IESVS OF NAZARET KYNG OF THE IEWES.

20 Thys tytle then read many of the Iewes: for the place where Iesus was crucified: was nye to the citie. and it was written in^e Hebrue, Greke, and Latin.

^e Because all nations might vnderstand it.

21 Then sayd the hye Priestes of the Iewes to Pilate, Wryte not, Kyng of the Iewes: but y^e he sayd, I am Kyng of y^e Iewes.

22 Pilate answered, What I haue wryttē, that haue I wrytten.

E 23 Then the souldiers, when they had crucified Iesus, toke his garmentes and made foure partes, to euery souldier a parte, & also his cote: the cote was wythout seme, wrought vpon through out.

24 Therfore they sayd one to another, Let vs not deuide it, but cast lottes for it, who shal haue it. That the^e Scripture myght be fulfilled, which sayth, *They departed my rayment among them: and on my cote dyd cast lottes. And the souldiers did such thinges in dede.

Psal. 22.c.

^e That which was prefigured in Dauid was accomplished in Iesus Christe.

25 Then stode by the crosse of Iesus, his mother, and his mothers syster Marie the wyfe of Cleopas, and Marie Magdalene.

26 When Iesus sawe his mother, and the disciple standyng whome he loued, he sayd vnto his mother, Woman, beholde thy sonne.

F 27 Thē sayd he to the disciple, Behold thy mother. and from that houre, the disciple toke her home vnto hym.

28 After, when Iesus knowe ^y all thinges were perfourmed, ^y the *Scripture might be fulfilled, he sayd, I thirst. *Psal. 68 b. mat. 27. f.*

29 And there was set a vessel ful of vinegar. and they filled a sponge with vinegar, & wound it about ^fan hyssope *stake*, and put it to his mouth. *mar. 15. d.*

f It may appeare that the crosse was not hie, seeing a man might reach Christs mouth with an hyssope stake, which as appeareth. 1. Sa. 4. d. was the lowest amongst herbes, as the Cedre was hie amongst trees.

g Mans saluation is perfected by the only sacrifice of Christ: & all the ceremonies of the lawe are ended.

30 As sone as Iesus had receaued of the vinegar, he sayd, & It is finished: and bowed his head, and gaue vp the gost. **or, fastened it vpon an hyssope stake.*

31 The Iewes then (because it was the day of the Preparation, that the bodies should not remayne vpon the crosse on the Sabbath day, for that Sabbath was an ^h hie day) besoght Pilate ^y their legges might be broken, and that they might be taken downe. ** Because the day of the Pasche fest on the Sabbath day.*

32 Then came the souldiers & brake the legges of the fyrst *these*, and of the other which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legges.

34 But one of the souldiers with a speare, perced him into the syde, and forthwith came therout bloude and water.

35. And he that sawe it, bare recorde, & his record is true: he knoweth ^y he sayth true, that ye might beleue also. *G*

36 For these thynges were done, that the *Scripture should be fulfilled, Not one of his bones shal be broken. *Exod. 12. g. num. 9. b.*

37 And agayne another Scripture sayth, They shal see hym who they haue thrust through. *Zach. 12. c. Mat. 27. g.*

38 *After that, Ioseph of Arimathæa (who was a discipule of Iesus, but ^h secretly for feare *mar 15. d. Luk. 23. g.*

h That is to say before Christs death, but now he declareth him self manifestly.

feare of the Iewes) besoght Pilate that he might take downe the body of Iesus: and Pilate gaue him licence. he came then and toke Iesus body.

39 And there came also Nicodemus ([¶] at the begynnyng came to Iesus by night) and broght of myrrhe and aloes mingled together about an hundreth pound weyght.

40 ⁱ Then toke they the body of Iesus, and wound it in lynnē clothes [¶] the odoures, as the maner of the Iewes is to bury.

ⁱ This honorable burial was as a preparation & entrie vnto the resur-
rection.

41 And in that place where Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherein was neuer man layd.

42 There then layd they Iesus, because of the Iewes Preparation day: & because the sepulchre was nie at hand.

THE XX. CHAPTER.

The resurrection of Christ. Which appeareth to Marie Magdalene and to all his disciples, to their great consorte. The incredulitie and confession of Thomas. The effect of the Gospel.

[¶] which was the first day of the week. **A**ND the first day after the Sabbath, came Marie Magdalene, early when it was yet ^a darke, vnto the sepulchre, and saw the stone take away from the tombe. *Mat. 28. a. Luk. 24. a. Mar. 16. a.*

2 Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loued, and sayd vnto them, The y haue taken away the Lord out of the tombe, and we can not tel where they haue layd him.

3 Peter therfore went forth, and y other disciple, and came vnto the sepulchre.

^a She departed from home before day, and came thither about the sunne ryfing. Mar. 16. a.

4 And they rāne bothe together, but that other discipule did out runne Peter, and came fyrst to the sepulchre.

5 And he stouped doune, & sawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter folowing him, and went into the sepulchre, and sawe the linnen clothes lye,

7 And the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

B

^{or, cover.}
cheef.

8 Then went in also that other discipule which came fyrst to the sepulchre, and he saw and ^b beleued:

^b He beleued
that Christs body
was take away, ac-
cording as Marie
reported.

9 For as yet they knew not ^y*Scripture, That he should ryse agayne from death.

Psal. 16.b.
act. 2 d.

10 And the disciples went away agayne vnto their owne home.

4. e. 17. f.
^{or, to their}
compaignie.

11 And Marie stode without at the sepulchre weping, and as she wept, she bowed her selfe into the sepulchre,

Mat. 28. a.
mar. 16. b.

12 And sawe two Angels in whyte, sitting, the one at the head, & the other at the fete, where the body of Iesus had layne.

C

13 And they sayd vnto her, Woman, why wepest thou? She sayd vnto them, They haue take away my Lord, and I wot not where they haue layd him.

14 When she had thus sayd, she turned her selfe backe and sawe Iesus standing, and knewe not that it was Iesus.

15 Iesus sayeth vnto her, Woman why wepest thou? Whom sekest thou? She supposing that he had bene ^y gardener, sayd vnto him, Syr, if thou hast borne him hence, tel me wher thou hast layd hym, and I wyl fet him.

16 Iesus

16 Iesus sayeth vnto her, Marie. She turned her selfe, and sayd vnto him, Rabbi, which is to say, master.

17 Iesus sayeth vnto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren and say vnto them, I ascend vnto my Father and your Father, and to my God, and your God.

18 Marie Magdalene came and tolde the disciples that she had sene the Lord, and that he had spoken suche things vnto her.

19 * The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled together for feare of the Iewes, came Iesus & stode in the middes, and sayd to them, "Peace be vnto you.

20 And when he had so sayd, he shewed vnto them his handes, and his syde. Then were the disciples glad when they sawe y Lord.

21 Then sayd Iesus to them agayne, Peace be vnto you. * As my Father sent me, *ouch* so send I you.

22 And when he had sayd that, he brethred on them, and sayd vnto them, Receaue the holy Gost.

F 23 Whoso euers synnes ye remit, they are remitted vnto them. and whoso euers synnes ye retayne, they are retayned.

24 But Thomas one of the twelue called Didymus, was not with them when Iesus came.

25 The other disciples therfore sayd vnto him, We haue sene the Lord: but he sayd vnto them, Except I se in his bandes

That is, the disciples for he was the fyrst borne amongs many brethren. Rom. 8. 6. coloss. 1. 18. psal. 22. c.

Mat. 16. c.

luk 24. e.

1. cor. 15. d.

E

"orall prophetic, which manner of greting the Iewes vied.

Mat. 28. d.

c Because she was so muche addicted to the corporal presence, Christe teacheth her to lift vp her mynde by faith into heauen where onely after his ascension he remaineth, & where we sit with him, at the right hand of the Father.

d So that no man opposed him the doores but by his diuine power he caused them to open of their owne accord, as of Peter is red. Act. 12. b, & 5. d.

e To gyue them greater power and vertue to execute that waightie charge that he wolde commit vnto the.

the print of the nailles, and put my synger into the print of the nailles, & put my had ^{or, place,} into his syde, I wil not beleue.

26 And after eight dayes, agayne his disciples were with in, and Thomas with them. Then came Iesus, when the dores were shut, and stode in ⁱⁿ myddes, and sayd, G Peace be vnto you.

27 After that sayd he to Thomas, Put thy finger here and se my handes, and thrust forth thy hande, and put it into my syde, and be not saythlesse, but faithfull. Thomas is proued,

28 Thomas answered, and sayd vnto hym, Thou art my Lord, and my God.

29 Iesus sayd vnto hym, Thomas, because thou hast seneme, thou beleuest: blessed are they that haue ^{not} sene, and yet haue beleued.

f which depend vpon the simplicitie of Gods worde and grounde not them selues vpon mans sense and reason.

30 * And many other signes also did Iesus in the presence of his disciples, which are not written in this booke. these are wrytten that ye might beleue, that Iesus is Christe the Sonne of God, and that in beleuyng ye myght haue life through his Name.

Chap. 21, d.

The first of the whole Scripture.

THE XXI. CHAPTER.

He appeareth to his disciples agayne. Commandeth Peter earnestly to fede his shepe. He forwarneth him of his death. And of Christs manifolde miracles.

After ^{ys} Iesus shewed hym self agayne, A At the sea of Tiberias: and on this wyle shewed he hym selfe.

^{or, lake of} Genesareth.

2 There were togethe Simon Peter, and Thomas, which is called Didymus, & Nathanael

thanael of Cana in Galile, & the sonnes of Zebede, and two other of his disciples.

B 3 Simon Peter sayd vnto them, I go a fys-
shyng. They sayd vnto him, We also wyl
go with thee. They went their way and en-
tered into a shyp straightway, & that night
caught they nothing.

4 But when the morning was now come,
Iesus stode on the shore: neuertheless the
disciples knewe not that it was Iesus.

5 Iesus then sayd vnto them, Sirs haue ye
any meat? They answered hym, No.

6 And he sayd vnto them, Cast out the
net on the right syde of the shyp, and ye
shal fynde. then they ^acast out, and anone
they were not hable to drawe it, for ^bmul-
titude of fysshes.

C 7 Then sayd the disciple wh^o Iesus lou-
ed vnto Peter, It is the Lord. When Simon
Peter heard that it was the Lord, he gyrd
his ^bcoare to him, for he was naked, and
sprang into the sea.

8 The other disciples came by shyppe (for
they were not farre from lande, but as it
were two hundred cubites) & they drewe
the net with fysshes.

9 Assone then as they were come to lade,
they sawe hotte coles, and fysshes layd the-
ron, and bread.

10 Iesus sayd vnto them, Bryng of the fy-
shes, which ye haue now caught.

11 Simon Peter stepped forth and drewe
the net to land, ful of great fysshes, an bu-
dred, fifty, and three: & for all ther were
so many, yet was not the net broken.

D 12 Iesus sayd vnto them, Come and dy-
ne. And none of the disciples durst aske

A.i.

Chap. 13. c.
19. c.

^a Albeit they
knewe him not, yet
they followed his
cōseil, because they
had all night ta-
ken paynes in way-
ne.

^b It was some lyn-
nen garmēt which
fishers vsed to we-
are, which being
trussed vnto him,
couered his net-
ther parts, and al-
so letteth not his
sawming.

hym, Who art thou? for they knew that it was the Lord.

13 Iesus then came and toke bread, and gaue them, and fyshe lykewyse.

14 This is now y^e thyrde tyme that Iesus appeared to his disciples, after that he was rysen agayne from death.

15 So when they had dyned, Iesus sayd to E Simon Peter, Simon *sonne of Iona*,^c louest thou me more then these? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto hym, Fede my lambes. 16 He sayd to hym agayne the second tyme, Simo *the sonne of Iona*, louest thou me? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto him, Fede my shepe.

^c The minister cā not wel teache his Congregation, except he loue Christ effectually: which loue is not in them that feed not the focke.

^d Because Peter sholde be establish ed in his office of an Apostle, Christ causeth hi by these three tymes confessing, to wipe away the shame of his three tymes denyng.

17 He sayd vnto him the ^d third tyme, Simon *the sonne of Iona*, louest thou me? Peter sorowed because he sayd to him the thyrde tyme, Louest thou me? and sayd vnto him, Lord thou knowest all thinges, thou knowest that I loue thee. Iesus sayd vnto him, Fede my shepe.

18 *Verely verely I say vnto thee, When F thou wast yonge, thou gyrdedst thy selfe, and walkedst whither thou woldst: but when thou shalt be olde, thou shalt stretch forth thy handes, & another shal^c gyrd thee, & lead thee whither thou wouldest not. 2. Pet. 1.6.

^e In sted of a gyrdle, thou shalt be tied with bandes & cordes, & where as now thou goest at libertie, then thou shalt be drawē to ponisshment, whē thy fleshe shal after a sort resist.

19 That spake he, signifying by what death he should glorifie God.

20 And when he had sayd thus, he sayd to him, Follow me. Peter turned about, and sawe that disciple whom IESVS loued folowynge: which had also *leaned on

his Chap. 13.6.

his brest at supper, and had sayd, Lord which is he that betrayeth thee?

21. Whē Peter therfore sawe hym, he sayd to Iesus, Lord what shal he here do?

G 22. Iesus sayd vnto him, If I wolde haue him to tary tyl I come, what is that to thee? folow thou me.

23. Then went this saying abroad among the brethrē, that that same disciple should not dye. Yet Ies^s sayd not to him, He sholde not dye: but if I wolde that he tary tyl I come, what is that to thee?

24. The same disciple is he, which testifieth of these thynges, & wrote these thynges. and we knowe that his testimonie is true.

Chap. 20. g. 25. * There are also many other things which Iesus dyd, the which yf they should be written euery one, I suppose the worlde could not containe the bookes that should be wrytten. Amen.

f But God wolde not charge vs with so great an heape. seingtherfore that we haue so muche as is necessarie, we ought to contē our selues & praise his mercie.

THE ARGUMENT OF THE After of the Apostles.



Christe, after his ascension, performed his promes to his Apostles, and sent them the holy Gost: declaring thereby, that he was not only myndful of his Church: but wolde be the head & maintener thereof for ever. VVherin also his mighty power appeareth, who notwithstanding that Satan and the worlde resisted neuer so muche against this noble worke: yet by a few simple men of no reputation, replenished all the worlde with the sounde of his

A. ii.

Gospel And here, in the beginning of the Church, and in the increase thereof, we may plainly perceiue the practise and malice which Satan continually useth to suppress & overthrowe the Gospel: he raiseth conspiracies, tumultes, commotions, persecutions, slanders & all kinde of crueltie. Agayne we shal here beholde the providence of God, who overthroweth his enemies entrepriser, deliuereth his Church from the rage of tyrants, strengtheneth and encourageth his most valiantly and constantly to followe their Capitaine Christe leauing as it were by this historie a perpetual memorie to the Church, that the Crosse is so ioyned with the Gospel, that they are follovers inseparable: and that thende of one affliction, is but the beginning of an other. Yet neuerthelesse God turneth these troubles, persecutions, imprisonings, & tribulations of his, to a good issue: geuing them as it were, in sorrowe, ioye: in bādes, freedom: in prison, deliuerāce: in trouble, quietnes: in death, life. Fynally, this booke containeth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christe. The mercie of God: Of the grace and remission of synne through Iesus Christe. Of the blessed immortalitie. An exhortation to the ministers of Christs flocke. Of repentance, and feare of God, with other principal pointes of our faith: so that this onely historie in a maner may be sufficient to instruct a man in all true doctrine and religion.

THE



THE ACTES

OF THE HOLY APO- STLES (CALLED THE

secōde booke of S. Luke
the Euangeliste.)

THE FYRST CHAPTER.

The wordes of Christe and his Angels to the Apostles. His ascension. VVherin the Apostles are occupied til the holy Gost be sent. And of the election of Matthis.

A



IN THE FOR-
mer treatyse
deare frīd The
ophilus, I ha-
ue written of
all that I es-
vs began to
do, and te-
ach,

2 Vntil the
day in which

he was taken vp, after that he through the
holy Gost, had geuen^r commandemen-
tes vnto the^b Apostles, whome he had
chosen.

To preache
the Gospel.

a wherby is mee
Christe doctrine, &
his miracles decla-
red for the cōfir-
matiō of the same.

b Who as they
were called by
God, so had they
their consciences
assured by his ho-
ly Spirit.

A.iii.

3 To whom also he shewed him self alyue after his passion, by many infallible tokens, appearing vnto them by the space of fourty dayes; & speaking of those things which apperteyne to the kyngdom of God.

^a Whereby God reigneth in vs.

^e Because they shuld be all witneses of his Ascensio.

4 And gathering them together, he commaunded them, that they shulde not depart from Ierusalem: but to wait for the promes of the Father, * which sayd he, ye haue heard of me.

Luk. 24. 49.
Iohn 14. d.

5 * For Iohn truly baptized with water, but ye shalbe baptized with the ^d holy Gost, with in these fewe dayes.

15 d. & 16.
Mat. 3. b.
mar 1. c.

^d That is, with those spiritual graces which Ie^sus one ly geueth by his Spirit.

6 When they therfore were come together, they asked of hym, saying, Lord wilt thou at this tyme, restore the kyngdome to Israel?

Luk. 3. c.
Iohn 1. d.
chap. 2. a.
11. b. 19. a.

7 And he sayd vnto the, It is not for you to knowe the tymes, or the seasons, which the Father hath put in his owne power.

^a For this pat-
seth our capa-
citie, & God
reserueth it
to him selfe.

8 But ye shal receaue power of the holy Gost, when he shal come on you: & ye shal be ^e wytnesses vnto me both in Ierusalem, and in all Iewrie, and in Samaria, and eue vnto the ^f yttermost partes of the earth.

^e They must entre into heauen by afflictions & therfore must fight before they get the victorie.

9 * And when he had spokē these thinges B whyle they behelde, he was taken vp, & a cloude receaued him vp out of their sight.

Luk. 24. f.
^a Whereby they knewe certeinly whether he went.

^f Hereby they might learne that the Messias was not only for the Iewes, but also for the Gentils.

10 And whyle they looked stedfastly vp to heauen, as he went, beholde ^a two men stode by them in whyte apparel,

^a Which were Angels in mens forme.

11 Which also sayd, Ye mē of Galile, why stand ye ^g gasing into heauen. This same Iesus which is taken vp from you into heauen, shal so come, euen as ye haue sene him go into heauen.

^g And seeking him with carnal eyes.

^a The redemer to gather vs vnto him.

12 Then returned they vnto Ierusalem from

from the mount that is called the Oliue hil, which is nye to Ierusalem, conteyning a^h Sabbath dayes iorney.

13 And whē they were come in, they went vp into an vpper chamber, where a bode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartelmew, & Matthew, Iames the sonne of Alpheus, and Simon zelotes, and Iudas Iames brother.

h which was two mile, according to the Iewes traditiō.

C 14 These all continued wyth oneⁱ accorde in^e prayer and supplication wyth the^e women and Marie mother of Iesus, and with his brethren.

I A lyuely patrō to learne how to dispose our selues to receaue the giftes of the holy Gost.

^ePartely to obteyne the holy Gost, & partly to be deliuered frō the present dangers.
^eor, wyues.
^eor, men.

15 And in those dayes, Peter stode vp in the middes of the disciples and sayd (the nombre of^e names that were together, were about an hundred and twenty)

16 Ye men and brethren, this^k Scripture must nedes haue ben fulfilled, which the^e holy Gost by the mouth of Dauid spake before of Iudas, which was^e gyde to them that toke Iesus.

k The offence which might haue come by Iudas fall is hereby taken away, because the Scripture had so forewarned.

Psal. 49.b.

Iohn 18.a.

^eor, a portio.
^eor, purchasēd a fielede.

17 For he was numbred with vs, and had obtained^e fellowship in this ministratiō.

18 And he therfore hath now^e gotten a plat of ground with the^e rewarde of iniquite, and when he^e had killed him selfe, he brast a sondre in the myddes, & all hys bowels gulshed out.

I Perpetual infamie is the rewarde of all suche as by valawfully gotta gonds byc any thing.

^eor, throwen him selfe downe headlong.

Mat. 27.a.

19 And it is knowen vnto all the inhabitants of Ierusalem: insomuche, y^e that fielede is called in their mother tonge, Aceldama, that is to say, the fielede of bloud.

Psal. 68.e.

Psa. 108.b.

20 For it is written in the boke of Psalmes, ^eLer his habitation be voyde, and no man dwel therin; ^eAnd let another take his charge.

A.iiii.

21 Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was conuersant among vs,

22 Begynnyng at y Baptisme of Iohn, vnto that same day that he was taken vp fro vs, must one be ordeyned to be a witnes wth vs of his^m resurrection.

m In that he mencioneth the principal article of our faith, he comprehendeth also the rest.

n To the intent that he that shoulde take in hand that excellent office of an Apostle, might be chosen by the autoritie of God.

23 And they appointed two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, D which knowest the hartes of all men, shewe whether of these two^m thou hast chose.

25 That the one may take y^e rourne of this ministracion & Apostleship, from which Iudas hath gone astray, that he myght go to his owne place.

26 Then they gaue forth their lottes, and the lot fel on Matthias, and he was by a common consent counted with the eleuen Apostles.

THE II. CHAPTER.

The Apostles hauing receaued the holy Ghost make their hearers astonished. VVhe Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holy Sprit that Christ is come. He baptizeth a great number that were conuerted. The godly exercise, charitie and diuers vertues of the faithfull.

a The holy Ghost was sent when much people was assembled in Ierusalem at the feast. Exo. 23. c. Leui. 23. c. Deu. 16. d. because the thing might not onely be known there, but also through the world.

b wherby is signified the holy Ghost.

VVhe the^a feast of Petecoste was come, A they were^a all with one accorde together in one place.

2 And sodenly there came^a a sounde fro heauen, as it had bene of a rustling and mighty^b wynde, and it filled all the house where they sate.

The Apostles. Chap. 1. a. 11. b. 19. a. matth. 3. c. mar. 1. a.

3 And luk. 3. c.

To declare
the vertue &
force that
shoulde be in
them.

3 And there appeared vnto them clonen
tonges, lyke as they had bene^e fier, and it
sate vpon eche of them.

c This signe agre-
eth with the thing
which is signified
therby.

4 And they were all fylled with the ho-
ly Gost, and began to speake with other
tonges, euen as the same Sprite gaue them
vtturance.

5 And there were dwellyng at Ierusalē,
Iewes who feared God, of all nations vn-
der heauen.

How the A-
postles spake
diuers lang-
ges.

6 When this was^e noysed about, the mul-
titude came together and were astonied,
because that euery man heard them spea-
ke his owne tonge.

B 7 They wondred all, and maruayled, say-
ing among them selues, Beholde, are not
all these which speake, of Galile?

8 How thē heare we euery man our owne
tonge, wherin we were borne?

9 Parthians, and Medes, and Elamites,
and the inhabiteurs of Mesopotamia, and
of Iurie, and of Capadocia, of Pontus, and
Asia,

10 Of Phrygia, & Pamphylia, of Egypt,
and of the parties of that Libya, which is
besyde Cyrene, and strangers of Rome,

Being befo-
re, paynims &
idolatrers.

and^d Iewes, and those that were conuer-
ted to the Iewish religion.

d whose Ance-
stres were not of
the Iewish nation,
but were couerted
to the Iewes reli-
gion, which their
children dyd pro-
fesse.

11 Cretes, and Arabians: we heard them
speake in our owne tonges the wonderful
workes of God.

12 They were all thē amased, and douted,
saying, one to another, What may this be?

For, sweete.

13 Other^e mocked, saying, They are ful
of^e newe wyne.

e There is no wor-
ke of God so excel-
lēt which the wic-
ked thossers do
not deride.

C 14 But Peter stepped forth with the Ele-
uen, and lyft vp his voyce, and sayd vnto

them, Ye men of Iurie, *and ye* all that inha-
bite Ierusalem, be this knowen vnto you,
and with your eares heare my wordes.

15 These are not droncken, as ye suppose,
since it is yet but the thyrde houre of the
day.

16 But this is that, which was spoken by
the Prophere *Ioel,

17 And it shalbe in the last dayes (sayth
God) I wil powre out of my Sprit vpo all
*fleshe: and your sonnes, and your daugh-
ters shal prophecie, and your yonge men
shal se visions, and your ^folde men shal
*dreame dreames.

18 And on my seruantes, and on my han-
demaydens, I wil ^powre out of my Sprite
in those dayes, and they shal prophecie.

19 And I wil shewe wonders in heauen
aboue, and tokens in the earth beneth,
bloud, and fire, and the vapour of smoke.

20 *The ☉ sunne shalbe turned into dar-
knes, & the mone into bloud, before that
great and notable day of the Lord come.

21 And it shalbe, *that whosoener shal
call on the ^hname of ^y Lord, shalbe sau-
ed.

22 Ye men of Israel heare these wordes, D

That I E S V S of Nazaret, a man approu-
ed of God among you with notable wor-
kes, and wondres, and signes, which God
dyd by hym in the myddes of you, as ye
your selues knowe:

23 Him I say haue ye taken by the handes
of vnrighteous personnes, after he was de-
liuered by the ⁱdeterminat counsell, and
fore knowledge of God, and haue cruci-
fied and slayne:

24 Whome God hath raised vp, & loosed
the

f Meaning, that
God wil shewe him
selfe very familie-
rely & playnely
both to olde and
yonge.

g God wil shewe
suche signes of his
wrath through all
the world, that me
shalbe no lesse a-
mased then if the
whole ordre of na-
ture were chaged.

h He teacheth
this remedie to a-
noyde the wrath &
threatenings o
God and to obtey-
ne saluation.

i As Iudas tray-
son and the Iewes
crueltie towards
Christe were moſte
detestable: so were
they not only
known to the e-
ternal wiſdome of
God, but also dire-
cted by his imuta-
ble counsell to a
moſte happy end.

*He expoun-
deth Ioels
mynde with-
out bynding
him selfe to
his wordes.

Ioel 2 g.

isa. 44. d.

*or, man, mea-
ning, yonge &
olde, man &
woman.

Nom. 12. d.

*In great abo-
dance.

Ioel 2. g.

Rom. 10. c.

*God caused
their wicked-
nes to set
forth his glo-
rie.

*Bothe as touch-
ing the pay-
ne, and also
the horror of
Gods wrath &
curse.*

Psal. 15. c.

*"Our hope sta-
deth in Gods
defense.*

"Or, lyfe.

"Or, secle.

*"In restoring
me fro death
to life.*

2. ad.

1. King. 2. b

Chap. 13. e.

Psal. 131. c.

Psal. 15. c.

chap. 13. e.

"Or, lyfe.

"Or, secle.

*"By the vertue
and power.*

the^r sorrowes of death, because it was vn-
possible that he should be holden of it.

25 For Dauid speaketh of hym, * I beheld the Lord alwayes before me: for he is at my ryght hand, that I should not be moued.

26 Therefore dyd my hart reioyse, and my tounge was glad: moreouer also, my fleshe shal rest in^e hope:

27 Because thou wylt not leaue my^r soule in graue, nether wylt suffer thine Holy one to^r se corruption.

28 Thou hast shewed me the^e wayes of li-
fe, & shalt make me full of ioye with thy countenance.

29 Men and brethren, I may freely speake vnto you of the Patriarche Dauid, * For he is both dead and buried, and his sepulchre remayneth with vs vnto this day.

30 Therefore, seying he was a^k Prophet, & knewe that God had * sworne with an othe to hym, that Christe, as concerning the fleshe, should come of the frute of his loynes, and syt on hys seat,

31 He knowyng this before, spake of the resurrection of Christe, That * his^r soule should not be left in graue, nether his fleshe shuld e^r se corruption.

32 This Iesus hath God raysted vp, wher of we all are wytnesses.

33 Since now that he by the^e ryght hand of God hath bene exalted, & hathⁱ receaued of his Father the promise of the holy Gost, he hath shed forth this which ye now se and heare.

34 For Dauid is not ascendid into hea-

k And so knowe by reuelation and special promes that which els he colde not haue knownen.

i He obtained of his father power to accomplishe the promes which he made to his Apostles, as touching the holy Gost to be sent vnto them.

uen, but he sayeth, *The Lord sayd to my Lord, "Syt at my ryght hand,

35 Vntyl I^e make thy foes thy fore stole.

36 So therfore, let al the house of Israel knowe for a suerry, that God hath^m made him both Lord, & Christe, this Iesus I sayd whome ye haue crucified.

37 When they heard this, they were pricked in their hartes, and sayd vnto Peter and vnto the other Apostles, Men and brethren, what shal we do?

38 Then Peter sayd vnto the, Amend your liues, and beⁿ baptized euery one of you in the Name of Ies^s Christe for the remission of synnes: and ye shal receaue the^e gyft of the holy Gost.

39 For the^e promise was made vnto you, and to your chyl dren, and to all that are a farre of, *even* as many as the Lord our God shal call.

40 And with many other wordes heⁿ be sought, & exhorted them, saying, Saue *your* selues from this vntowarde generation.

41 Then they that gladly receaued his preaching, were baptized: and the same day, ther were added to the Church, about three thousandⁿ soules.

42 And they continued in the Apostles doctrine, and fellowship, and in^o breakyng of bread, and in prayers.

43 And feare came ouer euery soule: and many wondres and signes were shewed by the Apostles.

44 And all that beleued, kept them selues together, and had all things com-

Psal. 119. a.
* And therfore Christe doth farre excell Dauid.
* Christe is the only rede-mer.

* The visible & gues.

* Christe is promised both to the Iewes & Gentils.

G
* Or, protected before God.

* Or, persons.

* which standeth in brotherly loue, & liberalitie.
Rom. 13. f.
2. Cor. 9. d.
Heb. 13. c.

^m That is, hath appoynted as kyng and ruler. and note, that in all this Sermon Peter speaketh of Christs manhode, as he was dead, buryed, risē, & ascended to heauen.

ⁿ He speaketh not here of the forme of baptisme, but teacheth that the whole effect thereof consisteth in Iesus Christe.

^o Which was the ministratio of the Lordes supper.

45 And solde their possessions & p^o goods, and departed them to all men, as euery man had neede.

46 And they continued dayly with one accorde in the temple, and breking bread at home, dyd eat their meat together, with gladnes and singlenes of hart:

47 Praysing God, and had fauour with all the people. And the Lord added to the Church^e dayly, suche as should be sau-
ued.

p Not that their goods were mingled all together: but suche ordre was obserued that euery man frankly relieved an others necessitie.

q Whereby we see that the Apostles trauailed not in vayne.

They did eat together, and at these feastes did vs^e to minister the Lords supper. Iude. 1. b. 1. Cor. 11. d.

THE III. CHAPTER.

The halt is restored to his site. Peter preacheth Christe vnto the people.

A Chap. 4. e. and 14. b. **N**OW, Peter & Iohn wēt vp together in to the temple, at theⁿynthe houre of prayer.

2 And a certaine man halt from his mothers wōbe, was caryed, whome they layd at the gate of the tēple called Beuryfull, to aske^e almes of them that entred into the temple.

Because his disease was incurable, he gaue him selfe to lyue of almes.

3 Which seying Peter and Iohn, that they wolde entre into the temple, desired to receaue an almes.

4 And Peter earnestly beholding hym with Iohn, sayd, Loke on vs.

5 And he gaue hede vnto them, trustyng to receaue some thing of them.

He had the gift of healing sicknesses.

6 Then sayd Peter, Syluer and golde haue I none, suche as I^e haue, geue I thee, In the^b Name of Iesus Christe of Nazaret, ryse vp and walke.

B 7 And he toke hym by the right hand, & lift hym vp: and immediatly his fete and ancle bones receaued strength.

a Which is with vs, thre a clocke after none, which was their euening sacrifice, at which the Apostles were present to teach that the shadowes of the lawe were abolished by that lambe that toke awaye the synnes of the world.

b In the verru of Iesus, for Christe was the autor of this miracle & Peter was the minister.

8 And he leaped vp, stode, and also walked, and entred with them into the temple, walking and leaping, and laudying God.

9 And all the people sawe hym walke & laude God. God is prayed.

10 And they knewe him, that it was he which sate to receaue almes at the Beutyful gate of the temple: and they wondred and were sore astonied at that, which had hapened vnto hym.

11 And as the balt which was healed, helde Peter and Iohn, al the people ran amazed vnto them in the porche which is called Solomons.

12 When Peter sawe that, he answered vnto the people, Ye mē of Israel, why maruaile ye at this? or why loke ye so stedfastly on vs, as thogh by our owne power or godlines, we had made this mango?

e He correcteth the abuse of mē who attribute that to mans holynes which only appertaineth to God.

13 The GOD of Abraham, and Isaac and Iacob, the *GOD of our fathers hath glorified his Sonne Iesus, whome ye betrayed, and denyed in the presence of Pilate, when he had iudged hym to be deliuered. C

He taught them no strange God. Chap 5.e.

14* But ye denyed the Holy and iust, and desired a murtherer to be geuen you. Mat. 27.b. mark. 15.a.

15 And kylled the Lord of lyfe, whome God hath rayfed from death, of the which *thing* we are wytnesses. luk. 23.c. iohn. 18.g.

16 And his Name, hath made this man sounde, whom ye se, and knowe, through faith in *his Name. And the faith which is by hym, hath geuen to hym this health in the presence of you al. *To wit, Gods name. I Peter. 1.d

17 And now brethren, I wol wel that through Or, in Christ.

He meaneth
some, and not
all.

through^d ignoraunce ye dyd it, as dyd also your^e Gouerners.

18 But those thinges which God before had shewed, by the mouth of all his Prophetes, how that Christe should suffre, he hath thus wyse fulfilled.

19 Repent ye therfore, and turne, that your synnes may be wiped away, since the tyme of refreshing^e shal come from the presence of the Lord.

20 And *since* God shal send him, which before was preached vnto you, that is to wyt Iesus Christe.

We therfore
beleue constantly,
that he is
in none other
place.

Deut. 18. c.

chap. 7. e.

* Of the stocke
of Abraham.

21 Whome the heauen must^e conteyne vntyl the tyme that all thinges, f be reitorred w^t God had spoken by the mouth of al his holy Prophetes synce the world begā.

22 * For Moses sayd vnto the fathers, The Lord your God shal rayse vp vnto you a Prophet, euen of your^e brethren lyke vnto me: ye shal heare him in all thinges, whatsoeuer he shal say vnto you.

23 For the tyme wyl come, that euery one which shal not heare y^e same Prophet, shalbe destroyed frō among the people.

24 Also al the Prophetes from Samuel & thence forth^e as many as haue spokē, haue in lykewyse fore tolde of these dayes.

25 Ye are the s^e chyldrē of the Prophetes, and of the couenauent, which God hath made vnto our fathers, saying to Abraham, *Euen in thy seede shal all the^e kynredes of the earth be^e blessed.

Genes. 12. a.

gal. 3. b.

* Both Iewe &
Gentil.

* None are
blessed but in
Christe.

26 Fyrst vnto you hath God raysed vp his Sonne Iesus, & hym he hath sent to blesse you, in turning euery one of you from your wyckednes.

d He doth not
excuse their malice,
but because that
ignorance and a
blynde zeale led
many, he putterh
them in hope of
saluation.

e When Iesus
shal come to iudge
the world, ye shal
knowe that he wil
be your redemer,
and not your Iud-
ge.

f Which is be-
gon & continueth,
but the ful accom-
plishment, & per-
fection is differred
to the last day.

g Because they ca-
me of the same na-
tion, and therefore
were heires of the
same promys which
appertained to the
whole body of the
people.

THE IIIL. CHAPTER.

The Apostles deliuered out of pri^{on} preache the Gospel boldly mangre their ennemies, and pray for the good successe therof. The increase, viiue, and charitie of the Church, and specially of Ioses.

^a It is to be thought that this was the Capitaine of the Romain garison.

^b The whole church was increased so this number.

^c Iudges ought not to condemne, but approue and commend that which is wel done.

And as they spake vnto the people, the ^A Priestes, and the ^a Ruler of the tēple, and the Sadduces, came vpon them:

² Taking it greuouly that they taught the people, and preached in Iesus, the^r resurrection from death.

^r The Sadduces were great ennemies to this doctrine,

³ And they layd handes on them, and put the in holde, vntil the next day: for it was now euen tyde.

⁴ Howbeit, many of them which heard the wordes, beleued, and the noumbre of the men, was about ^b fyue thousande.

5000 brethren

⁵ And it chaunced on the morrow, that their Rulers, and Elders and Scribes, were gathered together at Ierusalem.

⁶ And Annas the chiefe Priest, & Caiaphas, and Iohn, and Alexander, and as many as were of the kinred of the hie Priestes.

⁷ And when they had set them before them, they asked, By what power, or^a in what Name, haue ye done this?

^a By whose autoritic or commandement.

⁸ Then Peter ful of the^r holy Gost, sayd vnto them, Ye Rulers of the people, and Elders of Israel,

^B For he colde nor haue so spoken of him selfe.

⁹ Forasmuche as we this day are examined of the^c good dede done to the sicke man, to wit, by what meanes he is made whole.

¹⁰ Be it knowen vnto you al, and to al the

the

the people of Israel, that by the Name of Iesus Christ of Nazaret, whome ye crucified, whome God rayfed agayne from death: euen by this Name I say doth this man stand here present before you, whole.

Psal. 117. c.

Isa. 28. d.

mat. 21. d.

mark. 12. a.

luke. 20. c.

rom. 9. g.

1. pet. 2. a.

11 * This is the stone cast a syde of you^d buylders, which is become the chiefe of the^c corner.

12 Nether is ther saluation in any other: For among men there is geuen none other Name vnder heauen, wher by we must be saved.

C 13 When they sawe the boldnes of Peter and Iohn, and vnderstode that they were vnlearned men and without knowledge, they maruayled, and knew them, that they had bene with Iesus.

14 And beholding also the man which was healed standing with them, they could not saie against it.

15 Then they commanded them to go a side out of the Counsel, and counseled among them selues,

16 Saying, What shal we do to these men? For a manifest signe is done by them, and is openly knowen to all them that dwel in Ierusalem: and we cannot deny it.

17 But that it be noysed no farther amōg the people, let vs threaten and charge the, that they speake hence forth to no man in this Name.

18 And they called them, and commanded them that in^f no wise, they shulde speake or teache, in the Name of Iesus.

19 But Peter & Iohn answered vnto the, and sayd, Whether it be right in the sight of God, to obey you rather then God,

B.i.

^d Meaning, chief rulers, Elders, and Gouerners.

^c For to vpholde the waight and force of the buylding.

The wicked
hiltage against
Christe though
their owne cō
science do cō
demne them.

A commande
ment to prea
che Christe
no more.

^f Thei presetre
their autoritie to
the ordinance of
God.

judge ye.

20 For we can not but speake those thinges which we haue^g sene and heard.

^g God hath put
aring through the
wickedes noses so
that he stayeth the
from their mischi-
uous pourposos.

21 So they^g threatened them, and let the go, and founde nothing how to punishe them, because of the people, for all men praised God for that which was done:

^g To thinteng
that we shul-
de beare wi-
nes, and prea-
che them.

22 For the man was aboue fourty yere olde, on whome this miracle of healing was shewed.

23 Then assone as they were let go, they came to their^g felowes, and shewed all that the hie Priestes and Elders had said.

^g To encour-
ge one ano-
ther, & to glo-
rifie God.

24 And when they heard^{that}, they lyst vp their voyces to God with one accorde, and sayd, Lord, thou art God which hast made heaven and earth, the sea, and all that in them is:

E

^h They gronde
their praiers vpon
Gods promes, who
had assured that he
wolde enlarge the
kingdome of Chri-
ste.

25 Which^h by the mouth of thy seruant Dauid hast said, ^{*}Why dyd the Gentils rage, and the people imagine vayne thinges?

Psalm. 2. 2.

26 The kynges of the earth assembled, & the rulers came together, agaisf the Lord, and agaynst his Christ.

27 For^g doutelesse, agaisf thy holy Sonne Iesus whome thou haddest^g anoynted, bothe Herode and also Pontius Pilate, with the Gentils, and the people of Israel gathered them selues together;

^g The verifig
of the proph-
cie.

28 For to do whatsoeuer thy^g hand, and thyⁱ counsel determined before to be done.

^g And appoy-
nted to be
kyng.

^g Power, and iu-
stice.

F

ⁱ All thinges are
done by the force
of Gods pourpos,
according to the
decree of his wil.
Eph. 1. 6.

^k They sekenot
how to liue at ea-
se, but wherby they
may moste glori-
fie God.

29 And now Lord, beholde their^g threa- teninges, and^k grante vnto thy seruantes, with all confidence to speake thy worde.

^g Aswaie their
rage and ma-
lice which
they enterpri-
se agaisf
thee.

30 So that thou stretche forth thyne hand

to heale, and *that* sygnes, & wonders may be done by the Name of thy holy Sonne Iesus.

31 And assone as they had praied, the place moued where they were assembled together, & they were all^e fylled with the holy Gost, and they spake the wordes of God^e boldly.

32 And the multitude of them that beleued, were of one hart, and of one^e squile: nether any of them said, that ought of the thinges which he possessed, was his^e owne, but they had all thinges^e commen-

33 And with great power gaue the Apostles witnes of the resurrection of the Lord Iesus: and great grace was with them all.

34 Nether was ther any amonge them, that lacked: for as many as were possessers of landes or houses, solde them, & broght the price of the thinges that were solde,

35 And layed it doune at the Apostles fete, and distribution was made vnto euery man,^m according as he had nede.

36 Also Ioses which was called of y^e Apostles Barnabas (that is to say, the sonne of consolation) being a Leuite, and of the countre of Cypers,

37 Where as he had lande, solde it, and layd y^e monye doune at the Apostles fete.

THE V. CHAPTER.

The hypocrisie of Ananias and Sapphira is punished. Miracles are done by the Apostles, which are taken, but the Angel of God bringeth them out of prison. Their bolde confession before the Council. The sentence

B. ii.

A signe of
Gods presen-

ce.
Their prayer
toke effect.

Mynde, wil,
consent and
affection.

Chap. 2. g.

As the Apo-
stles souffred
non to lacke
so S. Paul com-
mandeth, that
no idle loyter-
ers be mayn-
teyned.

2. Thess. 3. c.

1 Their hartes wa-
re so ioyned in
God, that being all
membres of one
body they colde
not suffer their fel-
low member to be
destitute.

m The goods
were not alike de-
uided amongs all,
but as euery man
had want so was his
necessitie moderat-
ly relieved.

of Gamaliel. The Apostles are beat, and reioyse in trouble.

BUt a certayne man named Ananias, **A** with Sapphira his wyfe, solde a possession.

2 And kept away parte of the price, his wyfe also beyng of counsel, and broght a certayne parte, and layd it donne at the Apostles fete.

Their sacrilege, distrust, & hypocrisie.

3 Then sayd Peter, Ananias, how is it that Satan hath filled thyne hart, that thou shuldest lye vnto the holy^a Gost, and kepe away parte of the price of the possession?

^aWho moued thy hart to sel thy possession, where as thou turnest it partlye an other vie, as if God doth not see thy dissimulation.

4 Pertayned it not vnto thee^a only, and after it was solde, was it not in thine owne power? how is it that thou hast concealed this thing in thine hart? thou hast not liyd vnto men, but vnto God:

B

5 When Ananias heard these wordes, he fel downe, & gaue vp the gost. Then great feare came on all them that heard these thinges.

6 And the yonge men rose vp, and put hym aparte, and caryed hym out, and buryed him.

7 And it^a fortunated as it were about the space of three houres after, that his wyfe came in, ignorant of that which was done.

^aOr, came to passe, God is disposing.

8 And Peter said vnto her, Tel me, solde ye the land for so muche? And she said, Yea for so much.

9 Then Peter said vnto her, Why haue ye agreed together, to tempt the Sprite of the Lord? beholde, the fete of the which

^aAnd to mocke him, as if he shulde not haue knowen your crafty fetches.

^a His tyme therfore was so muche greater in that he committed it willingly.

^b Then, no man was compelled to sel his possessions, nor to put his money to the common vie.

^c When men do any thing of an euel cōscience they do not only pronounce the sentence of damnation vpon them selues, but also prouoke the wrath of God, because they do proue as it were purposely, whether God be righteous and almighty.

haue buryed thy housband, *are* at the do-
re, and shal cary thee out.

10 Then she fel doune strayght way at
his fete, and yelded vp the gost, and the
yonge men came in, and found her dead,
and caried her out, and buryed her by her
housband.

11 And great feare came on all the Chur-
che, & on as many as heard these *things*.

Minces.

C 12 Thus by the handes of the Apostles we
re many signes and wondres shewed amog
the people: (and they were all together
with one accorde in Solomons porche.

"Or, gaue the
great prayse.

13 And of the other, ^d durst no man ioy-
ne him selfe to them: neuertheless the
people magnified them.

^d Because of
their owne euil co-
sciences, which ma-
de them to trem-
ble.

14 Also the noumbre of them that bele-
ued in the Lord both of men and women,
grewe more and more.)

Peters shado-
ws.

15 Inſomuch that they broght the sick in
to the stretes, and layd them on beddes &
couches, that at the left way, the shadow
of Peter, when he came by, myght shadow
some of them.

16 Ther came also a multitude out of the
cities round about vnto Ierusalem, brin-
gyng sicke folkes, and them which were
vexed with vnclene sprites, which we-
re healed euery one.

17 Then the chiefe Priest rose vp, and al
they ^y were with him (which is ^y secte of

"which them
were the chief
among them.

the Sadduces) & were ful off indignatiō.
18 And layd handes on the Apostles, and
put them in the commen prison.

^e They were ful
of blynde zeale, e-
mulation, and ia-
lousie, in defence
of their superstitiō.

19 But the Angel of the Lord, by nyght
opened the prison dores, and broght the
forth, and sayd,

20 Go, your way, & being in the temple speake to y^e people all the words of this dite.

21 When they heard *that*, they entred in to the temple early in the morning and taught. And the chiefe Priest came, and they that were with him, and called the Council together, and all the Elders of the chyldren of Israel, and sent to the prison, to let them.

22 But when the officers came, and founde them not in the prison, they returned and tolde,

23 Sayinge, Certeynly we found the prison shut as sure as was possible, and the keepers standing without, before the dores: but when we had opened, we founde no man with in.

24 Then when the chiefe Priest, and the ruler of the temple, and the hie Priestes, heard these thinges, they doutted of them, wher vnto this wolde growe.

25 Then came one and shewed them, Beholde, the men that ye put in prison, stand in the temple, and teache the people.

26 Then went the ruler of the temple with ministres, and brought them without violence (for they feared the people, lest they shulde haue bene stoned)

27 And when they had brought them, they set them before the Couñsel. Then the chiefe Prieste asked them,

28 Saying, Dyd not we straytely commande you, that ye shulde not teache in thys Name? and beholde, ye haue filled Ierusalem with your doctrine, and ye intende to bring this mans blood vpon vs.

29 Then Peter and the Apostles answered and

^{Or, of the hyely doctrine.}

^{Or, officers.}

<sup>To make vs
of
Christs death.</sup>

<sup>f He accuseth
them of rebellion
and sedition.</sup>

F and sayd, We ought rather to obey God than men.

Gen. 26. a.

Exod. 15. a.

Deut. 11. b.

chap. 3. b.

30 The * God of our fathers rayſed vp Ieſus, whome ye ſlewe, and hanged on tree.

31 Hym hath God lyft vp with his ryght hand, to be a ruler and a ſauour, for to geue repentance to Iſrael, and forgeuenes of ſynnes.

32 And we are his recordes concerning theſe thinges which we ſay: yea, and alſo the holy Goſt whome God hath geuen to them that obey him.

*Chriſt.

33 When they heard that, they braſt for anger, and ſoght meanes to ſlay them.

34 Then ſtoode ther vp one in the Counſel, a Pharifei named Gamaliel, a doctour of the lawe, had in auſtoritie among all the people, and commanded to put the Apoſtles aſyde a litle ſpace.

35 And ſayd vnto them, Men of Iſrael take hede to your ſelues, what ye entend to do *as touching* theſe men.

G 36 For before theſe tymes, roſe vp one Theudas boastyng him ſelfe, to whome reſorted a nombre of men, about a foure hundred: which was ſlayne, and they all which obeyed him, were ſcattered abroad, and brought to noght.

Luk. 3. a.

37 After this man, aroſe ther vp one Iudas of Galile, in the time when * tribute began, and drewe away muche people after him: he alſo periſhed: and all that harkened to him were ſcattered a broad.

38 And now I ſay vnto you, refraine your ſelues from theſe men, let them alone: for yf this counſel, or this worke be of men, it wil come to noght.

g When they comande, or defende vs thinges contrary to the worde of God.

h This Theudas was about thirtie yeres. before him of whome Ioseph^a mencioneth li. 20. of Antiquites, cha. 4. that was after the death of Herode the Great, when Archelans his ſonne was at Rome, at what tyme Iurie was full of inſurrections.

1 He groundeth vpon good principles, but he doubteth of the qualitie of the cause: neither dare affirme whether it be good or bad.

39 But and yf it be of ⁱ God, ye cannot destroye it, lest happly ye be founde to stryue agaynst God.

40 And to him they agreed, and called the Apostles, and beat them, & commanded that they shulde not speake in the Name of Iesus, and let them go.

41 And they departed from the Council, reioysing, that they were counted worthy to suffre rebuke for the Name of Iesus.

42 And dayly in the temple, and in euery house they ceased not, teaching and preaching Iesus Christe.

THE VI. CHAPTER.

Seven deacons are ordeyned in the Congregation. The graces and miracles of Steuen. VVhom they accused falsely.

a They were not looked vnto in the distributiō of the almes.

b Make promisiō for the maintainēce of the poore.

ANd in those dayes as the number of the disciples grewe, ther arose a grudge of the ^e Grekes towardes the Hebrues: because their wyddowes were ^a despiced in the dayly ministring.

1 Then the Twelue called the multitude of the disciples together, and sayd, It is not mete that we shulde leaue the worde of God, and serue the ^b tables.

2 Wherefore brethren, loke ye out among you seven men of honest report, and ful of the holy Gost, and wysdome, which we may appoint to this nedeful busynes.

3 But we wil geue our selues continually to prayer, & to the ministratiō of the worde.

4 And the saying pleased the whole multitude: and they chose Steuen a man ful of ^c faith

whose ancestors were Iewes and dwelled in Grecia, therefore these spake Greeke, and not Hebrewe.

Chap. 21. b.

Turned to
the Iewish re-
ligion.

That is, the
Gospel.

or, Colled-
ge, diuerse na-
tions had Col-
ledges at Ie-
rusalem whe-
re their youth
was instructed
as we see in yni-
uersities.

They speake
this in con-
tempt.

* faith and of the holy Ghost, and * Philip,
and Prochorus, and Nicanor, and Timon,
and Parmenas, and Nicolas a * conuerter of
Antioche.

6 Which they set before the Apostles:
and they prayed, and ^d layde their handes
on them.

C 7 And the worde of God encreased, and
the nombre of the disciples multiplied in
Ierusalem greatly, & a great company of
the Priestes were obedient to the * faith.

8 And Steuen full of faith and power,
dyd great wonders & miracles among the
people.

9 Then there arose certayne of the * Sy-
nagoge, which are called Libertines, and
Cyrenites, and of Alexandria, and Cilicia,
and Asia, and disputed with Steuen.

10 But they could not resist the wisdom,
and the Sprite, by the which he spake.

11 Then they ^e suborned men, which sayd,
D We haue heard him speake blasphemous
wordes against Moses, and against God.

12 And they moued the people and the
Elders, and the Scribes: and running vpon
him, caught him, and brought him to the
Council.

13 And brought forth false witnesses, &
sayd, This man ceaseth not to speake blas-
phemous wordes against this Holy place,
and the Lawe.

14 For we heard hym saye, that * this Ie-
sus of Nazaret shall destroye this place,
and shal change the ordināces which Mo-
ses gaue vs.

15 And all that sate in the Council looked
stedfastly on him, and sawe his face as it

c He loynerh
faith with the o-
ther gifts of the
holy Ghost.

d This ceremo-
nie the Iewes ob-
serued in solempne
sacrifices. Leuit.
& also in prayers
and priuate bles-
sings. Gen. 48. c.
likewise in the pri-
matine Church it
was vsed ether
when they made mi-
nisters, or gaue the
gifts of the holy
Ghost: which gifts
being now taken
away the ceremo-
nie must cease.

e Mallice seke h
false shiftes when
trueth faileth her.

f Not onely a certain conſcience, but alſo great ma-
 iesty appearing in him.

had bene the face of an Angel.

THE VII. CHAPTER.

Steuē maketh answer to his accusation, rebuketh the hardnecked Iewes, & is stoned to death.

Then sayd the chief Prieste, Are these A
 things so?

a Steuē was ac-
 cused that he de-
 mied God, and ther-
 fore he is more di-
 liget to purge this
 crime.

b He speaketh he-
 re of Mesopota-
 mia as it coniey-
 neth Babylon and
 Chaldaea in it.

2 And he sayd, Ye ^a men, brethren, and fa-
 thers, hearken: The God of ^a glorie appea-
 red vnto our father Abraham, whyle he was
 in ^b Mesopotamia, before he dwelt in
 Charran.

^a Hereby he is
 discerned fro
 the false
 Gods.

3 ^a And sayd vnto him, Come out of thy *Gen. 12. d.*
 countre, and from thy kynred, and come
 into the land, which I shal shewe thee.

4 Then came he out of the land of the
 Chaldeans, and dwelt in Charran. And af-
 ter that his father was dead, he broght
 him from thence, into this land, in which
 ye now dwel.

5 And he gaue him none inheritance in
 it, no, nor the breadth of a fote: and he
 promised that he wolde geue it to him to
 possesse, and to his seed after him, when as
 yet he had no childe.

6 God verely spake on this wyse, that his *Gen. 15. c.*
^a seede shulde be a seiourner in a strange
 land, and that they shulde kepe them in
 bōdage. and entreate them euyl^c four hun-
 dredth yeres.

c Begynning to
 reckon the yeres
 fro the tyme that
 Isaac was borne.

7 But the nation to whom they shalbe in
 bondage wil I ^a iudge sayeth God: and af-
 ter that, they shal come forth & serue me
 in this place.

^a Take venge-
 ce of them &
 deliuer my
 people.

8 ^a And he gaue him the couenant of Cir-
 cumcision *Gen. 17. b.*

Gen. 21. d. circumcision: and so *Abraham* begate **Isaac*,
and circumcised him the eight day: and
Gen. 25. c. *Isaac* begate **Jacob*, and *Jacob* the twelue
Gen. 26. d. **Patriarkes*.

30. d. 35. d. 9 And the *Patriarks* hauing indignatiō,
solde *Ioseph* into *Egypt*: but God was w
him,

Gen. 41. e. 10 And deliuered him out of all his ad-
uersities, and * gaue him fauour and wys-
dome in the syght of *Pharao* Kyng of *Egy-
pt*, who made him *Gouernor* ouer *Egypt*,
and ouer all his householde.

11 Then came there a dearth ouer all the
land of *Egypt* and *Chanaan*, and great af-
fliction: that our fathers founde no suste-
nance.

Gen. 42. d. 12 But when **Jacob* heard that ther was
corne in *Egypt*, he sent our fathers first.

Gen. 45. d. 13 *And at the seconde time, *Ioseph* was
known of his brethren, and *Iosephs* kin-
red was made known vnto *Pharao*.

14 Then sent *Ioseph* and caused his father
to be broght and all his kynne, thre score
'After the He
brew thre sco-
re and ten,
and fiftene soules.

15 And *Jacob* descended into *Egypt*, and
dyed, both he and our fathers,

16 And were translated into *Sichein*, and
were put in the sepulchre, that *Abra-
ham* boght for money, of the sonnes of
Emor, sonne of *Sichen*.

C 17 But whē the tyme of the promise drue
nye which God had sworne to *Abraham*,
the people *grew & multiplied in *Egypt*.

Exo. 1. d.

18 Tyl another Kyng arose, which knewe
not *Ioseph*.

19 The same dealt *suttely with our kyn-
red, and euyl intreated our fathers,

d It is probable
that some writer
through negligēce
put in *Abraham* in
this place, in steed
of *Jacob*, who
boght this feld.
Gen. 33. c.

e He inuēted cru-
el wayes both to
destroye the *Isra-
elites* with ouer mu-
che labour: and al-
so to get great prof-
fit by them. *Exo. 1.
b.*

& made them to cast out their yong chyl-
dren, that they shulde not remayne aly-
ue.

20 *The same tyme was Moses borne, and
was acceptable vnto God, which was no-
rysthed vp in his fathers house thre mo-
nethes.

*Exod. 2. 2.
hebr. 11. 2.*

21 And when he was cast out, Pharaos
daughter toke him vp, and norysthed him
for her owne sonne.

22 And Moses was learned in all maner
wydsome of the Egyptians: & was myghtry
in wordes and in dedes.

23 And when he was ful forty yere olde, it
came into hys heart to viset his brethren,
the children of Israel.

24 *And when he sawe one of them suffre
wronge, he defended him, and auenged
hys quarel that had the harme done to
hym, and smote the Egyptian.

Exod. 2. 12.

25 For he supposed hys brethren wolde
haue vnderstande, how that God by his
handes shulde geue saluation vnto them:
but they vnderstode not.

26 And the next day, he shewed hym sel-
fe vnto them as they stroue, and wolde
haue set them at one agayne, saying,
Syr, ye are brethren, why hurt ye one
another?

27 But he that dyd his neighbour wronge,
thrust him away, saying, Who made
thee a Ruler, and a Iudge ouer vs?

28 Wylt thou kyl me, as thou dydest the
Egyptian yesterdays?

29 Then fled Moses at that saying, and was
a stranger in the lande of Madian, where
he begate two sonnes.

30 And

Exod. 3. b.

30 And whē fourty yeares were expired, ther appeared to him in the * wildernes of mount Sina, an Angel of the Lord in a flamme of fyre, in a bushe.

31 When Moses saw it, he wondred at the sight: and as he drue neare to beholde; the voice of the Lord came vnto him,

32 I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob. Then Moses trembled and durst not beholde.

33 And the Lord sayd to him, Put of thy shoues from thy fete: for the place where thou standest is holy ground.

34 I haue sene, I haue sene the afflictio of my people which is in Egypt, and I haue heard their gronyng, and am come doune to deliuer them. and now come, and I wyl send thee into Egypt.

E 35 This Moses whome they forsoke saying, Who made thee a Ruler and a Iudge: the same God sent bothe a Ruler, and a deliuerer, by y^e handes of the * Angel which appeared to hym in the bushe.

*I. Cor. 10. a.**Exo. 7. 8. 9.**10. 11. 14.**Exo. 16. a.*

36 And * the same broght them out, shewing wondres and signes in Egypte, and in the red sea, & in the wyldernes * fourty yeres.

*Dent. 28. c.**chap. 3. d.*

37 This is that Moses which sayd vnto the children of Israel, * A^f Prophet shal the Lord your God rayse vp vnto you of your brethren, lyke vnto me, him shal ye heare.

f He poeth that Christ is thend of the Lawe and the Prophetes.

Exo 19 a.

Moses was the Angels minister, & a guyde to the fathers.

38 * This is he that was in the congregation, in the wyldernes with the^e Angel which spake to him in the mount Sina, & with our fathers, who receaued the^s lyuely oracles to geue vnto vs.

g By oracles, is ment the sayings that God spake to Moses.

39 To whom our fathers would not obey,
but refused, & in their hartes turned backe
agayne into Egypte.

h Figures, or testi-
monies of the pre-
sence of God.

i Yet they knewe
he was absent for
their commoditie,
& so wolde shorte-
ly, yetourne and
bring them the
Lawe.

k Your fathers
begā in wilderness
to contēne myne
ordinances, & you
now farre passe the
in impietie.

i They ought to
haue bene content
with this Covenāt
only, & wot to haue
gon after their
lewde fantasies.

40 Saying vnto Aaron, * Make ^h vs god-
des to go before vs. ⁱ For we wot not what
is become of this Moses that broght vs
out of the land of Egypte.

Exo. 32. a.

41 And they made a calfe in those dayes,
and offered sacrifice vnto the idole: & re-
ioysed in the workes of their owne hādes.

42 Then God turned *him selfe* away, and
*gaue the vp *into a reprobāt sensē*, that they
should worshyp the ⁱ hoste of the skye, as
it is wrytten in the booke of the Prophe-
tes, ^k *Thou house of Israel, gaue ye to me
killing of beasts and sacrifices by the spa-
ce of fourty yeres in the wyldernes?

Rom. 1. d.

*As the sunne
mone & other
starres. Deut.
17. a.

F

43 And ye ⁱ toke vp ^h y tabernacle of *Mo-
loch, & the starre of your god Remphan,
figures which ye made, to worshyp them:
therfore I wil remoue you beyonde Ba-
bylon.

Amos 5. g.

"or, caried
vpon your
shulders.

Leuit. 20. a.

44 Our fathers had ^h y tabernacle of ⁱ wit-
nes in the wilderness, as he had appointed
them, speaking vnto * Moses, ⁱ he should
make it according to the fasshion that he
had sene.

Exo. 20. d.

heb. 8. b.

45 Which *tabernacle* also, our fathers re-
ceaued and broght in with * Iesus into the
possession of the Gētiles, which God draue
out before the face of our fathers, ⁱ vn-
to the dayes of Dauid:

Iof. 3. e.

Psal. 132. a.

46 *Who founde fauour before God, &
desired that he myght synde a tabernacle
for the God of Iacob.

2. Sam. 16. e

1. Chr. 17. b.

47 *But Salomon buylt hym an house.

1. Chr. 6. a

48 Howbeit, that moſte byell God * dwel-
leth

chap. 17. f.

Esa. 66. a.

*God can not
be conteyned
in any space
of place.

leth not in ^m temples made with handes, as
sayth the *Prophete,

49 Heauen is my seat, and earth is my so-
restole, what house wyl ye buylde for me,
sayth the Lord? or what place is it that I
should reste in?

50 Hathe not my hande made all these
thynges?

Iere. 9. g.

zech. 44. c.

G 51 *Ye stiffnecked & of vncircumcised
hartes & eares, ye haue alwayes resisted
the holy Gost: as your fathers dyd, so do ye.

52 Which of the Prophetes haue not your
fathers persecuted? and they haue slayne
them, which shewed before of the com-
myng of that *Iust, whom ye haue now be-
trayed and murdered.

Exo. 16. a.

gal. 3. c.

heb. 1. d.

53 * Which haue receaued the Lawe by the
ordinance of Angels, & haue not kept it.

54 When they heard these thynges, their
hartes brast for anger, and they gnashed
at him with their teeth.

55 But he being ful of the holy Gost, lo-
ked vp stedfastly with his eyes into hea-
uen. and saw the glorie of God, and Iesus
standing at the right hand of God.

*or, being.

56 And sayd, Behold, I see the heauens
open, and the Sonne of man standing at
the ryght hand of God.

57 Then they gaue a shoute with a loude
voyce, and stopped their eares, and ran-
ne vpon him all at once.

58 And cast him out of the citie, and ston-
ed hym: and the wytnesses layd downe
their clothes at a yonge mans fete named
Saul.

59 And they stoned Steuf, who called on
God, & sayd, Lord Iesu, receaue my sprite.

m He reproveth
the grosse dulces
of the people
which abused the
power of God, in
that they wolde ha-
ue conteyned it with
in the temple.

n Which nether
for sake your olde
wickednes, nor so
much as heare,
when God spea-
keth to you.

o By their min-
isterie or office.

p. And raining in
his fleshe, wherein
he had suffered.

q This was done
more of furious
violence, then by
any forme of in-
stice.

60 And he kneeled downe, and cried with a loude voyce, *Lord lay not this synne to their charge. And when he had thus spoken, he fel *a slepe.

Matth. 5.8.
Luk. 23.5.
1. cor. 4.8.
1. Thes. 4.8.

THE VIII. CHAPTER.

Steuens is lamented, and buried. The faithfull scatered, preache here and there. The rage of the Iewes, and of Saul against them. Samaria is seduced by Simon the sorcerer, but was conuerted by Philip, and confirmed by the Apostles. The couetousnes and hypocrisie of Simon. and conuersion of the Eunuche.

ANd Saul consented to his death, & at A
y tyme, there was a great persecutiō
agaynst the Cōgregation which was at Ie
rusalē, & they were all scattered abroad,
through the regiōs of Iurie and Samaria,
except the Apostles.

2 Then certeyne men ^afearing God, caried
Steuens amongs thē, to be buried, and made
great ^alamentation ouer him.

^a Fro the pla
ce where he
was stoned.

^a whē the Chur-
che is depriued
of any worthy mē-
ber ther is iuste
cause of sorrowe. &
note, that here is
no mention of any
relikes, or prayers
for the dead, or wor-
shipping.

3 But Saul made hauocke of the Congre-
gation, and entred into euery house: and
drew out bothe men and women, and put
them into prison.

4 Therefore they ^ywere scattered abro-
de, wēt euery where preaching the worde
of God.

5 Then came Philip into the citie ^b Sama-
ria, and preached Christ vnto them.

6 And the people gaue hede vnto those
thinges which Philip spake, wone accor-
de, hearing and seing the miracles which
he dyd.

7 For vnclene sprites crying with a loud
voyce,

^b The conuersion
of Samaria was as
it were the first fru-
its of the calling
of the Gentils.

voyce, came out of many that were possessed of them. and many taken with palseys, and that halted, were healed.

8 And ther was great ioye in that cite.

9 And ther was a certayne man called Simon, which before tyme, in the same cite vsed witchecraft and bewitched the people of Samarie, saying, that he was a mā that could do great thinges:

10 Whom they regarded from the least to the greatest, saying, This felow is that great power of God.

^e How much more are we inclined to follow the illusions of Satan then the truth of God?

11 And they set muche by hym, because that of longe tyme he had bewytched the with sorceries.

12 But assone as they beleued Philipps preaching of the kyngdome of God, and of y Name of Iesus Christ, they were baptized bothe men and women.

C 13 Then Simon him selfe^d beleued also: and was baptized, & continued with Philip: and wondred, beholdyng the signes & miracles which were shewed.

^d The maiestie of Gods worde forced him to confesse the truth. But yet was he not regenerated therfore.

14 Now whē the Apostles were at Ierusalem heard say, that Samaria had receaued the worde of God, they sent vnto the, Peter and Iohn.

15 Which when they were come doune, prayed for them, that they myght receaue the holy Gost.

^f The particular gifts of the holy Spirit.

16 (For as yet, he was come on none of them, but they were baptized only in the Name of our Lord Iesus.)

17 Then layd they their handes on them, and they receaued the holy Gost.

18 When Simon sawe, that through laying on of the Apostles handes, the holy

^e They had only receaued the common grace of adoption & regeneration which are offered to all the faithful in Baptisme.

Goſt was geuen, he offered them money.

19 Saying, Geue me alſo this power, that on whomſoeuer I put the handes, he may receaue the holy Goſt.

20 Then ſayd Peter vnto hym, Thy money D periſhe with thee, becauſe thou weneſt y the gift of God may be obtained with money.

21 Thou haſt nether part nor fellowſhip in this buſynes: for thy hart is not right in the ſight of God.

22 "Repent therfore of this thy wickednes, and pray God, that if it be poſſible the thought of thyne hart may be forgiven thee. "Or, turne away from.

f Or, thy hart is ful of diſpitful malice, & deuiliſhe poiſon of impietie, ſo that now Satan hath thee tyed as captiue in his bandes.

23 For I perceaue that thou art f in y gall of * bitterneſſe, * in the bōde of iniquite. Deut. 29. e. 1

24 Then answered Simon, & ſayd, Pray ye to the Lord for me that none of theſe thinges iſa. 58. b. which ye haue ſpoken, fall on me. 1. Tim. 2. d.

25 And they when they had teſtified and preached the worde of the Lord, returned toward Ieruſalem, and preached the Goſpel in many townes of the Samaritans.

26 Then the Angel of the Lord ſpake vnto Philip, ſaying, Ariſe & go toward the ſouth vnto the way that goeth doune frō Ieruſalē vnto Gaza, which is leaſt waſte. E

27 And he aroſe and went on: and beholde a certeyne Eunuche of Ethiopia Candaces the Quene of the Ethiopians chief Gouerner, who had the rule of all her treaſure, came to Ieruſalem for to worſhup. After that Alexander had deſtroyed it was not muche peopled.

g Eunuche, ſignifieth him that is gelded, but becauſe in the eaſt parties great affaires were comit to ſuche: it came in uſe that noble mē were called Eunuches, although they were not gelded.

28 And as he returned home agayne ſyttyng in his charer, he read Eſai the Prophetē.

29 Then

39 Then the Sprite sayd vnto Philip, Go neare and ioyn thy selfe to yonder charret.

F 30 And Philip ranne thether, and heard him read the Prophet Esaie, and sayd, But vnderstandest thou what thou readest?

31 And he sayd, How can I, except I had a gyde? And he desired Philip, that he wolde come vp and sit with him.

Esa. 53. 2.

32 The place of the Scripture which he read was this, * He was led as a shepe to be slayne: and like a lambe donne before his shearer, so opened he not his mouth.

*The punish-
ment which he
suffered.*

** Or, age.
* And now rais-
eth in hea-
uen.*

33 ^hIn his humilitie his iugement hath bene exalted. But who shal declare his ⁱ generation? for his life is taken from the ^eearthe.

*He opened at
length this
matter of so
great impor-
tance.*

34 Then the Eunuche answered Philip and sayd, I pray thee of whom speaketh the Prophet this? of him selfe, or of some other man?

35 Then Philip ^eopened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certayne water, & the Eunuche sayd, Se, *here is water*, what doth let me to be baptized?

G 37 And Philip sayd vnto him, If thou beleuest with ^eall thyne heart, thou mayst. And he answered and sayd, I beleue that Iesus Christe is the Sonne of God.

** With a pure
and perfect
heart.*

38 Then he comanded the charret to stand

h Albeit Christe was in graue and in deathes bandes, feeling also his Fathers angre against synne: yet he brake the bides of death and was exalted. *Act. 2. d.*

i That is, how long his age shal endure? for being risen from death, death shal no more raise, neither shal his kyngdome euer haue ende, or els we may take generation, for his church which neuer shal haue ende, for now they sit in heauenly places with Christe their head.

styl: and they went doune bothe into the water, bothe Philip & also the Eunuche, and he baptized him.

39 And assone as they were come out of the water the Spirit of the Lord caught away Philip, y^e the Eunuche^k sawe him no more, and he went on his way reioysing.

40 But Philip^w was founde at^l Azotus: & he walked through out the countre, preaching in their cities, tyl he came to Cesa-
rea.

<sup>or, percea-
ued him sel-
fe t. be.</sup>

^k This was, to thintent that he might knowe so muche the better that Philip was set to him by God.

^l Some thinke this citie was also called Asdod. Iosue. 15.

THE IX. CHAPTER.

The conuersion of Saul, his vocation to the Apostlesh^p, and his zeale to execute the same. How he escapeth the Iewes cōspiracies: his accessse to the Apostles. The prosperitie of the Churches. Peter healeth Aeneas, raiseth Tabitha, conuerteth many to Christe, & logeth in a tanners house.

^a He persecuted with a great rage, and crueltie the innocēt bloud which he thirsted fore.

ANd Saul yet^a breathing out threatning^a Ages & slaughter agaynst the disciples of the Lord, went vnto the hye Priest,

*Rom. 9. a.
1. Cor. 15. a.
gal. 1. c.*

2 And desired of him letters to Damascus to the Synagoges: y^e if he founde any of thys^w way (whether they were mē or womē) he myght bring them bounde vnto Ierusalem.

<sup>or, sette, or,
sorte.</sup>

3^{*} Now as he iorneyed, it fortunēd that as he was come nye to Damasce^o,^{*} sodēly ther shyned rounde about him a lyght from heauen.

*Chap. 22. b.
1. cor. 11. a.
1. Cor. 15. a.*

4 And he fel to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he sayd, Who art thou Lord? And the

the Lord sayd, I am Iesus whom thou persecutest, it is hard for thee to kycke against prickes.

b That is, to re-
fist God when he
pricketh and solli-
citeth our consci-
ences.

6 He then bothe trembling & astonyed, sayd, Lord what wilt thou haue me to do? and the Lord sayd vnto him, Arise and go into the citie, & it shalbe tolde thee what thou shalt do.

B 7 The men which iorneyed with him, stode amased, hearing his voyce: but c seing no man.

c For onely Saul
knewe that Iesus
spake vnto him.

8 And Saul arose from the grounde, and opened his eyes, but sawe no man. The led they him by the hand, & broght him into Damascus.

For he was
blynde.

9 Wher he was thre dayes with out sight, and nether d ate nor drancke.

10 And ther was a certaine disciple at Damascus named Ananias, and to him sayd the Lord in a visio, Ananias And he sayd, Beholde, I am here Lord.

d He was so raul-
shed with the visio
that his appetito
was taken away.

11 Then the Lord sayd vnto him, Arise, & go into the strete which is called Strayght and seke in the house of Iudas after one called Saul of Tars: for beholde he prayeth.

Saul prayeth.

12 And he sawe in a vision a man named Ananias coming into him, and putting his bandes on him, that he myght receaue his syght.

13 The Ananias answered, Lord, I haue heard by many of this mā, how muche euyl he hath done to thy sainctes at Ierusalem.

C 14 Moreouer here he hath auctorite of the hye Priestes, to bynde all that call on thy Name.

15 The Lord sayd vnto him, Go thy wayes:

C.iii.

e A worthy seru-
uant of God, and
endewed with ex-
cellent graces a-
boue others.

for he is a^e chosen vessel vnto me, to^o beare my Name before the Gētiles, and kynges, and the children of Israel.

To beare my
witness, & sit
forthe my
glorie.

16 For I wil shewe hym, how many thyn-
ges he must suffre for my Names sake.

17 Then Ananias went his way, & entred
into that house, & put his handes on him,
and sayd, Brother Saul, the Lord hath sent
me (Iesus I *meane* that appeared vnto thee
in the way as thou camest) that thou mygh
test receaue thy syght, and be fylled with
the holy Gost.

18 And immediatly ther fel frō his eyes D
as it had bene scales, and sodenly he rece-
aued syght: and arose, and was baptized.

19 And receaued meat, and was comfort-
ed. The was Saul certayne dayes with the
disciples which were at Damascus.

20 And strayght way he preached Christ
in the Synagoges, how that he was the Sō-
ne of God.

21 So that all that heard him, were ama-
sed and sayd, Is not this he, that spoyled
them & called on this Name in Ierusalē:
& came hyther for that entent; y^e he shuld
bryng them bounde vnto the hye Priestes?

22 But Saul encreased the more in strēgth,
and confounded the Iewes which dwelt at
Damascus, confirming, that this was very
Christe.

Prouing by
the confere-
nce of the Scri-
ptures.

f That was after
three yeres, that he
had remainyd at
Damascus. and in
the cōtrey about.
Gal. 1. d.

23 And after a^f good whyle, the Iewes to-
ke consel together, to kyl him.

g The Gouver-
nour at their re-
quest appointed a
watche as he de-
clareth to the Co-
rinthians.

24 But their laying awayt was knowen of
Saul. and they *g watched the gates day &
nyght to kyl him. 2. Cor. 11. g.

25 Then the disciples toke him by night, E
and put him through the wall, and let him
doun

doune in a basket.

26 And when Saul was come to Ierusalē, he assayed to couple him selfe with the disciples, but they were all afrayde of him, and belued not that he was a disciple.

27 But Barnabas toke him, & brought him to the Apostles, & declared to them, how he had sene the Lord in the way, who spake vnto him: and how he had done boldly at Damascus in the Name of Iesus.

^aWith Peter and James.
Gal. i. d.

28 And he was conuersant with ^athem at Ierusalem.

29 And spake frankly ^bin the Name of the Lord Iesus. & disputed with the ^cGrekes: and they went about to slay him.

^b Making open profession of the Gospel.

^aWhich were Iewes, but so called because they were dispersed through Grecia and other countries.

30 But when the brethren knewe of thar, they brought hym to Cesarea, and sent him forth to ^dTarsus.

31 Then had the Churches rest through all Iewrie, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and multiplied by the comfort of the holy Gost.

ⁱ Because it was his owne cōtrie, & there he might haue some autoritie.

F 32 And it chafed as Peter walked through out all ^equarters, he came also to the saintes which dwelt at Lidda.

33 And there he founde a certayne man named AEneas, which had kept his bed eight yeres, sycke of the palsye.

34 Thē sayd Peter vnto him, AEneas, Iesus Christe maketh thee whole: arise and ^fmake vp thy bed. and he arose immediately.

^gor, trusse thy couche together.

^hA place so called, & not a citie.

35 And ^kall that dwelt at Lydda and ^lSaron, sawe him, and tourned to the Lord.

^k Meaning the greatest part.

36 Ther was at Ioppa a certayne woman which was a disciple named Tabitha, (& C. liiii.

by interpretation is called "Dorcas) the same was full of good workes and almes dedes, which she did. ^{That is a de. re, or robe ke.}

1 To thinke they might bury her afterward.

37 And it chanced in those dayes, that she was sycke and dyed. and when they had washed her, they layd her in an vpper chamber. ^{or, riche.}

38 Now forasmuche as Lydda was nye to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men desiring that he wolde not delaye to come vnto them.

39 Then Peter arose and came with them: G and when he was come, they brought him into the vpper chamber: where all the widowes stode rounde about him weping, and shewyng the coates and garmentes which Dorcas made, while she was with them.

40 And Peter put them all forth, & knelled downe, and prayd, and turned him to the body, and sayd, Tabitha, arise. And she opened, her eyes, and when she sawe Peter, sat vp.

m For she was restored to life, rather that others myght haue occasion to beleue and glorifie God, the for her owne sake.

41 And he gaue her the hand, and lift her vp, and called the ^m saines and wyddowes, and restored her alyue.

42 And it was knowen through out all Ioppa, and many beleued in the Lord.

43 And it came to passe that he taried many dayes in Ioppa, with one Simqn a ["] tanner. ^{or, cories.}

THE X. CHAPTER.

The vision that Peter saw. How he was sent to Cornelius The Heithen also receaueth the Sprite, and are baptized.

Forthermore

A Furthermore there was a certayne man in Cefarea called Corneli^o, a captayne of the souldiers called the Italian *bande*.

2 A deuout man, and ^a one that feared God with all his householde, which gaue much almes to the people, & prayed God continually.

^a who had forsake all superstitions, and gaue him selfe to the true seruice of God.

3 The same sawe in a visio euidently (about the nynte houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius,

4 When he looked on him, he was afrayd and sayd, What is it Lord? And he sayd vn to him, Thy prayers and thy almes are come ^b vp into remembrance before God.

5 Now therfore send men to Ioppa, and cal for one Simoⁿ, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea syde: he shal tel thee what thou oughtest to do.

^b That is, God dyd accept them, wherof it foloweth that he had faith, for els it is impossible to please God.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his householde seruantes, and a souldier that feared God, one of the that wayted on him.

8 And tolde them all the matter, & sent them to Ioppa.

B 9 On the morowe as they went on their iorney, and drewe nye vnto the citie, Peter went vp vpon the top of the house to pray, about the ^c sixt houre.

^c which was midday.

10 The waxed he an hongred, and would haue eaten: but whyle they made *some thing* ready, he fel into a trance.

11 And he sawe heauen opened, and a certayne vessel come downe vnto him, as it had bene a great shete, knyt at y^e foure cor-

^c As camels, horses, dogges, oxen, shepe, lwyne & such like which manourrisseth for his vse.

^d In taking away the difference betwixt vnclane beasts & cleane, he sheweth there is no difference betwixt men.

^e Then true obedience which proceedeth of faith, ought to be without doubt or question.

ners, and was let downe to the earth.

12 Wherein were ^call maner of foure footed beastes of the earth, and wilde beastes & creeping beastes, and foules of the ayer.

13 And ther came a voyce to him, Ryse Peter, kyl, and eat.

14 But Peter sayd, Not so Lord, for I haue neuer eaten any thing that is comen, or vnclane.

15 And the voyce *spake* vnto him agayne the seconde tyme, What God hath ^dpurified pollute thou not.

16 This was so done thryse: and the vessel was drawen vp agayne into heauen.

17 Whyle Peter mused in him selfe what this vision which he had sene meant, beholde, the men which were sent from Cornelius, had made inquirance for Simons house, and stode before the dore.

18 And caled out one, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 Whyle Peter thought on the vision, the Sprite said vnto him, Beholde three men seke thee.

20 ^{*}Aryse therfore, get thee downe, and go with them, and ^edoute not: for I haue sent them.

21 Then Peter went downe to the men, which were sent vnto him from Cornelius. and sayd, Beholde, I am he whome ye seke, what is the cause wherfore ye are come?

22 And they sayd, Cornelius the captaine, a iuste man, and one that feareth God, & of good reporte among all the people of the Iewes, was warned by an holy Angel,

C

^eTake it not for polluted & impure.

Chap. 15. b.

D

gel, to send for thee into his house, and to heare thy wordes.

Peter goeth
towards Cor-
nelius.

23 Then called he them in, & lodged the. and the next day, Peter went away with them, and certayne brethren from Ioppa accompanied hym.

24 And the day after, they entred into Cesarea. And Cornelius wayted for them, and had called together his kynsmen, and speciall friendes.

25 And as it chanced Peter to come in, Cornelius met hym, and fel downe at his fete, and ^f worlhypped hym.

26 But Peter toke hym vp, saying, Stand vp, for euen I my selfe am a man.

27 And as he talked with hym, he came in, and founde many that were come together.

28 And he said vnto them, Ye knowe how that it is an vnlawful thyng for a mā that is a^r lewe, to compayne or come vnto one, that is of an other nation: but God hath shewed me, that I should not call any man^r comen, or vncleane.

Iohn. 4. c.

^ror, polluted.

29 Therfore came I vnto you without saying naye, as one as I was sent fore. I aske therfore, For what intent haue ye sent for me?

E 30 The Cornelius sayd, Foure dayes ago, euē about this houre I fasted, and at the nynthe houre, I prayd in my house: and beholde, a man stode before me in bryght clothyng,

31 And sayd, Cornelius, thy prayer is heard and thyne almes dedes are had in remembrance in the syght of God.

32 Send therfore to Ioppa, and call for

^f Shewed to muche reuerence and farre passing decet ordre, as though Peter had bene God.

Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner by the sea syde, the which as sone as he is come, shal speake vnto thee.

33 Then sent I for thee immediatly, and thou hast wel done for to come. Now therfore are we al here present before God, to heare all thinges that are commanded vnto thee of God.

34 Then Peter opened his mouth, and sayd, Of a truth I perceauē, that * God is not parciall.

g By this speache the hebrewes meane the whole religion of God, which with our faith profiteth vs nothing.

35 But in all people he that feareth him, & worketh righteousnes, is accepted with hym.

36 The which thing he declared vnto the children of Israel, preaching * peace by Iesus Christe, which is Lord ouer all.

37 Ye knowe what thing was done through out all Iewrie, and beginning in Galile, after the baptisme which Iohn F preached:

38 How God * annointed Iesus of Nazaret with the holy Gost, and with power: which Iesus went about doing good and healing all that were cruelly oppressed of the deuyl: for God was with hym.

39 And we are wytnesses of all thinges which he dyd bothe in the land of the Iewes, & also at Ierusalem: whome they slew, hanging him on a tree.

40 Hym God raysed vp the third day, and caused that he was shewed openly:

41 Not to al the people, but vnto the wytnesses chosen before of God, to vs which ate and dranck with him, after he arose from death.

Deu. 10. d.

2. chro. 19. d.

job. 34. b.

wisd. 6. b.

eccles. 35. b.

gal. 2. b.

rom. 2. b.

eph. 6. b.

col. 3. d.

1. pet. 1. c.

F

Luk. 4. b.

* That is, en-

dowed him

with graces &

giftes aboue

all others.

The charge to
preache the
Gospel.

Iere. 11. f.
mich. 7. d.
chap. 15. b.

The holy Spi-
te powred vpon
the Gentils.

43 And he commanded vs to preache vn-
to the people, & testifie, that it is he that
is ordeyned of God, a Iudge of quick and
dead.

43 To him also geue all the *Prophetes
witnes, that through his Name, all that be-
leue in hym, shal *receaue remission of
synnes.

44 Whyle Peter yet spake these wordes,
the holy Gost fel on all them which heard
the preaching.

45 And they of the Circumcision which
beleued, were astonied, as many as came
with Peter, because that on the Gentils al-
so, was powred out the gyft of the holy
Gost.

46 For they heard them speake with
tongues, and magnifie God. Then answer-
ed Peter,

47 Can any man ^hforbyd water, that the
se should not be baptized, which haue re-
ceaued the holy Gost, as wel as we?

48 And he commanded them to be bap-
tized in the Name of the Lord. Then pra-
yed they hym to tary a fewe dayes.

^h We ought not
to debarre them of
baptisme whome
God testifieth to
be his.

THE XI CHAPTER.

*Peter sheweth the cause wherfore he went
to the heythen. The Church increaseth. Barna-
bar and Paul preache at Antioche. Agabus
prophecieth dearth for to come: & the remedie.*

A

And the Apostles and the brethren
that were in Iewrie, heard say, that
the Gentils had also receaued the worde
of God.

2 And when Peter was come vp to Ie-

^a For they could not comprehend this secret which was hid from the Angels them selves, even from the creation of the world. Eph. 3. b. Coloss. 1. d.

rusalem, they of the Circumcision^a reasoned with hym,

Peter is vnblame-ly reproued,

3 Saying, Thou wentest into men vncircumcised, andatest with them.

4 Then Peter began, and expounded *the thing* in order to them, saying,

5 I was in the citie of Ioppa praying, and in a traunce I sawe *this* vision, A certayne vessel descende, as it had bene a large linnen cloth, let downe from heauen by the foure corners, and it came to me.

He purgeth his fact before the Church.

6 Into the which, when I had fastened myne eyes, I considered, and sawe foure footed beastes of y^e earth, & wilde beastes, and creeping beastes, & foules of the ayre.

7 Also I heard a voyce, saying vnto me, Arise Peter, slay and eat.

B

8 And I sayd, God forbid Lord, for nothing comen or vnclene, hath at any tyme entred into my mouth.

9 But the voyce answered me agayn fro heauen, Count not thou those thynges comen, whych God hath clensed

Or, pollute thou not these things.

10 And this was done thre tymes: and all were taken vp agayne into heauen.

11 Then beholde immediatly ther were thre men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Sprite sayd vnto me, that I shuld go with them, with out douting. Moreover, these sixe brethren accompanied me: & we entred into a certeyn mans house.

13 And who shewed vs, how he had sene an Angel in his house, which stode and said to him, Send men to Ioppa, and call for Simon whose surname is Peter

14 He shal tel thee wordes wherby both thou

C thou and all thyne house shalbe sined.

Cha. 2. a. 3. b 15 And as I began to preache, the holy Gost fel on them, * as he dyd on vs at the begynnyng.

Cha. 1. a. 19 a 16 Then came to my remembrance that saying of the Lord, how he said, * Iohn baptizd with water, but ye shalbe baptizd with the holy Gost.

mat. 3. c.
mar. 1. b.
luk. 3. c.
iohn. 1. d. 17 For as muche then as God gaue them a lyke gyfte, as he dyd vnto vs, when we beleued on the Lord Iesus Christe: who was I, that I shuld haue withstande God?

18 When they heard thys, ^b they helde their peace, and glorified God, saying, The hath God also to the Gentils graunted ^a repentance vnto lyfe.

^a This repentance dependeth vpon faith.
^b Or, trouble.

^b Their modestie declareth that they were not ashamed to vnsway that whereof they had vniustly blamed Peter.

D 19 And they which were scatred abroad because of the ^a affliction that arose about Steuen, walked throughout tyl they came vnto Phenice and Cyprus, and Antioche, preaching the worde to no man, but vnto the Iewes only.

20 But some of them were men of Cyprus and Cyrene, which when they were come into Antioche, spake vnto the ^c Grekes, & preached the Lord Iesus.

^a The power and vertue.

21 And the ^a hand of the Lord was with them, & a great nombre beleued and turned vnto the Lord.

22 Tydings of these thinges came vnto the eares of the Congregation, which was in Ierusalem: and they sent forth Barnabas that he shulde go vnto ^d Antioche.

^c He meaneth not the Iewes which being scatred abroad in diuers contreys were called by this name, but the Grekes which were Gentils.

23 Which, when he was come & had sene ^e grace of God, was glad, and exhorted the al, that with purpose of heart they wold

^d This was the most famous Citie of Syria, & bordered vpon Cilicia.

continually cleaue vnto the Lord.

24 For he was a good man, and ful of the holy Gost, and faithe: and muche people was added vnto the Lord.

25 Then departed Barnabas to Tarsus, for to seke Saul:

26 And when he had founde hym, he broght hym vnto Antioche. & it chanced that a whole yere they had their conuersatiō with the Church there, and taught muche people: insomuche, that the disciples of Antioche, were the fyrst that were called "Christen.

27 In those dayes came Prophetes from Ierusalem vnto Antioche.

28 And ther stode vp one of them named Agabus; and signified by the ^e sprite, that ther shulde be great derth throughout al the worlde, which came to passe in the ^{*}Emperour Claudius dayes.

29 Then the disciples, euery man according to his habilitie, ^fpurposed to send socour vnto the ^{*}brethren which dwelt in Iewrie.

30 Whych thyng they also dyd, and sent it to the Elders, by the handes of Barnabas and Saul.

where as before they were called disciples now they are named Christians.

Chap. xi. d.

Chap. xii. d.

The Christians are poore.

^e This prophetic was an occasion to the Antiochians to relieue the necessity of their brethren.

^f To signifie that it came of a charitable mynde towards them.

THE XII. CHAPTER

Herode persecuteth the Christen, killeth Iames, and putteth Peter in prison, whom the Lord deliuereth by an Angel. The shameful death of Herode. The Gospel flourisheth. Barnabas and Saul returning to Antioche take Iohn Marke with them.

In

A *Persecution.* IN that tyme, ^a Herode the kynge stretched forth his handes to vex certayne of the Congregation.

2 And he kylled Iames the ^b brother of Iohn, with the sworde.

There was another so named which was the sonne of Alphaeus. 3 And because he saw that it ^b pleased the Iewes, he proceded farther, to take Peter also. then were the dayes of swete bread.

The number being sixtene was deuided by foures, to kepe diuers wardes.

4 And when he had caught him, he put him in prison, and deliuered him to ^c foure quaternions of souldiers to be kept: intending after Easter to bringe him forth to the people.

The Church prayeth for Peter.

5 Then was Peter kept in prison, but prayer was made with out ceasing of the Church vnto God for him.

6 And when Herode wolde haue broght hym out vnto the people, the same night slept Peter bitwene two souldyers, bounde with two chaynes, and the keepers before the dore, kept the prison.

Chap. 5. d.

7* And beholde, the Angel of the Lord came vpon them, and a light shyned in the lodge: and he smote Peter on the syde, & sterid hym vp saying, Aryse vp quickly. And his chaynes fel of from hys handes.

Mar. 6. b.

Dr. Hoës.

8 And the Angel sayd vnto hym, Gyrd thy selfe, and bynde on thy ^d sandales: and so he dyd, and he sayd vnto hym, Cast thy garment about thee, and folowe me.

9 Then Peter came out and folowed hym, and wist not that it was true which was done by the Angel, but thought he had seene a vision.

B 10 When they were past the fyrst & the D.i.

^a Who was called Agrippa the sonne of Aristobulus. he was nepewe vnto Herode the great, and brother of Herodias.

^b It came then of no zeale nor religion, but only to flatter the people.

seconde watche, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by it owne accorde: & they went out, and passed through one strete, and by and by, the Angel departed from hym.

11 And when Peter was come to hym selfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hād of Herode, and from all the wayting fore, of the people of the Iewes.

Peter acknow-
legeth that
God deliue-
red him.

12 And as he considered *the thinge*, he came to the house of Marie, the mother of one Iohn, whose surname was Marke, wher many were gathered together and prayed.

13 As Peter knocked at the entry dore, a mayde came forth to hearkē, named Rhode.

C
Rhode.

14 So when she knew Peters voyce, she opened not the entry for gladnes, but ran in, and tolde how Peter stood before the entry.

15 But they sayd vnto her, Thou art mad. And she bare them downe, that it was euē so. then said they, It is his Angel.

e For they dyd knowe by Gods worde that Angels were appoynted to defende the faythful: and also in those dayes they were accustomed to see suche sightes.

16 But Peter continued knockyng: and when they had opened the dore, and sawe hym, they were astonyed.

17 And he beckened vnto them, with the hand, to holde their peace, and tolde them by what meanes the Lord had broght him out of the prison.

d Which was lesse suspected, by reason of the brethren.

18 And he said, Go shewe these thinges vnto Iames and to the brethren. and he departed and went into another place.

18 Now

18 Now as soon as it was day, there was no lyele a do among the souldiers, what was become of Peter.

19 When Herode had sought for him, and found hym not, he examined the keepers, and commanded them to be led to be punished, and he descended from Iewrie to Cesarea, and there abode.

D 20 Then Herode intended to make warre against the of Tyre and Sidon. but they came all with one accorde, and made intercession vnto ^e Blastus the kynges chamberlayne, and desired peace, because their countrey was nourished by ^e kynges land.

Bothe by flatter-
ing wordes
and also by
bribery.

21 And vpon a daye appoynted, Herode arrayed hym in royal apparel and set him in his seat, and made an oration vnto them.

22 And the people gaue a shoute, saying, It is the voyce of a God, and not of a man.

23 But immediatly the Angel of the Lord smote him, because he ^e gaue not God the honour, so that he was eaten ^e of wormes, and gaue vp the gost.

His grande
Father was
eare of lyffe.
The more
that tyrants
go about to
suppresse
Gods worde,
the more doth
it increase.

24 And the worde of God ^e grewe, and multiplied.

25 And Barnabas and Saul returned fro Ierusalem, when they had fulfilled their ^e office, and toke with them Iohn, whose surname was Marke.

^e which he shul-
d haue done, if he
had punished the
flatterers, of whose
vanitie he coplay-
ned when he was a
dyeng as Iosephus
writeth.

^e which was, to
distribute the al-
mes sent from An-
tioche. Chap. ii. d.

THE XIII. CHAPTER.

Paul and Barnabas are called to preache among the Gentils. Of Sergius Paulus, and Elymas the sorcerer. The departure of Marke. Paul preacheth at Antioche. The faith of the Gentils. The Iues reiected. They that are ordey-

ned to life belene. The fruit of faith.

THere were in the Congregation that was at Antioche, certayne * Prophetes, and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahē, which had bene brought vp with Herod the kynge, and Saul. A
Chap. 14. d.

^a The worde signifieth to execute a publike charge, as the Apostleship was: so that here is shewed, that they preached, and prophesied.

2 As they * ministred to the Lord, and fasted, the holy Gost sayd, * Seperate me Barnabas and Saul, for the worke where vnto I haue called them. * God called of all formes.
Rom. 1. a.

3 Then fasted they and prayed, * and layd their handes on them, and let them go. Chap. 6. b.

4 And they, after they were sent forth of the holy Gost, came vnto Seleucia, and from thence they sayled to Cyprus.

5 And when they were at Salamine, they preached the worde of God in the Synagoges of the Iewes: and they had also Iohn to their minister.

6 When they had gone through out the Yle vnto the cite of Paphus, they founde a certayne forcerer a false prophet, which was a Iewe, named Bariesus.

7 Which was wyth the Ruler of the countrey, one Sergius Paulus, a prudent man: the same Ruler called vnto hym Barnabas and Saul, and desired to heare the worde of God. B

8 But Elymas, the forcerer (for so is his name by interpretation) withstode them, and sought to turne away the Ruler from the fayth.

9 Then Saul (which also is called Paul) being ful of the holy Gost, set his eyes on hym,

And sayd, O ful of all fittelly and mischiese, thou chylde of the deuyl, and enemie of all righteousnes, wilt thou not cease to peruert the strayght wayes of the Lord?

which are,
the doctrine of
the Apostles
that onely le-
adeth vs to
God.

11 Now therfore beholde, the hand of the Lord is vpon thee, & thou shalt be blynde, & not se the sunne for a season. And immediatly ther fel on hym a mylte and a darknes, and he went about, seking some to lead hym by the hand.

12 Then the Ruler whē he sawe what had happened, beleued, and wondred at the doctrine of the Lord.

13 When Paul and they that were with him were departed by ship from Paphus, they came to Perge a citie of Pamphylia; & Iohn departed from them, and returned to Ierusalem.

C
Another An-
tioche was in
Syria.

14 But they wandred through the countres from Perge to Antioche a citie of the countrey of Pisidia, and went into the Synagoge on the Sabbath day, and sate doune.

15 And after the lecture of the Lawe and Prophetes, the Rulers of the Synagoge set vnto them, saying, Ye men and brethren, if ye haue any worde of exhortation for the people, say on.

16 Then Paul stode vp and beckned with the hand, and sayd, Men of Israel, and ye that feare God, geue audience.

17 The God of this people chose our fathers, and exalted the people when they dwelt as strangers in the lande of Egypt, and with a myghty arme, broght them out of it.

b This declareth
that the Scripture
is geuen to teache
and exhort vs.

Exod. 1. a.

Exod. 13. c.

^c Here is declared the great patience and long suffering of God before he punisheth.

^d For, 450 yeres were not fully accomplished, but there lacked 3. yeres counting from the birth of Isaac to the distribution of the land of Chanaan.

^e When his office drewe to an ende he sent his disciples to Christe.

^f He rebuketh them for their ignorance.

18 And about the tyme * of fortie yeres, *Exod. 16.a.*
suffred he their manners in the wyldernes.
19 And he destroyed seven nations in the land of Chanaan, and * deuided their lād *Iosue 14.a.*
to them by lot.

20 Then afterwarde he gaue vnto them * Iudges, ^d about the space of foure hundredeth and fifty yeres, vnto the tyme of Samuel the Prophet. *Iudg. 3.b.*

21 So after that, they desired a * kyng, & *1.Sam. 8.a.*
God gaue vnto the * Saul, the sōne of Cis, *1.Sam. 9.c.*
a man of the tribe of Benjamin, by the space of forty yeres. *10.a.*

22 And after he had put hym^d downe, he *D*
set vp * David to be their kyng, of whome *1.Sam. 16.a.*
he witnessed, saying, I haue found David *psal. 89.d.*
the sonne of Iesse, a man after myne owne heart, which wyl fultyl all thinges that I wyl.

23 Of this mans sede hath God * according to hys promise raised vp to Israel, the sauour Iesus: *Esa. 11.a.*

24 When * Iohn had fyrst preached before him that was euen commyng, the baptism of amendement of lyfe to Israel. *Mat. 3.a.*
mar. 1.a.
luk. 3.a.

25 And when Iohn had fultylled his^e course, he sayd, * Whō ye thinke that I am, the same am I not, but behold there commeth one after me, whose shoe of his fete, I am not worthy to lowse. *Iohn. 1.c.*

26 Ye men and brethren, chyl dren of the generation of Abraham, and whosoever among you feareth God, to you is this worde of saluation sent. *The message of saluation.*

27 For the inhabiteurs of Ierusalem, and their Rulers, because they^f knew him nor, nor yet the wordes of the Prophetes, which

which are bred euery Sabbath day, they haue fulfilled them in condemning him.

E 28 And whē they founde no cause of death in him, * yet desired they Pilat to kyl him.

Mat. 27. c.

mar. 15. b.

luk. 23. c.

iohn. 19. a.

29 And when they had^h fulfilled all that was written of him, they toke him downe from the tree, and put him in a sepulchre.

30 But God raised him vp from death:

31 And he was seene many dayes of them, & came with him from Galile to Ierusalem: which are his wytnesses vnto the people.

32 And we declare vnto you, how that the promise made vnto the fathers,

33 God hath fulfilled vnto vs. their childre, in that he rayfed vp Iesus, euē as it is written in y^e second Psalme, * Thou art my Sonne, this day began I thee.

34 As concerning that he rayfed him vp from deathe, now no more to returne to graue, he sayd on this wise: * The holie mercies made to Dauid, I wil geue faithfully to you.

35 Wherefore he sayth also in another place, * Thou shalt not suffre thyne Holy one to see corruption.

36 Howbeit, Dauid after he had serued his tyme by the cōsel of God, he slepe, & was layd with his fathers, and sawe corruptiō.

37 But he whom God rayfed agayne, sawe no corruption.

F 38 Be it knowen vnto you therefore men and brethren, that through this man, is preached vnto you the forgeuenes of sinnes, and that from all synnes, from which ye could not be iustified by the Lawe of Moses.

g Although they read the Lawe, yet their hartes are couered that they can not vnderstande. 2. Cor. 5. c.

h In Christe all the promises are yea, and Amen. 1. Cor. 1. d.

i He sheweth that as the grace which God hath geue to his Sōne is permañet forever: so likewise the liue of the Sonne is eternal.

In that he was borne & incarnat.

Psal. 2. b.

hebr. 1. b.

5. b.

Esa. 55. b.

psal. 15. d.

chap. 2. e.

* or, promises

1. Kyn. 2. b.

chap. 2. c.

39 By him euery one that beleueth is iustified.

40 Beware therefore, lest ye fall on you, which is spoken of, in the Prophetes,

41 Beholde ye^k despisers and wonder, *Abac. 1. b.* and vnto the away: for I worke a^l worke in your dayes, a worke which ye shal not beleue, ys a man would declare it you.

42 Whe they were come out of the Synagoge of the Iewes, y^e Gentiles besought, that they would preache these wordes to them the next Sabbath daye.

43 When the Churche was broke vp, many of the Iewes, and vertuous conuerteres folowed Paul and Barnabas: which spake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day, came almost the whole citie together, to heare the worde of God.

45 But when the Iewes sawe the people, they were ful of^m indignation, and spake agaynst those thinges which were spoken of Paul, contrarying them, and raylyng on them.

46 Then Paul & Barnabas waxed bolde, and sayd, * It was mete that the worde of God should fyrst haue bene preached to you: but seyng ye put it from you, and iudge your selues vnworthy ofⁿ enerlasting lyfe, lo, we turne to the Gentils: *G Mat. 10. a.*

47 For so hath the Lord commanded vs, saying, * I haue made thee a lyght of the Gentiles; that thou shuldest be the saluation vnto the ende of the world: *Esa. 49. b.*

48 When the Gentiles heard this, they were glad, & glorified the worde of the Lord:

k He reproveth them sharply because softenes wolde not preuaile
l which is, vengeaunce vnspcakable, for the contēpt of Gods worde.

m They disdain-
ned that the Gen-
tiles should be made equal with
them.

n Which is, to knowe one only God, & whome he hath sent, Iesus Christe.

None can be
leue, but they
whom God
doth appoint
before all be-
gyning to be
saued.

Lord: and beleued, euen as many as were ordeyned vnto eternal lyfe.

49 And the worde of the Lord was published throughout all that contrey.

50 But the Iewes stirred certeyne deuoute and honorable women, & the chief men of the citie, and raysed persecution against Paul and Barnabas, and expelled them out of their costes.

51 But they shouke of the dust of their fete against them, & came vnto Iconium. and the disciples were fylled with ioye, & with the holy Gost.

o He meaneth superstitious women, and suche as were led with a blinde zeale, albeit the comē people esteemed the godly, & therefore Luke speaketh as the world esteemed them.

Chap. 18. b.
mat. 10. b.
mar. 6. b.
luk. 9. a.

THE XIII. CHAPTER.

God giveth successe to his worde. Paul and Barnabas preache at Iconium. Some beleue: some sterve vp sedition and persecute. As Lystra they wolde do sacrifice to Barnabas and Paul, which refuse it, and exhorthe the people to worship the true God. Paul is stoned. They confirme the disciples in faith and patience. Appoint ministers. And passing through many places make report of their diligence at Antioche.

AND so it was, in Iconium, that they went both together into the Synagoge of the Iewes, and so spake, that a great multitude, both of the Iewes, and also of the Grekes beleued.

2 But the vnbeleuing Iewes steryd vp, and corrupted the myndes of the Gentils, against the brethren.

3 Long tyme abode they there, and spake franckely with the helpe of the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wondres

a which wolde not obey the doctrine neither suffer the selues to be persuaded.

to be done by their handes.

4 But the people of the citie were diuided: and part helde with the Iewes, & part with the Apostles.

5 And when there was an assaure made both of the Gentiles, and also of the Iewes with their Rulers, to do them violence, and to stone them:

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region that lieth round about.

7 And there preached the Gospel.

8 And there sate a certayne mā at Lystra, impotent in his fete, being a creple frō his mothers wombe, and neuer walked.

9 The same heard Paul preache: who beholding hym, and perceauing that he had faith to be whole,

10 Sayd with a lowde voyce, * Stand vp right on thy fete. & he stert vp, & walked.

11 Then when the people saw what Paul had done, they lyft vp their voices, saying in the speache of Lycaonia, Goddes are come downe to vs in the lykenes of men.

12 And they called Barnabas Iupiter: and Paul Mercurius, because he was the speaker.

13 Then Iupiters priest, which dwelt before their citie, broght oxen with garlandes vnto the ^b gates, and would haue done sacrifice with the people.

14 But when the Apostles, Barnabas and Paul heard that, they rēt their clothes, & ran in among the people, crying,

15 And saying, O men, why do ye these thinges? We are mortal mē lyke vnto you, and

* *All in so much that all the people were moued at the doctrine. So bothe Paul and Barnabas rayned at Lystra.*
* *All. I say to thee, in the Name of the Lord Iesus Christe, Stand vp.*

C
* *In signe of resting & abhorring it.*

^b He meaneth before the gates of the howse were the Apostles lodged for the temple was without the towne, & therefore the Priest broght the sacrifice (as he thoght) to the Goddes them selues.

Gen. I. a.
psal. 145. b.
rene. 14. b.
Psal. 81. c.
rom. I. b.

and preache vnto you, that ye should turne from these vaine *idoles*, vnto the lyuing God, * which made heauen and earth and the sea, and all things that in them are.

16 The which in tymes past, * suffred al nations to walke in their owne *c* ways.

17 Neuerthelesse, he left not hym selfe without *d* wytnesse, in that he shewed his benefites, in geuyng vs rayne from heauē, and fruteful seasons, ylling our heartes with foode and *c* gladnes.

18 And with these sayinges, scarfe refrayned they the people, that they had not sacrificed vnto them. *

* *Al. but that they shoulde go e- uery mā ho me. And whiles they taried and taught, ther came, &c.*

19 Thē ther came certayne Iewes frō Antioche and Iconium, * which whē they had perswaded the people, * stoned Paul, and drewe him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stode round about him, he arose vp, and came into the citie: and the next day, he departed with Barnabas to Derbe.

* *Al. And disputing boldely perswaded the people to forsake them, for (sayd they) they say nothing true but lie in all thngs.*

21 And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and Antioche.

22 Confirming the disciples hartes, and exhorting them to continue in the faith, affirming that we must through much tribulatiō, entre into the kyngdome of God.

23 And when they had ordeined them Elders by *f* election, in euery Church, and prayd and fasted, they commended them to God on whom they beleued.

2. Cor. 11. f.

24 Thus they went through out Pisidia, & came to Pamphylia.

25 And when they had preached *f* worde

c To lyue after their owne fantasies not prescribing vnto them any religion.

d To take from men all excuse.

e That being satisfied they might reioyse.

f The worde signifieth to elect by putting vp the hādes. which declares that ministers were not made without the consent of the people.

of God in Perga, they descended into Attalia.

26 So thence departed by shyp to Antioche, *from whence they had bene comended vnto the grace of God, to the worke which they had fulfilled. *Chap. 13. a.*

27 When they were come and had gathered the Church together they reherſed all that God had done by them, and how he had opened the dore of ſayth vnto the Gentils. *By their miniſterie.*

28 And there they abode long tyme with the diſciples.

THE XV. CHAPTER.

Variance about Circumciſion. The Apoſtles ſend the agreement to the Churches. Paul and Barnabas preach at Antioche, and ſeparat company becauſe of Iohn Marke.

a As Cerinth & others, ſo writeth Epiphani⁹ againſt the Cerinthians, al ſo the ſame of the place whence they came dyd muche preuayle to perſuade abroad.

Then came ^a certayne from Iewrie, and taught the brethern ſaying, *Except ye be circumciſed after the maner of Moſes, ye can not be ſaued. *A Gal. 5. a. Falſe brethern.*

2 And when there was riſen ſedition, and diſputing not a lyttel vnto Paul and Barnabas agaynſt them, they determined that Paul and Barnabas, and certayne other of them, ſhulde go vp to Ieruſalem vnto the Apoſtles and Elders about this queſtion.

3 Thus being ſend forth by the Church, they paſſed ouer Phenice, and Samaria, declaring the conuerſion of the Gentils: and they brought great ioye vnto all the brethren.

4 And when they were come to Ieruſalem, they were receaued of the Church, and

and of the Apostles and Elders: and they declared what thinges God had done by them.

- B** 5 But *sayed they*, certayne of the secte of the ^bPharises rose vp, which dyd beleue, saying, That it was nedeful to circumsise them, & to enioyne the to kepe the Lawe of Moses.

^b which were factious and geue to dissension.

6 Then the Apostles, & Elders came together to reason of this matter.

7 And when ther was muche disputing, Peter rose vp, and sayd vnto them, Ye me & brethren, ye know how that a good why le ago, God chose *one* from among vs, that the Gétils by my mouth, shulde heare the worde of the Gospel, and beleue.

8 And God which knoweth the heartes, bare them wytnes, in gyuing vnto them the holy Gost, euen as he dyd vnto vs:

^aAs touching adoption, & eternal life.

9 And he put no difference betwene the and vs, seying that with faith he^a purified their heartes.

^aFaith purifieth the heart.

1. Cor. 1. a.

chap. 10. g.

mat. 23. a.

^aAnd not by the yoke of the Lawe.

10 Now therfore, why^c tempt ye God, to^{*} lay a yoke on the disciples neckes, w^e nether our fathers, nor we were able to beare?

^c They purpously tempt God which lay greater charges on mens consciences then they are able to beare.

11 But we beleue, that through the^a grace of the Lord Iesus Christ, we shalbe saued, euen as they do.

- C** 12 Then all the multitude was appeased, and gaue audience to Barnabas and Paul, which tolde what signes and wōdres God had shewed among the Gentils by them.

13 And when they helde their peace, Iames answered, saying, Men and brethren hearken vnto me.

2. Pet. 1. a.

14^{*} Simeon tolde, how God at the begin-

ning did visit the Gentils, to take of them a people vnto his Name.

15 And to this agreeeth the wordes of the Prophetes, as it is written.

16 *After this I wyl returne, and wyl builde agayne the tabernacle of Dauid, & is fallē doune, and that & is fallen in decay of it, wil I buyld agayne, & I wyl set it vp.

Amos 9.2.

17 That the residue of men myght seke after the Lord, and all the Gentils vpon

d Which are gathered into one familie with the Iewes to thintent they sholde acknowledge all one God.

whom my Name is called, sayth the Lord, which doth all these thinges:

18 From the begynnyng of the worlde God knoweth all his workes.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentyls are turned to God:

20 But that we wryte vnto them, that they absteyne them selues frō filthynes of idoles, and from^e fornication, from strangled, and from bloude.

e The heathen thought this no vice, but made it a common custome. As touching a strangled thing & bloude, they were not vnlawful of the selfe, & therefore were obserued but for a tyme.

21 For^f Moses of olde tyme hath in euery citie them that preache him, being read in the Synagoges euery Sabbath day.

*For some thought it none offence to be present in the idoles temples, & therefore to haue which saint Paul saith, is to drinke the cup of the deuil. 1. Cor. 10. d.

22 Then pleased it the Apostles and Elders with the whole Church, to send chosen men of their owne company to Antioche with Paul and Barnabas: to wit, Iudas whose surname was Barsabas and Silas, which were chiefe men among the brethren.

f Therefore the ceremonies commanded by God coulde not so sone be abolished, till the libertie of the Gospel were better known.

23 And wrote letters by them after this maner. The Apostles, and the Elders, and the brethren send greetings vnto the brethren, which are of the Gentiles in Antioche, and in Syria, and in Cilicia.

24 Forasmuch as we haue heard, that certaine

taine which departed from vs, haue troubled you with wordes, & coumbred your myndes, saying, Ye must be circumcised & kepe the Lawe, to whom we gaue no suche commandement.

E 25 It semed therfore good to vs, when we were come together with one accorde, to send chosen me vnto you, with our beloued Barnabas and Paul.

26 Men that haue ieoparded their lyues, for the Name of our Lord Iesus Christe.

27 We haue therfore sent Iudas and Silas, which shal also tel you the same thinges by mouth.

28 For it semed good to the holy Gost, & to vs, to lay no more burden vpon you, then these necessary thinges.

29 *That is to say*, that ye abstayne from thinges offered to images, fro bloude, fro strangled, and fornication: * from which if ye kepe your selues, ye shal do wel. So fare ye wel.

g Whome the holy Gost hath moued and directed to ordeine & write these things.

* *Al. and what serue ye wolde not that men shoulde do vnto you, do not to others.*

30 When they were departed, they came to Antioche: and the multitude being assembled, they deliuered the Epistle.

31 When they had read it, they reioysed of that consolation.

F 32 And Iudas and Silas being Prophetes, exhorted the brethren with muche preaching, and strengthened them.

* *or, cōforted.*

33 And after they had taried there a space, they were let go in ^h peace of the brethren vnto the Apostles.

h Having desired leaue of the Church the brethren prayed God to prosper their iorney.

34 Notwithstanding, ^o Silas thoght good to abyde there styl.*

* *Al. And only Iudas went.*

35 Paul also and Barnabas continued in Antioche, teaching and preaching with

other many, the worde of the Lord.

36 But after a certayne space, Paul sayd vnto Barnabas, Let vs go agayne, and visite our brethren in euery citie, where we haue shewed the worde of the Lord, and se how they do.

37 And Barnabas *gaue counsel to take with them Iohn, called Marke.

G
*Al. wolde
take Iohn,
etc.
Chap. 13. c.

38 But Paul thoght it not mete to take him vnto their companye, which departed from them from *Pamphylia, and wet not with them to the worke.

39 And then was their angre so sharpe, that they ⁱ departed a sunder one from the other: so that Barnabas toke Marke, & sayled vnto Cyprus.

i God suffreth the moſte perſect to fall & rounmeth their infirmitieſ to the ſetting forth of his glorie, as this breache of companie cauſed the worde to be preached in mo. places.

40 And Paul choſe Silas and departed, beyng commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, ſtabliſſhing the Churches.

THE XVI. CHAPTER.

When Paul had circumciſed Timothe he toke him with him. The Sprite calleth them from one contrie to another. Lydia is conuerted. Paul and Silas imprifonned conuert the Tayler, and are deliuered as Romans.

Then came he to Derbe and to Lyſtra: And beholde, a certaine diſciple was there named Timotheus, a womans ſonne, which was a Iewe and beleued, but his father was a Greke. *Rom. 16. c. phil. 2. c. 1. theſ. 3. a.*

2 Of whom reported wel the brethren of Lyſtra and of Iconium.

3 Paul wolde y he ſhulde go forth with him,

him, and toke and ^acircumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Greke.

^a Lest the Iewes shulde disdain him as one that were prophane, & without God.

4 As they went through the cities, they deliuered them the decrees for to kepe, ordeined of the Apostles, & Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and encreased in nombre dayly.

B 6 Whe they had gone through out Phrygia, and the region of Galacia, and were ^bforbydden of the holy Ghost to preache y^e worde in Asia.

^b God choseth not onely me, but also appointeth others where his worde shalbe preached, & onely as he wil.

^aAsia the lesser.

7 They came to Mysia, & sought to go into Bithynia: but the Sprite suffered them not.

8 Then they went ouer Mysia, and came doune to Troas.

^aCalled also Antigonis, & Alexandria.

9 And a vision appeared to Paul in the nyght, There stode a man of Macedonia, & prayed him, saying, Come in to Macedonia, and helpe vs.

10 After he had sene the vision, immediately we prepared to go in to Macedonia, beyng ^ccertified that the Lord had called vs for to preache the Gospel vnto them.

^c We ought not to credit visions except we be assured ther of by the Spirit of God.

11 Thē went we forth from Troas, & with a strayght course came to Samothracia, & the next day to Neapolis.

^awhich is in the borders of Thracia, and Macedonia.

12 And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitants came from Rome to dwel there. we were in that citie abyding certaine dayes.

d where the Christians accustomed to assemble their Church when the infidels persecuted them.

13 And on the Sabbath day, we went out of the citie, besydes a ryuer, where they were wont to ^d pray: and we sate doune, and spake vnto the womē, w^h resorted thither.

14 And a certayne woman named Lydia a seller of purple, in the citie of the Thyatirians, which worshipped God, gaue vs audience: whose heart the Lord opened, that she attended vnto the thinges, which Paul spake.

15 When she was baptized, and her householde, she besoght vs saying, If ye thinke that I beleue on the Lord, come into my house, and abyde *there*. and she cōstrayned vs.

e which could gesse & sordeme of things past, present & to come, which knowledge in many things God permiteth to the deuil.

16 And thus as we went to prayer, a certain mayde possessed with ^a sprite ^e of diuination, met vs, which gate her masters muche vantage with diuining.

Leuit. 20. d.

deut. 18. b.

1. sam. 38. a.

17 The same folowed Paul and vs, and cried, saying, These men are the seruantes of the most hye God, which shewe vnto vs the ^f way of saluation.

f Satan althogh he spake the truth: yet was his malicious purpos to cause the Apostles to be troubled as sedicious personnes and teachers of strange religion.

18 And this dyd she many dayes: but Paul not content, turned about, and sayd to the sprite, I commaunde thee in the Name of Iesus Christe, that thou come out of her. and he came out the same houre.

^e For Satans subtiltie increased, & also it might seme that Satan & the Spirit of God taught bothe one do & crine.

19 And when her masters sawe that the hope of their gayne was gone, they caught Paul and Silas, and drue them into the market place, vnto the magistrats,

B

20 And brought them to the Rulers, saying, These men which are Iewes trouble our citie.

21 And preache ordināces, which are not lausful for vs to receaue, nether to obser-

ue-

we, seing we are Romans.

Of Paul and
Silas.

2. Cor. 11. c.

1. thes. 2. a.

22 And the people together made an insurrection against them, and the Rulers rent ^e their clothes, and ^e commanded *them* to be beaten with roddes.

23 And when they had beaten them sore, they cast *them* into prison, commandyng the iayler to kepe them surely.

24 Who hauing receaued suche commādemēt, thrust them into the ynner prison, and made their fete fast in the stockes.

For, song pral
to God.

25 And at midnight, Paul and Silas prayed, and ^e praised God: and the prisonners heard them.

F 26 And sodenly ther was a great erthquake, so that the foundation of the prison was shaken: and by & by all the dores opened, & euery mans bandes were losed.

27 When the keper of the prison waked out of his slepe, and sawe the prison dores open, he drue out his sword and wolde haue kylled him selfe, supposing the prisoners had bene fled.

28 But Paul cried with a loude voyce, saying, Do thy selfe no harme: for we are all here.

29 Then he called for a light and sprang in and came trembling, and fel downe at the fete of Paul and Silas.

30 And broght them out, and sayd, Syrs, what must I do to be sauēd?

31 And they sayd, Beleue in the Lord Iesus Christe, and thou shalt be sauēd, & thy housholde.

32 And they preached vnto him the worde of the Lord, and to all that were in his house.

33 And he toke them the same houre of G the night, and washed *their* woundes, and was baptized, with all that belōged vnto him, strayght way.

34 When he had broght them into his house, he set meat before them, and ioyed that he with all his housholde beleued in God.

35 And when it was day, * the Rulers sent the sergeants, saying, Let those men go.

* *All The Rulers assembled together in the market, & remembring the earthquake that was, they feared and sent, &c.*

36 The keper of the prison tolde this saying to Paul, The Rulers sayd he, haue sent worde to lowse yow. now therfore get you hence, and go in peace.

37 Then sayd Paul vnto them; They haue beaten vs openly vncondemned, for all that we are ^R Romaines, & haue cast vs into prison, & now wolde they send vs away preuely? nay verely: but let them come & fet vs out.

g No mā had auctoritie to bear or put to death a citisen Romain, but the Romaines themselves by the consent of the people.

38 And the sergeants tolde these wordes vnto the Rulers, who feared when they heard that they were Romaines.

* *For the punishment was great against the that dyd iniurie to a Citizen Romain.*

39 Then came they and prayed them, and broght them out, and desired them to departe out of the citie.

40 And they went out of the prison, and entred into *the house of Lydia*, and when they had sene the brethren, they comforted them, and departed.

THE XVII. CHAPTER.

Paul commeth to Thessalonica, wher some receaue him, and otheri persecute him. He disputeth at Athens, and the fruite of his doctrine. The Thessalonicians earnestnes in reading the

the Scriptures.

A S they made their iorney through Amphipolis, and Appolonia, they came to Thessalonica, where was a Synagoge of the Iewes.

2 And Paul, as his maner was, went in vnto them, and thre Sabbath dayes disputed with them by the Scriptures,

Luk. 24. g. 3 Openyng, & allegyng, that^a Christ must nedes haue suffred, and rysen agayn from death: and this is Iesus Christ whom *said he*, I preache to you.

4 And some of them beleued, and ioyned in companye with Paul and Silas: also of the Greckes that feared God a great multitude, and of the chiefe women, not a fewe.

B 5 But the Iewes which beleued not, hauing indignation, toke vnto them cerreyne vagabondes which were wicked felowes, and when they had assembled the people, they set all the citie on a fire, & made assault against the house of Iason, and sought to bryng them out to the people.

6 But when they found them not, they drue Iason and certain brethren vnto the heades of the citie, crying; These are they which haue subuerted the state of y^e world and here they are,

7 Which Iason hath receaued: and these all do contrary to the decrees of Cesar, as firming y^e there is another^a kyng, one Ies^{us}.

8 And they troubled the people, and the Rulers of the citie, when they heard these thinges.

9 Notwithstandi^{ng} when they had recea-

^a Like quarelling they vsed against Christe, & the se be the weapons where with the world continually fighteth against the membres of Christe, trayson, & sedition.

ued sufficient assurance of Iason and of the other, they let them go.

10 And ^y brethré immediatly sent away Paul & Silas by nyght vnto Berœa. which whē they were come thither, they entred into the Synagoge of the Iewes.

^b Not more excellent of byrth but more prompt & courageous in receiving the worde of God.

11 These were ^b more worthy men then they which were at Thessalonica, which receaued the worde with readiest affection, and searched the Scriptures dayly, ^c whether those thinges were so.

^c This was not onely to trie if these thinges which they had heard were true: but also to confirme them selves in the same, & to increase their faith.

12 Then many of them beleued: & honest women, which were Grekes, and men not afewe.

13 When the Iewes of Thessalonica had knowledge, ^y the worde of God was preached of Paul at Berœa, they came thither also and moued the people.

14 But by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there styl.

15 And they had charge to cōduir Paul safely, & broght him euen to Athenes: and receaued a commandemēt vnto Silas and Timotheus, for to come to him atonce, & so came their way.

16 While Paul waited for them at Athēs, his sprite was moued in him, to se the citie ^f subiect to worship idoles.

17 Therefore he disputed in the Synagoge with the Iewes, and with them that feared God, and in the market dayly ^d with whome soeuer he met.

18 Certaine Philosophers of the "Epicures, and of the "Stoickes, disputed with him, and some sayd, What wil this "babbler say? Other sayd, He seemeth to be a tydinges

^D That Citie which was the fountein of all knowlage was now the sincke of most horrible idolatrie. ^e Who held, that pleasure was mā's whole felicitie. ^f Who taught that vertue was onely it, which notwithstanding they neuer attayned vnto. ^g Or, rascal, or, trifler.

^d Suche was his feruent zeale towards Gods glorie that he laboured to amplifie the same both in season and out of season, as he taught afterward to Timothy,

dinges bringer of newe Gods (because he preached vnto the Iesus, & his resurrection.)

19 And they toke hym, and brought hym into Mars strete, saying, May we not knowe, what this new doctrine, wherof thou speakest, is?

E 20 For thou bryngeest strange tydynges to our eares: we wolde know therefore, what these thinges meane.

21 For all the Athenians, and strangers which dwelt there, gaue them selues to nothing els, but ether to tel, or to heare some new tidinges.

Called Areopagus.

22 Paul stode in the myddes of Mars strete, and sayd, Ye men of Athens, I perceaue that in all thinges ye are to superstitious.

23 For as I passed by and behelde the manner how ye worshyp your goddes, I founde an aulter wherin was written, VNTO THE VNKNOVEN GOD. Whome ye then ignorantly worshyp, him shewe I vnto you.

F 24 God that made the worlde, & all that is in it: seying that he is Lord of heauen and earth,* dwelleth not in temples made wyth handes.

Chap. 7. f.

Psa. 50. b.

25 * Nether is worshipped with mens handes, as thogh he needed any thing, seing he geueth to all, lyfe and breath and all thinges:

26 And hath made of one bloud all man kynde, for to dwel on all the face of the earth, & hath assigned the tymes which were ordeyned before, and the endes of their inhabitation.

** Before man was created God had appointed his date and condiction.*

27 That they shoulde seke God, yf they

E.iiii.

e Where iudgement was geuen of waightie matters, but chiefly of impietie against their Gods, wherof Paul was accused. or els was led thither because of the resort of people whose eares euer tickled to heare newe.

f This is met, as touching the sundrie changes of the world, as when some people depart out of a contry and others come to dwell there.

myght fele, and fynde hym, thogh doubt-
les he be not farre from euery one of vs.

28 For in him we lyue, moue, and haue
our being, as also certayne of your owne
Poetes haue sayd, *For we are also his ge-
neration.

29 *For as muche then, as we are the ge-
neration of God, we ought not to thinke
the Godhead is lyke vnto golde, syluer,
or stone grauen by crafte and imaginatiō
of man.

30 And the tyme of this ignorance, God
regarded not. But now he biddeth all
men euery where repent.

31 Because he hath appointed a day, in
the which he wil iudge the world accord-
ing to righteousnes, by that man whom
he hath appointed, *which thing* he made
manifest to all men, in that he rayfed him
from death.

32 When they heard of the resurrection
from death, some mocked: & other sayd,
We wyl heare thee agayne of this matter.

33 So Paul departed from among them.

34 Howbeit certayne me claue vnto Paul,
and beleued: among the which was Denis
Areopagita, and a woman named Dama-
ris, and other with them.

THE XVIII. CHAPTER.

*Paul laboureth with his handes, and prea-
cheth at Corinthus. He is receaued of many,
detested of the Iewes, and consoled of the Lord.
Gallio refuseth to meddle with religión. Pauls
vowe. His faith in the prouidence of God: and
care for the brethren. The praise of Apollō.*

After

*Me grope in
darknes til
Christe the
true light by
me in their
hartes.*

Aratus.

Esa. 40. d.

G

**But pardo-
ned.*

**or, a Iudge.*

*g He condemneth
both the matter &
the forine wher.
with God is con-
terfayted*

*h This is ment
of the vniuersal
world & not of eue-
ry particuler mā.
for whofoeuer syn-
neth without the La-
we shal die with-
out the Lawe.*

A After that, Paul departed from Athēs,
and came to Corinthus.

Rom. 16. b. **2** And founde a certayne Iewe, named
*Aquila borne in Pontus, lately come
from Itzlie, and his wyfe Priscilla (because
that y^e Emperour Claudius had commanded
all Iewes to departe from Rome) and
he drewe vnto them.

3 And because he was of the same crafte,
he abode with them & ^awrought (for their
crafter was to make "tentēs.")

^aor paulliōs,
which the
we re made of
skynnes.

4 And he preached in the Synagoge eue-
ry Sabbath day, and exhorted the Iewes,
and also the Grekes.

B **5** When Silas and Timotheus were come
from Macedōnia, Paul ^bburned in sprite
to testifie to the Iewes that Iesus was very
Christ.

^bor, boyled
with a certain
zeale.

6 And when they sayd contrary and bla-
spemed, he shoke his rayment, and sayd
vnto them, ^bYour blood vpon your owne
heades, and from hence forth wyl I go bla-
melesse vnto the Gentils.

^a Thus he vsed
wher euer he came
but principally at
Corinthus because
of the false Apo-
stles which prea-
ched without wa-
ges to winne the pe-
oples fauour.

7 And he departed thence, and entred
into a certaine mans house, named Iustus,
a worshypper of God, whose house ioyned
hard to the Synagoge.

1. Cor. 1. b.

8 And one *Crispus the chiefe Ruler of
the Synagoge, beleued in the Lord with
all his household: and many of the Corin-
thians gaue audience, and beleued and
were baptized.

^b Because they
haue none excuse
he denonceth the
vengeance of God
against the through
their owne fault.

C **9** Then spake the Lord to Paul in the
nyght by a vision, Be not afrayde, but spe-
ake, and holde not thy peace:

10 For ^cI am with thee, and no man shal
inuade thee that shal hurt thee: for I haue

^c God prome-
teth him a special
protection, wherby
he wolde defende
him from the vio-
lent rage of his en-
emies.

much people in this citie.

11 And he continued there a yere and six monethes, and taught them the worde of God.

12 When Gallio was Lieutenant of the countre of "Achaia, the Iewes made insur^{er, Greek} rection with one accorde agaynst Paul, & broght him to the iudgement seat,

13 Saying, This fellow counselleth men to worship God contrary to the^d Lawe.

^d They accused him because he transgressed the seruice of God appointed by the Lawe.

14 And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, Yf it were a matter of wronge, or an euyl dede (o ye Iewes) I would according to reason heare you.

15 But yf it be a question of wordes, and names, & of your Lawe, loke ye to it your selues: for I wil be no iudge in suche matters.

16 And he draue them from the seat.

17 Then toke all the Greekes["] So thenet^{"Of shornes spoke 1. Cor. 1. 2.} the chief Ruler of the Synagoge, and bet him before the iudges seat: but Gallio cared for none of those thinges. ^E

18 Paul after this, taried there yet a good whyle, and then toke his leaue of the brethren, and sayled thence into Syria. (Priscilla and Aquila accompaniing him) after that he had^e shorne his head in Cenchrea: for he had a^t vowe.

^e Paul dyd thus beare with the Iewes infirmities which as yet were not sufficiently trusted.

19 And he came to Ephesus, and left them there: but he entred into the Synagoge, & reasoned with the Iewes.

^{Nom. 6 c. chap. 21. d.}

20 When they desired him to tary longer tyme with them, he consented not.

21 But bade them fare wel saying, I must nedes at this feast that commeth, be in Ierusalem:

2. Cor. 4. d.
iam. 4. d.

*Called Cefar
rea Stratonis.

1. Cor. 1. b.

*Or, wel in-
structed.

* And was so-
me what en-
tered.

*That is, his
doctrine.

Rom. 16. a.

*The way to
saluation.

rusalē: but I wil returne agayne vnto you,
* yf God wil. and he departed from Ephe-
sus.

22 And whē he came downe to^r Cefarrea,
he ascended to Ierusalē, & saluted the Chur-
che, and went doune vnto Antioche.

23 And when he had taryed *there* a why-
le, he departed, and went forthwith ouer
all the countrey of Galacia and Phrygia
by order, strengthening all the disci-
ples.

24 And a certayne Iewe named * Apol-
los, borne at Alexīdria, came to Ephesus,
an eloquent man; and^m myghty in the Scri-
ptures.

25 The same wasⁿ informed in the way
of the Lord, and he spake feruently in the
Sprite, and taught diligently the thinges
of the Lord, and knewe but the^f baptis-
me of Iohn only.

26 And he began to speake boldly in
the Synagoge. Whome when Aquila and *
Priscilla had heard, they toke him vnto
them, and^s expounded vnto him theⁿ way
of God more perfectly.

27 And when he was disposed to go into
Achaia, the brethren exhorting him, wra-
te to the disciples to receaue him: after he
was come thither, he holpe them muche
which had beleued through grace.

28 For mightely he ouercame the Iewes,
and that openly, shewyng by the Scriptu-
res, that Iesus was Christe.

f He had but as
yet the first princ-
ples of Christs re-
ligion.

g This great lear-
ned, and eloquent
man disdained
not to be taught of
a poore craftsman.

THE XIX. CHAPTER

*The holy Ghost is geuen by Pauls handes. The
Iues blaspheme his doctrine, which was con-*

firmed by miracles. The rashenes and punishment of the Coniurers, and the fruit that came there of. Demetrius raiseth sedition vnder pretence of Diana.

ANd so it came to passe, while Apollos **A** was at Corinthus, that Paul passed through the vpper costes, and came to Ephesus, and founde certayne disciples:

2 And sayd vnto them, Haue ye receaued the holy Gost sence ye beleued? And they sayd vnto him, No, we haue not heard whether ther be any holy Gost. *The particular gites of the Spirit.*

3 And he sayd vnto them, ^aVnto what were ye then baptized? And they said, vnto Iohns baptisme.

4 Then sayd Paul, ^aIohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him: that is in Christ Iesus.

5 When they heard that, they were ^abaptized in the Name of the Lord Iesus.

6 And Paul layd hys handes vpon them, and the holy Gost came on them, and they spake with tounge, and prophesied.

7 And all these men were about twelue.

8 Moreouer he went into the Synagoge, and spake boldely for the space of thre monethes, disputyng, and geuyng them exhortations of the kyngdome of God.

9 But when diuers waxed hard harted, & obeyed not, but spake euil of the way of *the Lord* before the multitude, he departed from them, and separated the disciples. & disputed dayly in the schole of one called Tyrannus. *The infideles are hardened.*

*Mat 3 c.
mar. 1. a.
luk. 3. c.
iohn. 1. d.
chap. 1. a.*

*2. a. 11. c.
Endued with the visible graces of the holy Gost.*

B

^a Meaning, what doctrine they dyd professe by their baptisme. for to be baptized in Iohns baptisme signifieth to professe the doctrine which he taught, and sealed with the signe of baptisme. to be baptized in the Name of the Father, &c. is, to be dedicate and consecrate vnto him. to be baptized in the death of Christe, or for the dead, or into one body, or vnto remission of synnes, is, that synne by Christs death may be abolished, and die in vs, and that we may growe in Christe our head: and that our synnes may be washed away by the bloud of Christe.

Tyrannus.

** Al. from fi* 10 ** And this continued by the space of*
us a clocke two yeres: so that all they which dwelt in
into ten. Asia, heard the worde of the Lord Iesus,
 both Iewes and Grekes.

C 11 And God wrought no small miracles by
 the handes of Paul.

" Or, kerche- 12 So that from his body, were broght vn
ses. to the sycke, "napkyns ^b or handkerchefts
 and the diseases departed from them, and
 the euyl sprites went out of them.

" Or, Coniu- 13 Then certayne of the vagabonde Iewes,
pers. " exorcistes, toke vpon them to call ouer
 them which had euyl sprites, the Name of
 the Lord Iesus, saying, We adiure you by
 Iesus, whome ^c Paul preacheth.

14 And there were seuen sonnes of one
 Sceua a Iewe, and chiefe of the Priestes
 which dyd this.

15 And the euyl sprite answered, & said,
 Iesus I know, and Paul I know: but who
 are ye?

D 16 And the man in whome the euyl sprite
 was, ran on them, and ouercame them,
 and preuayled agaynst them: so that they
 fled out of that house, naked, and wound-
 ed.

17 And this was known to all the Iewes,
 and Grekes also, which dwelt at Ephesus,
 and feare came on them all, and the Na-
 me of the Lord Iesus was magnified.

18 And many that beleued, came and co-
 fessed, and shewed their workes.

" Betrayed
their synnes.

19 Many also of them which vsed curi-
 ous craftes, broght their bokes, and bur-
 ned them before all men, and they coun-
 ted the price of them, and founde it

b This was to
 authorize the Gos-
 pel, and to confir-
 me Pauls ministe-
 rie, not to cause
 men to worship hi
 or his napkins.

c They abuse
 Pauls autoritie, &
 with out any voca-
 tion of God, vsur-
 pe that which is
 not in mans power.

^d This montheth
to of our money a
bout 2000 markes.

^d fyfty thousand syluerlynges.

20 So myghtely grewe the worde of God,
and preuayled.

21 After these thynges were ended, Paul
purposed, ^{by the Sprite}, to passe ouer Ma-
cedonia and Achaia, and to go to Ierusa-
lē, saying, After I haue bene there, I must
also se Rome.

<sup>By the moti-
on of the holy
Gost.</sup>

22 So sent he into Macedonia two of the
that ministred vnto him, Timotheus and
Erastus, and he him selfe remayned in Asia
for a season.

23 The same tyme there arose no lytle a
do about ^e that ^e way.

^E
<sup>Or, state of
the Christian.</sup>

^e For they con-
temned the Chri-
stians because they
left the olde reli-
gion, and broght
in another trade
of doctrine.

24 For a certayne man named Demetrius
a syluerfynyth, which made syluer shrynes
for Diana ^h broght great gaynes vnto the
craftes men.

<sup>What imple-
tie doth not
couetousnes
dryue a man
vnto?</sup>

25 Which he called together, with the
workemen of lyke occupation, and sayd,
Syr, ye knowe that by this craste ^f we get
our goodes.

^f He was moued
with his profit, &
the others for their
bellies, so that they
wolde rather loose
their lyues then
their filthy gaine.

26 Moreouer ye see and heare, that not
alone at Ephesus, but almoste through
out all Asia, this Paul hath perswaded, &
turned away muche people, saying, That
they be not goddes which are made with
handes.

27 So that not only this our craste being
reproued by him to our faces is in danger
to be set at noght: but also that the ^g tem-
ple of the great goddesse Diana should
be despiced, and her magnificence should
be destroyed, which all Asia, & the ^h world
worshypeth.

<sup>He groundeth
his religion
vpon the mul-
titude and au-
toritie of the
world.</sup>

^g Religion is his
seconde argument
which he lesse este-
meth then his prof-
fit, & therefore put-
teth it last.

28 When they heard *these sayings*, they
were ful of wrath, and cryed out saying,
Great

Great is Diana of the Ephesians.

29 And all the citie was on a rore, and they rushed into the Common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Paules companions of his iorney.

30 When Paul would haue entred in vnto the people, the disciples suffered hym not.

31 Certayne also of the chiefe of Asia **F** which were his friendes sent vnto hym, desiring hym that he would not prease into the Common place.

32 Some therfore cryed one thyng, and some another, for the assemble was all out of ordre, and the more parte knew not wherfore they were come together.

33 And *some* of the cōpanye drew forth Alexander, the Iewes thrusting hym forwardes. Alexander then beckened with the hande, and would haue excused the matter to the people.

34 When they knewe that he was a Iewe, there arose a shoute almoste for the space of two hōures, of all men crying, **Great is Diana of the Ephesians.**

35 Then the towne clarcke when he had staied the people, sayd, Ye men of Ephesus, what man is it that knoweth not how **G** that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image which came from ^h Iupiter?

^h Antiquitie and couetousnes of the Priestes brought in this superstition. for (it is written) that the temple being repayed. 7 tymes, this idole was neuer chāged.

^h He pacifieth the people by worldly wisdom, & hath no respect to religion.

36 Seyng then that no man ^a sayeth here agaynst, ye ought to be content, and to do nothing rashly.

37 For ye haue brought hyther these men,

which are nether robbers of churches, nor yet despisers of your goddesse.

38 Wherefore, yf Demetrius and the craftes mē which are with him, haue any matter against any man, the lawe is open, and ther are Rulers, let them accuse one another.

39 But yf ye go about any other thyng, it may be determined in a lawfull assemble.

40 For we are in ieopardy, to be accused of thys dayes vprour: forasmuche as there is no cause, whereby we may geue a rekenyng, of thys concourse of people.

41 And when he had thus spoken, he let the assemble departe.

THE XX. CHAPTER.

Paul goeth into Macedonia and into Grece. At Troas he rayseth vp Eutychus. At Ephe sus he calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

After the rage was ceased, Paul called the disciples vnto hym, & embrased them, and departed for to go into Macedonia.

1 And when he had gone ouer those parties, and geuen them large exhortations, he came into Grece.

2 And hauing taryed there three monethes, when the Iewes layd wayt for him as he was about to sayle into Syria, he purposed to returne through Macedonia.

4 And

4 And there accompanied him into Asia Sopater of Berea: and of Thessalonica, Aristarchus, and Secundus: and Gaius of Derbe, and Timotheus: and out of Asia Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

B 6 And we sayled away from^a Philippi, after the dayes of swete bread, and came vnto them to Troas, in fyue dayes, where we abode seuen dayes.

a He remayned there these dayes because he had better opportunitie to teach: also the abolishing of the law was not yet known.

b Which we call Sunday. Of this place & also of the 1. Cor. 16. a. we gather that the Christians used to haue their solempne assemblies this day. laying a syde the ceremonie of the Iewe the Sabbath.

^c To celebrate the Lords Supper. Ch. 2. g.

7 And^b the first day after the Sabbath, the disciples being come together for to breake bread, Paul preached vnto them, ready to departe on the morowe: and continued the preaching vnto mydnyght.

8 And there were many lightes in an upper chamber, where we were gathered together.

^d or, boye.

9 And there sate in a wyndowe, a certayne yonge^e mā named Eutychus fallen into a depe slepe, and as Paul was long preaching, he falling doune for slepe, fel from the thyrd losfe doune ward, and was takē vp dead.

1. Kin. 17. d

2. King. 4. f.

10. But Paul descended, & ^f lay on hym, and embrased hym, saying, Make nothing a do, for his lyfe is in him.

C 11. So when Paul was come vp agayne, & had broken bread, and eaten, he communed sufficiently, euen tyl the dawning, and so departed.

12 And they broght the boye alyue, and were not a lytle comforted.

13 And we went afore to shyp, and sayled vnto the cite Assos, there to receaue Paul: for so had he appoynted, and would hym

F. i.

selfe go a fote.

14 When he was come vnto vs to Assos, and we had receaued him, we came to Mytylenes.

15 And we sayled thence, and came the next day ouer against Chios. and the next day we arriued at Samos: & taried at Trogylliū, the next day we came to Miletum.

16 For Paul had determined to leaue Ephesus as they sayled, because he would not spend the tyme in Asia: for he hasted to be, yf he could possible, at Ierusalem, at the day of^e Pentecost.

17 Wherefore from Miletum he sent to Ephesus, and called the Elders of the Church.^{e Or, wisde-ryde.}

18 Which when they were come to hym, he said vnto them, Ye knowe from the first day that I came into Asia, after what manner I haue bene with you at all seasons:

^{e This vertue is contrarie to boasting and hie mynded: which vices are detestable in the seruants of Iesus Christe.} 19^e Seruyng the Lord with all^e modestie, and with many teares, & tentations, which happened vnto me by the layinges awaye of the Iewes.

20 And how I kept^e backe nothing that was profitable, but haue shewed^e you, and taught you openly, and throughour euery house,^{e In my vocation and ministerie.}

21 Witnesing both to the Iewes, and also to the Grekes, the^e repentance towarde God, and^e sayth towarde our Lord Iesus.^{e Neither held my tongue for feare, nor disssembled for gayne.}

^{d That is, by the impulsion and commandement of the holy Ghost who draweth me as with a band.} 22 And now beholde I god^d bounde in the sprite vnto Ierusalem, & knowe not what shal come on me there.^{e The roumy to God.}

23 But y^e the holy Ghost^e witnesseth in euery citie saying, That bandes and trouble abyde^{e Which is the receauing of the grace which Christ doth offer vs.}
^{e By the Prophetes.}

abide me:

24 But none of these thynges moue me: nether is my lyfe deare vnto my selfe, that I myght fulfyl my course with ioye, and the ministration which I haue receaued of the Lord Iesus, to testifie the Gospel of the grace of God.

F 25 And now behold, I am sure that hence forth ye all through whome I haue gone preaching the kyngdom of God, shal se my face no more.

26 Wherefore, I take you to record this same day, that I am * pure from the ^e blood of all men.

^e I am not the occasion of any of your destructions.

1. King 3. f.
daniel 3. c.

* which concerneth your saluation.

27 For I haue kept nothyng backe, but haue shewed you * all the counsel of God.

28 Take hede therfore vnto your selues, and to all the flocke, wherof the holy Gost hath made you Ouerseers, to gouerne the Church of God, which he hath purchased with his ^f blood.

^f That which apperteyneth to the humanite of Christe, is here attributed to his divinitie, because of the communion of the properties, and vnion of the two natures in one person.

1. Tim. 4. a.
2. cor. 11. c.

2. peter 2. a.
iude 1. f.

* Through their ambitio which is mother of all he resie.

29 For I am sure of this, that after my departing, shal * greuous wolues entre in among you, not sparyng the flocke.

30 Moreouer of your owne selues, shal men aryse, speakyng * peruerse thynges, to drawe disciples after them.

31 Therfore, wathe, and remember, that by the space of thre yeres, I ceased not to

G warne euery one, both nyght & day with teares.

To exhort with teares.

32 And now brethren, I commende you to God, and to the worde of his grace, which is able to buylde further, and to geue you an ^g inheritance among all them which are sanctified.

^g He promisethe to the faithful continually increase of grace, til they enter into the possession of that inheritance which is prepared for them.

33 I haue coueted no mans syluer, golde,

F. ii.

or vesture.

34 Ye knowe wel, that these handes haue ministred vnto my * necessities, and to them that were with me.

1. Cor. 4. c.

1 thess 2. b.

2 thess 3. b.

35 I haue shewed you all thinges, how that so labouring, ye ought to receaue the weake, & to remember the wordes of the Lord Iesus, how that he said, ^h It is a blessed thing to geue, rather then to receaue.

^h Although this be not orderly so writ in any one place, yet it is gathered of diuers places of the Scripture in effect.

36 When he had thus spoken, he kneeled downe, and prayed with them all.

They pray before depa-
re.

37 And they wept all abundantly, and fel on Pauls necke, and kyssed him.

38 Sorowyng mozte of all for the wordes which he spake, that they should se his face no more. And they accompanied hym vnto the shyp.

THE XXI. CHAPTER.

The comon prayers of the faithful. Philips 4. daughters prophetes. Pauls constancie to beare the crosse, as Agab & others forespake, although he was other wise counseled by the brethren. The great dāger that he was in, & how he escaped.

ANd it came to passe, that assone as we had launched forth, and were departed from them, we came with a strayght course vnto Coos, and the day folowyng vnto the Rhodes: and from thence vnto Patara.

2 And we founde a shyp ready to sayle vnto Phenice, and went a boorde, and set forth.

3 And when Cyprus began to appeare vnto vs, we left it on y^e left hand, & sayled vnto Syria, and came vnto Tyrus: forther the

the shyp unladed the burthen.

4 And when we had founde disciples, we taried ther-seuen dayes. And they tolde Paul through^e the^a Sprite, that he should not go vp to Ierusalem.

By the reuelatioⁿ of Gods Spirit.

5 And when the dayes were ended, we departed, and went our wayes, & they all broght vs on our way, wyth their wyues and chyl dren, tyl we were come out of the citie: and we kneling downe on the shore prayd.

They prayd on the shore.

6 Then when we had embrased one another, we toke shyp, and they returned home agayne.

7 And when we had ful ended the course from Tyrus, we arriued at Ptolomais, & saluted the brethren, and abode with the one day.

8 The next day, Paul, and we that were of his company departed, and came vnto Cesarea: and we entred into the house of^e Philip the Euangelist, which was one of the^b seuen *deacons* and abode with him.

Chap. 6. b.

C
Maydes that prophecied.

9 The same man had foure daughters, virgins, which dyd prophecie.

10 And as we taried there a good many of dayes, there came a certayne Prophet from Iurie, named Agabus.

Agabus.

11 When he was come vnto vs, he toke Pauls gyrdle, and bounde his owne handes and fete, and sayd, Thus sayth the holy Ghost, So shal the Iewes at Ierusalem bynde the man that oweth this gyrdle, and shal deliuer him into the handes of the Gentiles.

This was not to make Paul affraid butto encourage hi against the brunt.

12 But when we heard this, both we & other of the same place, besoght hym that

F.iii.

a The holy Spirit reueiled vnto them the persecutions that Paul shulde haue made against him. and the same Spirit also strengthened Paul to susteine them.

b This office of deaconship was but for a tyme, according as the Congregation had neede, or otherwise.

c God wolde haue his seruants bades knowe, to thintent that no man shulde thinke that he cast him selfe into wilful danger.

he would not go vp to Ierusalem.

13 Then Paul answered, & sayd, What do ye weping and breakyng myne heart? I am ready not to be bounde only, but also to dye at Ierusalē, for the Name of the Lord Iesus.

14 So whē we could not turne his mynde, we ceased, saying, The wyl of the Lord be fulfilled.

To suffre willingly for Christe.

15 After those dayes we trusted vp our selves and went vp to Ierusalem.

16 There went with vs also *certayne* of the disciples of Cesarea, and broght with thē one Mnason of Cyprus, an old disciple, with whom we should lodge.

Mnason.

17 And when we were come to Ierusalē, the brethren receaued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 And when he had embrased them, he tolde by order all thinges, that God had wrought among the Gentiles by his ministration.

20 Whē they heard it, they glorified the Lord, and sayd vnto hym, Thou seyest brother, how many thousand Iewes there are which beleue, and they are all zelous of the Lawe.

21 Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayst, That they ought not to circūcise their chyldren, nether to lyue after the customes.

22 What is thē to be done? the multitude must nedes come together: for they shal heare

heare that thou art come.

E 23 Do therefore this that we say to thee.

We haue^r foure mē, w^h haue made a vowe.

24 Them take, and ^dpurifie thy self with them, and do cost on them, that they may

*shaue their heades: and all shal know, that those thinges, which they haue heard by relation concerning thee, are nothing: but that thou thy selfe also walkest & kepest the Lawe.

25 For as touching the Gentiles which beleue, we haue written, and concluded, *that they obserue no suche thinges but y^e they kepe them selues from things offred to idoles, and from bloud, and from strangled, and from fornication.

26 Then Paul toke the men, and the next day was purified with them, and entred into y^e temple, *declaring that he obserued the dayes of the purification, vntil that an offering should be offered for euery one of them.

27 And when the seuē dayes were almoste ended, the Iewes which were of Asia (whē they sawe him in the temple) moued all the people, and ^elayd handes on him,

F 28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where, against the people, and the Lawe, and this place: moreouer, he hath brought Grekes into the temple, and hath polluted this holy place.

29 For they had sene before one Trophim^{us} an Ephesian with him in the citie, whom they supposed Paul had brought into the temple.

30 Then all the citie was moued, and the

F.iiii.

who as yet
were not wel
instructed in
Christe.

Nom. 6. a.
chap. 18. e.

olden A.
to al things
Iuuey the O.
not w^h Iuuey
all the which

Chap. 15. d.

Nom. 6. c.
chap. 24. c.

^d Thend of this
ceremonie was thi
kes geuing, & was
institute by God,
& partely of igno
rance & infirmitie
retheyned: therefore
S. Paul supported
therin, the weakene
of others and
made him selfe all
to all men not hin
dering his consci
ence.

^e In thinking to
appease the falth
ful, and to support
the infirme, he fall
eth into the han
des of his enne
mies.

people swarmed together: and they toke Paul, and drew hym out of the temple: & forthwith the doores were shut.

31 As they went about to kyl him, tydinges came vnto the hie Capitayne of the souldiers, that all Ierusalem was on an vpror.

32 Which immediatly toke souldiers and vnder Captaynes, and ran doune vnto the: and when they saw the hie Captayne and the souldiers, they left beating of Paul.

33 Then the Captayne came neare and toke him, and commanded him to be bounde with two chaines: and demanded who he was, and what he had done.

34 And one cryed this, another that, among the people: so when he could not knowe the certaintie for the rage, he commanded hym to be caried into the castle.

35 And when he came vnto the greces, he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people folowed after crying, Away with him.

37 And as Paul shulde haue bene caried into the castle, he sayd vnto the hie Captayne, May I speake vnto thee? Which sayd, Canst thou speake Greke?

38 Art not thou that *Egyptian, which before these dayes made an vpror, and led out into the wyldernes foure thousande men that were murtherers?

39 Then Paul sayd, I am a man which am a Iewe, and citisen of *Tarsus, a famous citie in Cilicia, and I beseeche thee suffer me to speake vnto the people.

40 And when he had geuen him licence,
Paul

A notable example of Gods prouidence for the defence of him.

G

Iosephus li. Antiq. 20. ca. 11. & de bello Iuda. 2. Cap. 12. Chap. 22. a.

Paul stode on the steppes, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrue tongue, saying,

THE XXII. CHAPTER.

Paul rendreth an account of his life and doctrine. He escapeth the whippe by reason he was a Citizen of Rome.

"Reason, or excuse.

A YE men, brethrē and fathers, heare my defence which I now make vnto you:
2 (When they heard that he spake in the Hebrue tonge to them, they kept the more silence, and he sayd)

Chap. 21. g.
"A diligent hearer.

3 I am verely a mā which am a Iewe, borne in *Tarsus, a citie in Cilicia: neuertheless, yet brought vp in this citie, "at the fete of Gamaliel, and instructed according to the perfect maner of the Lawe of the fathers, and was seruent mynded to Godwarde; as ye all are this same daye

a Whereby he declareth his modestie, diligence, and docilite.

Chap. 8. a.
"9. a.
"or, this profession of the Christians.

4 * And I persecuted this way vnto the death, byndyng and deliueying into prison both men and women.

5 As the chiefe Priest doth beare me wytnes, and all the state of the Elders: of whome also I receaued letters vnto the brethrē, and went to Damascus to bring them which were there bounde vnto Ierusalem, for to be punished.

b To the Iewes to whome the letters were directed.

6 And so it was, as I made my iorney and was come nye vnto Damascus about noone; that sodenly ther shone from heauen a great lyght rounde about me,

7 So I fel vnto y^e earth & heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou Lord?
And he sayd to me, I am Iesus of Nazaret,
whome thou persecutest.

9 Moreover they that were with me, sa-
we verely a light and were afraide: but
they heard not the voyce of him that spa-
ke with me.

10 And I sayd, What shal I do Lord? And
ŷ Lord sayd vnto me, Arise, & go into Da-
mascus: and there it shalbe tolde thee of
all thinges, which are appointed for thee
to do.

11 So when I could not see for the bryght-
nes of that lyght, I was led by the hande
of them that were with me, and came into
Damascus.

12 And one Ananias a godly man as per-
taining to the Lawe, hauing good reporte
of all the Iewes which dwelt there,

13 Came vnto me, and stode, and sayd vn-
to me, Brother Saul, receaue thy sight: and
that same houre I looked vpon him.

14 And he sayd, The God of our fathers D
hath ordeyned thee, ŷ thou shuldest kno-
we his wil, and shuldest se that Iuste one,
& shuldest heare the voyce of his mouth.

15 For thou shalt be hys wytnes vnto all
men of *these thinges*, which thou hast sene
and heard.

16 Now therfore why tarest thou? Arise
and be baptized, and wash away thy syn-
nes, in calling on the Name of the Lord.

17 And so when I was come agayne to Ie-
rusalem, and prayed in the temple, I was
in a traunce,

18 And sawe him saying vnto me, Make
haste, & get thee quykly out of Ierusalē:
for

e This may be re-
ferred to the eter-
nal Counsell of God,
or els to the execu-
tion & declaration
of the same, which
semeth here to be
more propre.

d He sheweth
that synnes ca not
be washed away
but by Christe who
is the substance of
Baptisme: in who-
me also is compre-
hended the Father
& the holy Ghost.

which is
Christ, 1. ioh.
3. 2.

for they wyl not receaue thy wytnes that thou bearest of me.

Chap. 8. d. **E** 19 Then I sayd, Lord they know y^e I *prisoned, and bet in euery Synagoge, them that beleued on thee.

For, Martyr. Chap. 7. d. 20 And when the bloud of thy ** wytnes Steuen was shed, I also *stode by, and consented vnto his death, & kept the clothes of them that slewe him.

21 Then he sayd vnto me, Depart, for I wil send thee a farre hence, vnto the Gentils.

F 22 And they gaue hym audience vnto this worde, *but* then they lyft vp their voyces, and sayd, Away with such a felowe from y^e earth, for it is not mete y^e he shulde lyue.

23 And as they cried and cast of their clothes, and threwe dust into the ayre,

24 The Captaine bade him to be brought into the cattle, and commanded him to be scourged, and examined, that he might know whertore they cried so on hym.

25 And as they bounde hym with thonges, Paul sayd vnto the Centurion that stode by, Is it laful for you to scourge a man y^e is a Romain, and not condemned?

26 When the Centurion heard *that*, he went and tolde the vpper Captaine, saying, Take heed what thou doest, for this man is a Romain.

27 The vpper Captaine came, & sayd to him, Tel me, art thou a Romain? And he sayd, Yea.

G 28 And the Captaine answered, With a great summe obtayned I this fredome. But Paul sayd, I was free borne.

29 The strayght way they departed from

e Not because he was borne at Rome but by reasoⁿ of his Chiefe for Tarsus was inhabited by the Romans, and was their Colonia.

f This priuilege was oftymes geueⁿ in recôpêct offerulce to the that were farre of Rome, and to their children.

him, which shulde haue examined him: & the hye Captayne also was afraide, after he knewe that he was a Romaine: and because he had bounde him.

30 On the next day, because he wolde haue knowen the certaintie wherfore he was accused of the Iewes he lowshed him from his bondes, and commanded the hye Priestes and all theyr Counsel to come together: and broght Paul and set him before them.

THE XXIII. CHAPTER.

The answer of Paul being smit, and the overthrowe of his enemies. The Lord encourageth him. And because the Iewes layed wayte for him, he is sent to Cesarea.

ANd Paul behelde y^e Council, & sayd, A Men and brethren, I haue in all good conscience serued God vntyl this day.

2 And the hye Priest Ananias commanded them that stode by, to smyte him on the mouth.

a? Paul doth not curse the hye Priest but denoeth sharply the punishment of God which shulde light vpon him, who vnder

pretence of maintaining the Lawe doth transgresse it.

b He made this excuse as it were in mockerie, as if he wolde say, I knowe nothing in this man worthy the office of the hye Priest.

3 Then sayd Paul to him, God^d wil smite thee thou paynted wall: dost thou sitte to iudge me after the Lawe; and commandest me to be smytten contrary to the Lawe?

4 And they that stode by, sayd, Reuylest thou Goddes hye Priestes?

5 Then sayd Paul; I^l wist not brethren that he was the hye Priest: for it is writen, *Thou shalt not curse the Ruler of thy people.

6 Whē Paul perceaued that the one parte were Sadduces, and the other Pharisees

Exo. 22. d.

Phil. 3. a.
chap. 24. f. **7** *et*, he cried out in the Counsel, Men and brethrene, * I am a Pharise, the sonne of a Pharise, I am accused of the hope and resurrection of the dead.

B 7 And when he had so sayd, ther arose a debate betwene the Pharises and the Sadduces, and the multitude was deuided.

Mat. 23. c. **8** *For the Sadduces say that there is no resurrection, nether Angel, nor sprite: but the Pharises graunt^d bothe.

9 Then ther arose a great crye: and the Scribes which were of the Pharises parte, arose and stroue, saying, We finde none euil in this man: if a sprite or an Angel hath appeared to hym, let vs not stryue agaynst God.

10 And whē ther arose great debate, the Captaine, fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to go doune, and to take him from among them, & to bring him into the castel.

11 The night folowing, God stode by him and sayd, Be of good chere Paul: for as thou hast testified of me in Ierusalem, so must thou beare wytnes also at Rome.

12 And when the day was come, certaine of the Iewes gathered them selues together and made a^e solemne othe, saying, That they wolde nether eat nor drinke, tyl they had kylled Paul.

13 They were more thē fourtie, which had made this conspiracy.

14 And they came to the chiefe Priest & Elders, and sayd, We haue bounde our selues with a solēne othe, that we wil eat nothing, vntil we haue slayne Paul.

^e He denieth not but there were other points, but he expresseth that for the which the Sadduces that were the chiefe Gouerners hated him moste sore.

^d Vnderstanding bothe kyndes: the Angels & the sprites, which he concludeth vnder one, & the resurrectiō, which is the other part.

^e The worde signifies cursing, as when a man either sweareth, voweth, or wissheth him selfe to dye, or to be geuen to the deuell, except he bring his pourpos to passe.

15 Now therfore, geue ye and the Council knowlege to y^e vpper Captaine, y^e he bring him forth vnto you to morow, as though ye wolde knowe some thing more perfectly of him: and we, or euer he come neare, are ready to kyl him.

16 When Pauls systers sonne heard of their laying awayte, he went and entred into the castle, and tolde Paul. D

17 And Paul called one of the vnder Captaines vnto hym, & sayd, Bring this yonge mā vnto the hye Captayne: for he hath a certayne thyng to shewe him.

18 And he roke him, and broght him to the hye Captayne, and sayd, Paul the prisoner called me vnto him, & prayed me to bring this yong man vnto thee, which hath a certayne matter to shewe thee.

19 The hye Captayne roke him by the hād, and went a parte with him out of the way, and asked him, What hast thou to shewe vnto me? E

20 And he sayd, The Iewes are determined to desire thee, y^e thou woldest bring forth Paul to morow into the Council, as though they wolde inquire some what of him more perfectly.

21 But folowe not thou their myndes: for ther lye in wayte for him of chē, more thē fourtie mē, which haue bounde themselves with a solemne orbe, y^e they wil neither eat nor drinke, tyl they haue kylled him: & now are they ready, and loke that thou shouldest promes.

22 The vpper Captayne then let the yonge man departe, and charged him, saying, Se thou disclose to no man, that thou hast shewed

shewed these thinges to me.

F 23 And he called vnto him two certeyn vnder Captaynes, saying, Make ready two hundred souldiers to go to Cefarea, and horsmen thre score and ten, and two hundred, with dartes at the thirde houre of the nyght.

24 And let them make ready an horse that Paul being set on, may be broght safe vnto Felix the hie Deputie.

25 And he wrote a letter in this manner.

26 Claudius Lyfias vnto the moste myghty Rular Felix, sendeth gretynges.

27 This man was taken of the Iewes, and shulde haue bene kylled of them: but I came with souldiers, & rescued him, & perceauing that he was a Romaine.

28 And when I wolde haue knowen the cause, wherfore they accused him, I broght hym forth into their Council.

29 There I perceaued that he was accused of questiōs of their Lawe: but was not gylty of any thyng worthy of death or of bondes.

G 30 And when it was shewed me, how that the Iewes layd wayt for the man, I sent hym strayght way to thee, and gaue commandement to his accusers, if they had ought agaynst him, to tel it vnto thee: fare wel.

31 Then the souldiers as it was commanded them, toke Paul, and broght him by nyght to Antipatris.

32 On the next day, they left ȝ horsmen to go with him, & returned vnto ȝ castel.

33 Which whē they came to Cefarea, they

f This letter was writ partly in the fauour of Paul that his aduersaries might not oppresse him.

g The Capayne dissembleth, to commend his owne diligence, for he dyd not knowe that Paul was a Romaine before he had rescued him, & geuen him to be straitly examined.

deliuered the epistle to the deputie, and presented Paul also before him:

b By this name the Romans called euerie contry which they had subdued.

34 When the deputie had read *the letter*, he asked of what ^bprouince he was, and when he vnderstode that he was of Cilicia,

35 I wil heare thee sayd he, when thyne accusers are come also, and commanded him to be kept in Herodes iudgement hall.

THE XXIIII. CHAPTER.

Paul answereth for his lyfe and doctrine, against his accusers. Felix gropeth him, thinking to haue a bribe. And after leaueh him in prison.

After fyue dayes, Ananias the hye Priest came doune wyth the Elders and with a certayne oratour named Tertullus which appeared before the Gouuerner against Paul.

3 And when Paul was called forth, Tertullus began to accuse him, saying, Seing that we lyue in great quietnes by reason of thee, & that many worthie thinges are done vnto this nation through thy prouidence:

3 That, we acknowllage from our hartes, & in all places, most ^amyghty Felix, with all thanckes.

4 But, that I be not redious vnto thee, I pray thee, that thou woldest heare vs of thy curtesy a fewe wordes.

5 Certenly we haue founde this man a pestilent felowe, and a mouer of debate vnto all the Iewes throughout the world and

a For Felix by his diligence had taken Eleazarus the Captaine of the murderers. & put the AEgyptian to flight which raised vp tumults in Iurie: for these the orator praiseth him, otherwise he was bothe cruel & couetous.

B and a chief mayntayner of the secte of the Nazarites.

6 And hath also enforced to pollute the temple : whome we toke, and would haue iudged according to our Lawe.

7 But the hye Captayne Lysias came vpo vs , and wyth great violence toke hym away out of our handes.

8 Commanding hys accusers to come to thee : of whome thou mayst, yf thou wylt enquire, knowe the certayntie of all these thinges wherof we accuse hym.

9 And the Iewes lykewyse affirmed, saying that it was euen so.

Paul answereth for him selfe.

C 10 Then Paul, after that the Ruler hym selfe had beckened vnto him that he shold speake, answered, I do with a more quiet mynd answer for my selfe, for as muche as I knowe that thou hast bene of many yeres a Iudge vnto this^b people.

"Or, Gouverner. for before this, he ruled Trachonites, Batanea, and Gaulanites.

11 Seyng that thou mayst knowe, that there are yet but twelue dayes since I went vp to Ierusalem for to worship.

^b So that thou art not ignorant of their fashions.

12 And they nether founde me in the temple disputing with any man, ether raysing vp the people, nether in the Synagoges, nor in the citie.

13 Nether can they proue the thynges, wherfore they accuse me.

D "Or, secte. for so then they termed the Christians.

14 But this I confesse vnto thee, that after that way (which they call "heresie) so worship I the God of my fathers, beleuing all thinges which are written in the Lawe and the Prophetes.

15 And haue hope towardes God, that the same resurrection of the dead which they

them selues loke for also, shalbe, both of iust and vniust.

16 And therfore, I endeouour my selfe to haue al way a cleare conscience toward God, and toward men also.

^e Meaning that it was a long tyme since he had bene at Ierusalem, when he broght almes.

17 Now after ^c many yeres, I came and broght ^{*} almes to my people, and offerin-
ges.

Chap. II. d.

E

18^{*} At what tyme, certeyne Iewes of Asia, founde me purified in the temple.

Chap. 21. e.

19 Nether with multitude, nor yet with vnquietnes.

^d For his accusers spake but vpon a false report which these bellows of Satan had blown a broad, and durst not them selues appeare.

20 Who ^d ought to haue bene here present before thee & accuse me, yf they had ought against me.

21 Or els let these same here say, yf they haue founde any euyl doing in me, while I stode in the Council.

22 Except it be for thys one voyce, that I cryed stādyng among them, Of the resurrection of the dead am I accused of you this day.

23 When Felix heard these thinges, he deferred thē, & sayd, When I shal more perfectly knowe the things w^c cōcerne this secte, by the coming of Lysias, the chiefe Capitaine, I wil decise your matter.

24 And he commanded an vnder Captaine to kepe Paul, & that he shulde haue ease, and that he shulde forbyd none of his acquayntance to minister vnto him, or to come vnto him.

25 And after certayne dayes, came Felix and his wyfe Drusilla which was a Iewesse, and called forth Paul, & heard him of the faith which is toward Christe.

26 And

26 And as he preached of righteousness, temperance, and iudgement to come, Felix trembled and answered, Go thy way for this tyme, when I haue conuenient tyme I wil send for thee.

e The worde of God maketh the verie wicked astonished, and therfore to them it is the sauour of death vnto death.

The corrupt magistrat gapeth for bribes.

G 27 He hoped also that money should haue bene geuen hym of Paul, that he might loose him: wherefore he called hym the oftener and communed with him.

Or, to do a pleasure.

28 But after two yere, Festus Porcius came into Felix rounge: and Felix willing to get fauour of the Iewes, left Paul in prison bounde.

THE XXV. CHAPTER

The Iewes accuse Paul before Festus, he appealeth vnto the Emperour. His matter is rehearsed before Agrippa, and is sent vnto Rome.

A Vhen Festus was come into the prouince, after thre dayes, he ascended from Cesarea vnto Ierusalem.

2 Then enformed hym the hye Priestes & the chiefe of the Iewes against Paul: and they besoght him,

The ennious sute of the Priestes against Paul.

3 And desired fauour against him, that he wolde sent for him to Ierusalem: and they layd wayt for him in the way, to kyl him.

4 But Fest^s answered, That Paul shulde be kept at Cesarea, & that he hym selfe wolde shortly departe thither.

Which may mosse comodiouly.

5 Let them therefore sayd he, which among you are able, come doune with vs and accuse hym, yf ther be any wickednes in the man.

6 When he had taryed there among the B no more then ten dayes, he went doune vn to Cefarea, and the next day, fate in the iudgement seat, and commanded Paul to be broght.

7 And when he was come, y Iewes which were come from Ierusalem, stode about him, and layd many and greuous cōplayntes against Paul, which they could not proue:

8 Forasmuche as he answered, That he had nether offēded against the Lawe of the Iewes, nether against the temple, nor yet against Cesar.

Paul desirith him self in iudgement.

9 Festus wylling to get fauour of the Iewes, answered Paul and sayd, Wylt thou go vp to Ierusalem, and there be iudged of these thinges before me?

Or, to do pleasure.

a Seing him self betrayed by the ambitio of the iudge, he desireth that in consideratiō of his freedom he may be sent to Rome.

b It is lawfull to require the defence of the Magistrat to maynteyne our right.

10 Then said Paul, I stand at^a Cefars iudgement seat, where I ought to be^b iudged: to the Iewes I haue done no harme, as thou very wel knowest.

C

11 If I haue done wrong, or committed any thing worthy of death, I refuse not to dye: If none of these thinges are, whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

12 Then spake Festus with^c the Counsel, & answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou go.

Without whose consent he coulde do nothing.

13 And after certayne dayes, kyng Agripa and^d Bernice came vnto Cefarea to salute Festus.

His owne sister whome he enterteined.

14 And when they had bene there certeyn daies, Festus rehearsed Pauls cause vnto the kyng, saying, There is a certaine man left in prison by Felix.

15 Of whome when I came to Ierusalem, the hye Priestes, and Elders of the Iewes enformed me, and desired to haue iudgement against him.

The Romains
manerin iud-
gement.

16 To whom I answered, That it is not the maner of the Romaynes, for fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to answer for him selfe, concerning the crime layed against him.

17 Therfore when they were come hyther, without delay the day following, I sate to geue iudgement, and commanded the mā to be brought forth.

18 Against whom, when the accusers stode vp, they brought no accusation of suche thinges as I supposed:

*This worde
doth also si-
gnifier religiō.

19 But had certayne questions against him of their owne^e superstition, and of one Iesus which was dead, whom Paul affirmed to be alyue.

20 And bycause I doubted of such maner of questiōs, I asked him whether he wold go to Ierusalem, and there be iudged of these matters.

F

21 But because he appealed to be referred to the examination of Augustus, I commanded him to be kept, tyll I myght send him to Cesar.

22 Then Agrippa sayed vnto Festus, I wold also heare the man my selfe. To morow (sayed he) thou shalt heare him.

23 And on the morow when Agrippa was come & Bernice, wth great pōpe, & were entered into the Comon hall, with the Captaines and chiefe men of the citie, at Festus

G.iii.

commandement Paul was brought forth. Paul brought to be examined.
 24 And Festus sayed, Kyng Agrippa, and all men which are here present with vs, yefe this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, and also here, crying, That he ought not to lyue any lenger.

25 Yet founde I nothing worthy of death, that he had committed. neuertheles, seying that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certayne thyng to write vnto my Lord. wherfore, I haue brought him vnto you, and specially vnto thee, kyng Agrippa, that after examination had, I myght haue some what to write.

27 For me thynketh it vnreasonable, for to send a prysonner, and not to shewe the causes which are layed against him.

a Flatterers first vsed to call Tyrants by this name: & after it so growed in vowe, that vertuous Princes refused it not. as appeareth by Plinies Epistles to Traian.

G

Or, Cesar.

THE XXVI. CHAPTER.

The innocencie of Paul is approued by rehearsing his conuersation. His modest answer against the iniurie of Festus.

Then Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered, A Paul defendeth his cause before Agrippa.

2 I thinke my selfe happy kyng Agrippa, bycause I shal answere this day before thee, of all the thinges wherof I am accused of the Iewes.

3 Namely, bycause thou art experte in all customes, and questions which are among the

the

the Iewes. wherfore, I beseech thee^a to heare me paciētly. As touching the life that I haue led from a childe,

^a Forasmuche as he best vnderstode the religion he ought to be more accurate.

B 4 And what it was from the begynning among mine owne nation at Ierusalē, know all the Iewes,

Paul was a Pharise.

5 Which knew me here to fore (if they would testifie) that after the most straitest^b & of our religiō I liued a Pharise.

^b Paul speaketh of this sect according to the peoples estimation who preferred it as moste holy aboue all others.

6 And now I stand and am accused, for the hope of the promise made of God vnto our fathers.

7 Vnto which promise, our twelue tribes instantly seruynge God day and night, hope to come: for which hopes sake, Kyng Agrippa, am I accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God should raise agayne the dead?

9 I also verely thought in my selfe, that I ought to do many contrary thinges, cleane against the Name of Iesus of Nazaret.

Chap. 8. a.

10 *Which thyng I also did in Ierusalē: for many of the saintes I shut vp in prison, hauing receaued auctoritie of the hye Priestes: and when they were put to death I gaue the sentence.

C 11 And I punished the oft in euery Synagoge, and compelled them to blaspheme: & was yet more mad against them, and persecuted them, euen vnto strange cities.

Chap. 9. a.

12 At which tyme, as I went to *Damascus with auctoritie, and commission from the hye Priestes,

13 Euen at midday ò Kyng, I saw in the way a light from heauen, farre passing the brightnes of the sunne, shyne round

G.iii.

about me, and them which iorneyed with me.

14 So when we were all fallen to y^e earth, D
I heard a voyce speakyng vnto me, and
saying in the Hebrue tonge, * Saul Saul, *Chap. 9. a.*
why persecutest thou me? It is hard for *and 22. b.*
thee to kicke against pryckes.

15 And I sayd, Who art thou Lord? And
he sayd, I am Iesus whom thou persecu-
test.

16 But ryse and stand vp on thy fete: for
I haue appeared vnto thee for this pur-
pose, to make thee a minister and a wites,
both of those thinges whych thou hast se-
ne, and of those thinges in the which I
wil appeare vnto thee,

17 Deliuering thee from this^e people, and *Of the Ia.*
from the Gentils, vnto whome now I send *wes.*
thee,

e Although this
properly apparte
neth vnto God: yet
he applyeth this
vnto his ministers
vnto whome he ge-
ueth his holy Spi-
rit.

18 To^e open their eyes, that they may tour-
ne from darknesse to lyght, and frome the
power of Satan vnto God, that they may
receaue forgeuenes of synnes, and inheri-
tance among them, which are sanctified by
faith in me.

19 Wherefore Kyng Agrippa I was not di- *E*
sobedient vnto the heauenly vision.

20 *But shewed first vnto them of Damas- *Chap. 13.*
cus, and at Ierusalem, and throughout all *14.*
the coastes of Iurie, and then to the Gen-
tils, that they should repent, and turne to
God, and do the rygh^t workes of repen-
tance.

21 For this cause the Iewes caught me in
the *temple, and went about to kyl me. *Chap. 21 f.*

22 Neuertheles, I obteyned helpe of God,
and continue vnto thys day, witnessyng
both

both to small and to great, saying none other thinges, then those which the Prophetes and Moses dyd say should come.

F 23 To wit, that Christ should suffer, and that he should be the fyrst that should ryse from the dead, and should shewe lyght vnto the people, and to the Gentils.

24 As he thus answered for him selfe, Fest^s sayed with a loude voyce, Paul thou art besides thy selfe: much learnyng doth make thee mad.

25 And Paul sayd, I am not mad most wor^thie Festus, but speake the wordes of truth and sobernes.

26 For the Kyng knoweth of these thinges, before whom also I speake freely: neither thinke I that^d any of these thinges are hyd from him: for this thing was not done in a corner.

G 27 King Agrippa, beleuest thou the Prophetes? I wol well thou beleuest.

28 Then Agrippa sayed vnto Paul, Almost thou persuadest me to become a Christian.

29 Then Paul sayd, I would to God that not only thou, but also all that heare me to day, were not almost onely, but altogether suche as I am, except these bondes.

30 And when he had thus spoken, the Kyng rose vp, and the Deputie, and Bernice, and they that sate wyth them.

31 And whē they were gone aparte, they talked betwene them selues, saying, This man doth nothyng worthy of death, nor of bondes.

32 Then sayd Agrippa vnto Festus, This

^d He knewe that the Lawe and the Prophetes were of God, but he dyd not vnderstāde the true applying of the same.

man myght haue bene lowfed, if he had not appealed vnto Cesar.

THE XXVII. CHAPTER.

Pauls dangerous ryage and his compaignie towarde Rome. How, and where they arryue.

Vhē it was concluded, that we should sayle into Italie, they deliuered both Paul, and certayne other prisoners, vnto one named Iulius, an vnder Captaine of the bande of Augustus.

2 And * we entred into a shyp of Adramyttium, appoynted to sayle by the costes of Asia, and lowfed from land, one Aristarchus of Macedonia, a Thessalonian, being with vs. 2. Cor. II. f. Aristarchus.

3 And the next day we came to Sidon. & Iulius courteously entreated Paul, and gaue him libertie to go vnto his friendes, that they might refresh him.

4 And from thence we launched, and sayled harde by^a Cyprus, because the windes were contrary.

^a From Sidon to Myra, they shulde haue sayled north & by west: but the wyndes caused the to saile to Cyprus playne north, thence to Cilicia north and by east, and so to Pamphylia and Myra plaine west.

5 Then sayled we ouer the sea by Cilicia, and Pamphylia, & came to Myra, a citie in Lycia.

6 And there the vnder Caprayne founde a shyp of Alexandria, ready to sayle into B Italie, and put vs therein.

7 And when we had sayled slowly many dayes, and scace were come ouer against Gnidum, because the wynde withstode vs, we sayled harde by the costes of Candie, nere to Salmon.

8 And with muche worke sayled beyonde it, & came vnto a place called the Fayre hauens, nye where vnto, was a citie called

^a which was an high hil of Candie boweing into the sea warde.

led Laſſa.

9 When muche tyme was ſpent, and ſay-
ling was now ieoperdeous, becauſe alſo y^e
tyme of the ^b Faſt was now paſſed, Paul
put them in remembrance,

10 And ſaid vnto them, Syrs I perceauē,
that this viage wyl be with hurt and mu-
che damage, not of the ladyng and ſhypp
only, but alſo of our lyues.

11 Neuerthelater the vnder Captayne
beleued the gouerner and the patron of y^e
ſhypp, better then thoſe thinges which we-
re ſpoken of Paul.

C 12 And becauſe the hauen was not com-
modious to winter in, many toke counſel
to departe thence, yf by any meanes they
myght attayne to Phenice, and there to
wynter, which is an hauen of Candie, and
lyeth towarde the ſouthweſt and by weſt,
and northweſt and by weſt.

13 When the ſouthern wynde blewe, they
ſuppoſing to obteyne their purpoſe, low-
ſed nearer, and ſayled by Candie.

14 But anone after, there aroſe agaynſt
Cādie, a ſtormye wynd out of y^e northeaſt.

15 And whē the ſhypp was caught, & could
not reſiſt the wynde, we let her go, & dra-
ue wyth the wether.

16 And we were caryed beneth a litle yle
named ^c Claudia, and had much worke to
come by the boat.

17 Which they recouered and vſed hel-
pe, vndergirding the ſhypp, fearing leſt
they ſhould haue fallē into Syrtes, & they
let ſlip the veſſel, and ſo were caryed.

or, boat.

D 18 The next day whē we were toſſed with
an excedig tēpeſt, they lightened y^e ſhypp.

b This faſt the Ie-
wes obſerued a-
bout the moneth
of October in the
Feaſt of theyr ex-
piatiō. Leu. 32. d. So
that Paul thought
it better to wynter
there, then to faile
in the diepe of wyn-
ter which was at
hand.

c This yle was
weſt and by ſouth
from Candie ſtre-
ight towarde the
goulfe Syrtes.

19 And the thyrd day we cast out, with our owne handes, the takling of the shyp.

20 When at the last, nether sunne nor starre in many dayes appeared, & no smal tempest lay vpon vs, all hope y^e we should be saued, was then taken away.

21 Then after long abstinence, Paul stode forth in the myddes of them, & sayd, Syrs, ye should haue hearkened to me, and not haue lowsed from Candie. and ^{to haue} gayned this iniurie and losse.

Or, to haue
saued the los-
se by auoy-
ding the dan-
ger.

22 But now I exhorte you to be of good chere: for ther shal be no losse of any mā's life among you, saue of the shyp onely.

23 For there stode by me this nyght the Angel of ^{God}, whose I am, and whom I serue,

E
They coulde
not then re-
proue him of
rashenes.

24 Saying, Feare not Paul, for thou must be broght before Cesar: and lo, God hath geuen vnto^d thee, all that sayle wyth thee.

d The graces and
blessinges which
God geueth to his
children, proffie
many tymes the
ennemies, which
are vnworthie to
receaue the fruit
therof.

25 Wherfore, syrs be of good chere: for ^{I beleue} God, that it shal be euen as he tolde me.

Faith is gro-
unded vpon
the word
of God.

26 Howbeit, we must be cast into a certayne ylande.

27 And when the fourteenth nyght was come, as we were caried to and fro in the ^{Adriaticall} sea, about midnight, the shyp-
me demed that some countrey approached vnto them.

e This sea in Stra-
bos tyme was take
for all that part
which was about
the mountaynes
called Ceraunii, &
so denideth Italie
from Dalmatia, &
goeth vp to Veni-
ce.

28 And sounded, & founde it twenty pafes: and when they had gone a little further they sounded agayne, and founde fyftene pafes.

29 Then fearing lest they should haue fallen into some rough places, they cast foure ancores out of the sterne, and wyshe for

for the day.

30 As the mariners were about to flie out of the shyp, & had let downe the boate in to the sea, vnder a coulour as thogh they would haue cast an cres out of y^e foreshyp,

F 31 Paul sayd vnto the vnder Captayne & y^e souldiers, Except these abyde in y^e shyp, y^e can not be safe.

32 Then the souldiers cut of the ropes of the boat, and let it fall away.

33 When the day began to appeare, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue taried and continued [&] fasting, receauing no thing at all.

34 Wherefore, I pray you to take meat: for this is for your sauegarde: for there shal not ^h an heere fall from the head of any of you.

35 And when he had thus spoken, he toke bread and gaue thanke to God, in presence of them all: and brake it, and began to eat.

36 Then were they all of good chere, & they also toke meat.

37 We were all together in the shyp, two hundred, threscore, and sixtene soules.

38 And whē they had eaten inough, they lyghtened the shyp, and cast out the wheate into the sea.

G 39 When it was day, they knew not the countrey, but they spied a certayne hauē with a banck, into the which they were mynded (if it were possible) to thrust in the shyp.

40 And when they had taken vp the an cres, they committed *the ship* vnto the sea,

f Paul wolde vie suche meanes as God had ordeyned lest he shulde seme to haue tempted him.

g He meaneth an extraordinarie abstinence which came of the feare of death and so toke away their appetite.

h By this Hebrew phrase is meant that they shoulde be in all pointes safe and sound. 1. Sam. 14. g. 1. kyn. 1. g. matth. 10. e.

and lowfed the rudder bondes , and hoy-
fed vp the mayne sayle to the wynde , and
drewed to land.

41 And when they chanced on a place,
which had the sea on bothe the sydes, they
thrust in the shyp: and the fore part stuc- Shipwrake.
ke fast and moued not, but the hinder, bra-
ke wyth the violence of the waues.

42 The souldiers counsel was to kyl the
prisoners , lest any of them, when he had
swome out, should flie away.

43 But the vnder Captaine willing to sa-
ue Paul , kept them from their purpose,
and commanded that they that could
swyme , should cast them selues first into
the sea, and scape to land:

44 And the other, he commanded to go,
some on boordes, and some on *broken peces*
of the shyp , and so it came to passe , that
they came all safe to lande.

THE XXVIII. CHAPTER.

*Paul with his compaignie are gently intrea-
ted of the Barbarous people . The viper hurteth
him not. He healeth Publius father and others,
and being furnished hy them of thinges neces-
sarie he fared to warde Rome . VVher being re-
ceaued of the brethren he declareth his busynes,
and there preacheth two yeres.*

ANd when they were escaped, the they **A**
knewe that the yle was called " Meli- *Now called
Malta.
ta.

2 And the Barbarians shewed vs no lytle
kyndenes, for they kyndeled a fyre, and re-
ceaued vs euery one, because of the show-
re which appeared, & because of y colde.

3 And

3 And when Paul had gathered a few sticks, and put them into the fyre, there came a viper out of the heat, and leapt on his hand.

4 When the Barbarians sawe the worme hang on hys hand, they sayd among them selues, This man must nedes be a^d murderer, whom, though he hath escaped the sea, yet^e Vengeance hath not suffred to lyue.

a Suche is the pervers iudgement of men that they condemne such as they see in any affliction.

Whom they made a Goddess & called her Dice, or Nemesis.

5 But he shooke of the vermen into the fyre, and felt no harme.

6 Howbeit, they wayted when he should haue swolne, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconuenience come to hym, they changed their myndes, & sayd, That he was a^b God.

b Beholde the extremitie of these infidels, and how muche they are bent to superstition.

7 In the same quarters, the chiefe man of the yle (whose name was Publius) had possessions, the same receaued vs, and lodged vs thre dayes courteously.

8 And so it was, that the father of Publius lay sicke of a feuer, and of a bloudy fluxe: to whome Paul entred in and prayed, and layd his handes on hym, and healed him.

9 When this was done, other also which had diseases in the yle, came and were healed.

C 10 Which also dyd vs great honour: and whē we departed, they laded vs with thynges necessary.

11 After thre monethes we departed in a shyp of Alexandria, which had wyntred in the yle, whose badge was^c Castor and Pollux.

c These the Paynims sayned to be Iupiters children, and Goddes of the sea.

12 And when we came to Syracufe, we taryed *there* three dayes.

13 And from thence we fet a compasse, & came to Rhegium: and after one day, the fourth wynde blew, and we came the next day to Putioli.

14 Where we founde brethren, and were desired to tary wyth them seuen dayes, & so we went to warde Rome.

15 And from thence, when the brethren heard of vs, they came to mete vs at the Market of Appius, and at the ^d Thre "ta-
uernes. When Paul sawe them, he thāked God, and waxed bolde.

"or, shoppes

16 And when we came to Rome, the vnder Captayne deliuered the prisoners to the general Captayne: but Paul was ^e suffered to dwel by hym selfe with a souldier that kept hym.

17 And the third day after, Paul called the chiefe of the Iewes together: & when they were come, he sayd vnto them, Men and brethrē, thogh I haue committed nothyng agaynst the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the handes of the Romanes.

18 Which when they had examined me, would haue let me go, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrayned to appeale vnto Caesar: not because I had ought to accuse my people of.

20 For this cause haue I called for you, euen to se you, and to speake with you: for euen for the hope of Israel, I am bounde
wyth

Hope.

d These places were distant from Rome a dayes iourney, or there about.

e No doubt the Captaine vnderstoode bothe by Festus letters, & also by the report of the vnder Capitayne that Paul had committed no faulte.

wyth thys chayne.

21 And they sayd vnto him, We nether receaued letters out of Iewrie pertayning vnto thee, nether came any of the brethre that shewed or spake any harme of thee.

The Christians
were euery
where cuyll
spoken of.

22 But we wil heare of thee what thou thinkest: for as concerning thys secte we knowe, y euery where it is spoken against.

23 And when they had appointed hym a day, there came many vnto him into hys lodging, to whome he expounded and testified the kyngdome of God: & preached vnto the of Iesus both out of the Lawe of Moses, and also out of the Prophetes, euen from morning to nyght.

24 And some beleued the thynges which were spoken, and some beleued not.

25 And when they agreed not among the selues, they departed, after that Paul had spokē one word, Wel spake the holy Gost by Esai the Prophet vnto our fathers,

Esa. 6. c.
mat. 13. b.
mar. 4. b.
luk. 8. b.
iohn 12. f.
rom. 11. a.

26 Saying, *f Go vnto this people, and say, Wyth hearing shal ye heare, and shal not vnderstand, and with your eyes shal ye se, and not perceauē.

f Hereby the he
artes of the infi-
dels ought to be mo-
lified: & the weak-
lings cōfirmed that
they be not offen-
ded by the stubber-
nes of the wicked.

27 For the heart of thys people is waxed fat, & their eares were thicke of hearing, and their eyes haue they closed: lest they should se with their eyes, and heare with theyr eares, and vnderstand with their heartes, and should be conuerted, and I should & heale them.

28 Be it knowen therfore vnto you, that this saluation of God is sent to the Gentils, and they shal heare it.

29 And when he had sayd that, the Iewes departed, and had great reasonyng amōg

g The worde of
God healeth when
the vertue of the
Spirite is ioyned
with it, and is pre-
ached generally,
that all myght be
inexcusable.

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them selues.

30 And Paul remayned two yeres ful in a house hyred for him selfe, & receaued all that came in vnto hym,

31 Preaching the kyngdome of God, and teaching those thinges, which cōcerne the Lord Iesus, wyth all " confidence, vnfor-
bidden. "or, libentia

THE ARGUMENT OF THE Epistle to the Romaines.

TH E great mercie of God is declared towarde mā in Christ Iesus: whose rightuousnes is made ours through faith. for when man by reason of his owne corruptiō coulde not fulfil the Lawe: yea cōmitted moste abhominably, bothe agaynst the Lawe of God and nature: the infinit bountie of God, myndful of his promes made to his seruant Abraham, the father of all beleuers, ordeyned that mā's saluation shulde only stand in the perfect obedience of his Sōne: so that not only the Circumcised Iewes, but also the vncircumcised Gentils shulde be saued by faith in hym: eue as Abraham before he was Circumcised, was counted iuste only through faith: and yet afterwarde receaued Circūcisiō, as a seale or badge of the same rightuousnes by faith. And to the intēt, that none shoulde thinke that the conenant which God made to him, & his posteritie, was not performed: ether because the Iewes receaued not Christ (which was the blessed sede) or els belened not that he was the true redeemer, because he dyd not only, or at least more notably preferre the Iewes the ex-
pl^{as}

ples of Ismael & Esau declare, that all are not
 Abrahams posteritie, which come of Abrahā
 according to the fleshe: but also the very strangers
 and Gentils grafed in by faith, are made heires
 of the promes. The cause wherof is the only wil
 of God: for as muche as of his fre mercie, he ele-
 cteth some to be saued, & of his iuste iudgement
 reiecteth others to be damned, as appeareth by
 the testimonies of the Scriptures. Yet to thin-
 tent that the Iewes shulde not be to muche bea-
 ten downe, nor the Gentils to muche puffed vp:
 the example of Elias proueth, that God hath yet
 his elect euen of the natural posteritie of Abra-
 ham, though it appeareth not so to mans eye: and
 for that prefermēt that the Gentils haue, it pro-
 cedeth of the liberal mercie of God, which he
 at lēgth wil stretch towarde the Iewes agayne,
 and so gather the whole Israel (which is his
 Churche) of them bothe. This grounde worke of
 faith & doctrine layed, instructions of Christia-
 maners folowe: teaching euery man to walke
 in roundenes of conscience in his vocatiō, with
 all patience and humblenes: reuerencing, and
 obeyng the magistrat: exercising charitie: putting
 of the olde man, and putting on Christe: bear-
 ing with the weake, and louing one another ac-
 cording to Christs example. Finally S. Paul
 after his commendacions to the brethren exhor-
 teth them to vnitie, flieng false preachers &
 flatterers, and so concludeth with a prayer.

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THE EPISTLE

OF THE APOSTLE

PAVL TO THE

Romains.



THE FYRST CHAPTER.

Paul sheweth by whome and to what purpose he is called. His ready wyl. what the Gospel is. The vse of creatures and wherfore they were made. The ingratitude, perversitie, and punishment of all mankinde.

^a Through Gods mercie, & also appointed by commandement to this Apostleship.

^b The Scriptures onely set for the the great benefite of Godpromised & performed to the world in Iesus Christ.



he promised afore by his ^c Prophetes in the holy Scriptures)

³ Concerning his Sonne Iesus Christ our Lord

PAVL THE ^A "or, minister,

"servant of

I E S V S

CHRIST,

^a called to

be an Apo

stle, " ^b put

apart to

preache the

Gospel of

God.

² (Which

Prophetes in

^b Or, chose by the eternal co sel of God, or by the declaration of the same counsel. Act. 13. 2. Deut. 18. 18. act. 3. 2.

Or, posterity, & fleshe of the virgine Marie.

Lord, which was made of the "seede of Dauid as * perteynyng to the fleshe:

4 And declared mightely to be the Sone of God, touching the Spirite that sanctifieth, sence y he rose agayne fro the dead.

5 By whom we haue receaued ^d grace and Apostleship, that obedience might be geuen vnto the fayth in his Name among all the Heathen:

6 Of whose nūber ye be also, which are Iesus Christes by ^vocation.

Or, by the mercie of God are adopted in Iesus Christe.

1. Cor. I. d.

gal. I. a.

2. tim. I. c.

7 To all you that be at Rome beloued of God, & Sainctes by calling, * ^c Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 Fyrst verely I thanke my God through Ies^u Christe for you all: because your faith is publissed throughout all the worlde.

Or, Christiā Churches.

Eamekly, & fro the hart.

9 For God is my wytnes, whom I serue in my ^spirite in the ^f Gospel of his Sonne, that wythout ceasyng I make mencion of you,

10 Alwayes in my prayers, beseeching, y by some meanes one tyme or other, a prosperous iourney by the wyl of God myght for tune me, to come vnto you.

Chap. 15. e.

11 * For I long to se you, that I myght bestowe, amonge you some spirituall gyfte, to strengthen you with all.

12 That is, that I might receaue exhortation together with you, through the cōmen faith, which both ye and I haue.

13 Now my brethern I wolde y ye shuld not be ignorant, how that I haue often tymes purposed to come vnto you (but haue bene ^g let hyther to) y I might haue some frute also among you, as I haue amonge

e By the Spirite he declareth that Christ is God who se power dyd fo s^a Alike his humanitie that it colde not sele corruption, nor yet remayne in death.

d which was that moſte liberal beneſit to preache the vnſearcheable riches of Chriſte.

e The free mercie of God, & prosperous ſucceſſe in all thinges.

f In preaching the Sonne of God, that is reconcilia- tion and peace through Chriſte.

g Either by Sat^r. 1. Theſſ. 2. d. or by the holy Goſt. Act. 16. b. or called to ſome other place to preache the Goſpel. Chap. 15. e.

whereof is ſpoken. Iohn. 15. c.

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other of the Gentils.

14 I am detter both to the Grekes, & to them which are no Grekes, vnto the wise-men, and vnto the ignorant.

15 Therefore, as muche as in me is, I am redy to preache the Gospel to you that are at Rome also.

16 For I am not^s ashamed of the Gospel of Christe, because it is the * power of God vnto saluatiō to all that beleue, to the Iewe fyrst, and also to the Greke.

17 For by it, the^b ryghtuousnes of God, is opened, from sayth to sayth: as it is writ ten, * The iust shal lyue by sayth.

18 For the wrath of God manifestly appeareth from heauē against^s all vngodlynnes and vnryghtuousnes of men, because they withholde the truth^s vniustly:

19 Seyng that, which may be known of God, is manifest with in them: for God hath shewed it vnto them.

20 For hys inuisible thynges, y is to say, his eternal power and Godhead, are vnderstand and sene, by the things made frō the creation of the world: to thintent that they shulde be wythout excuse:

21 * Because that when they knewe God, they glorified him not as God, nether were thankful, but waxed ful of vanities in their imaginations, and their folishe heartes were blynded.

22 When they counted them selues wise, they became foles:

23 For they turned the glorie of the incorruptible God, to the similitude of y image of mortal man, and of byrdes, & foure footed beastes, and of creeping beastes.

24 Wherfore,

In The perfeccion & integritie which whofoeuer hath, appeareth before God, holy, blameles, & can be accused of no fault. & this iustice is contrary to māis iustice, or iustice of workes, & only is apprehended by faith which dayly increaseth. Psal. 34. b.

1 He deuidenth the lawe of nature corrupt, into vngodlines, and vnryghtuousnes. Vngodlynnes, cōteyneth the false worshiping of God, vnryghtuousnes, breache of loue towards man.

He passeth not for the mocking of the wicked.

1. Cor. 1. c.

* Or, effectual,

instrumēt.

* Or Gentil.

* which God

approoueth.

Abac. 2. 4.

gal. 3. b.

heb. 10. g.

C

* He meaneth

euery mā par-

ticularly

* In that they

nether wor-

ship God as

nature parte-

ly teacheth

thē, nor loue

one another,

Ephē. 4. d.

* They worshi-

ped him not

as he prescrib-

ed, but after

their good in-

tentions.

*Or, deliue-
red them as a
iudg. iudge.*

24 Wherefore, God^k gaue the euē vp vnto their heartes lust, vnto vnclēnes, to defyle their owne bodyes betwene them selues:

25 Which turned the trueth of God vnto a lye, and worshipped and serued the creatures, neglecting the Creator, which is blessed for euer. Amen.

26 For this cause God gaue them vp vnto shamful lustes: for euen their women dyd change the natural vse into that which is agaynst nature.

27 And lykewyse also the mē left the natural vse of the woman, and burned in their lustes one with another, and man & mā wrought filthines, & receaued in them, selues, the recompence of their errour, as was accordyng.

D 28 And as they regarded not to knowe God, *euen so* God deliuered them vp vnto a lewde mynde, that they should do those thinges which are not comly,

29 Being ful of all vnrightuousnes, fornication, wickednes, coueteousnes, malici-ousnes, full of enuie, murther, debate, disceyte, takyng all things in the euyl parte, whysperers,

30 Backbyters, haters of God, doers of wronge, proude, bosters, inuenters of euyl thinges, disobediēt to father and mother, without vnderstāding, couenāt breakers, without natural affectiō, promesbreakers, merciles.

31 Which men, thogh they knew^l the Lawe *ordēnyed* by God, how y^t they which comit suche thinges, are worthy of death: yet not only do the same, but also^r fauour them that do them.

*Which is the
ful measure
of all iniqui-
tie,*

k Selng men wol
de not according
to the knowlage
that God gaue the
worship hi a right,
he smote their har-
tes with blyndenes
that they shulde
not knowe the sel-
ues: but do iniuris
one to another.

l Which Lawe
God writ in their
consciences. & the
Philosophers cal-
led it the Lawe of
nature. The lawers,
the lawe of natiōs,
wherof Moses Lawe
is a playne ex-
position,

THE II CHAPTER.

To beat downe all vayne pretence of ignorance, holines, and alliance with God, he proueth all men to be synners, the Gentils by their conscience, the Iewes by the Lawe written, and menaceth with the iudgement of God.

a Nether they which do approue euil doers, nor they which reprove them are excusable before God.

b For he iudgeth the hart and regardeth not the outward persone.

c The comonfort of men are moſte vnable to be iuſtified by their workes, ſeing Abraham the father of believers hath nothing to glorie of before God, & therefore all mens workes ſhal condẽne them, and they only ſhalbe ſaued which apprehende Ieſus Chriſte by faith, to be their onely iuſtice and ſanctification.

Therefore thou art inexcusable o man, A whosoever thou art that ^a iudgeth. ^{or, blameſt} for in that ſame wherein thou iudgeth another, thou condemneſt thy ſelfe: for thou that iudgeth, doeſt euen the ſame ſelfe thinges.

2 But we are ſure that the iudgement of God is according to ^btrueth, againſt them which commit ſuche thinges.

3 Thinkeſt thou this, o thou mā that iudgeth them which do ſuche thynges, and yet doeſt euen the very ſame, that thou ſhalt eſcape the iudgement of God?

4 Either deſpiceſt thou the riches of his goodnes, and ^{*}pacience, and longe ſuffe-^{2. Pet. 3. d.}rance? and remembreſt not how that the kyndnes of G O D leadeth thee to repẽtance? ^{ef. 2. 30. d.} ^{act. 17. g.}

5 But thou, after thy ſtubberneſſe and he-^{Iam 5. a.}art that can not repent, ^{*}heapeſt vnto thy ſelfe wrath agaynſt the day of ^Bvengeance, when ſhalbe opened the righteous iudgement of God,

6 ^{*}Which wil rewarde euery man according to his ^cdedes. ^{The wicked ſhalbe condẽned and the faithful deli- uered.}

7 *That is to ſay*, to them which by cõtinu-^{Mat. 16. d.}ance in wel doing ſeke prayſe, honour, & ^{psal. 62. c.}immortalitie: eternal lyfe.

8 But vnto them that are contentious & diſobey the trueth, and ſolowe iniquitie, *ſhal*

Mat. 7. d.

1. cor. 4. d.

For ether

thou art gil-

tie of the ſa-

me ſaure, or

like.

2. Pet. 3. d.

ef. 2. 30. d.

act. 17. g.

Iam 5. a.

B

The wicked

ſhalbe condẽ-

ned and the

faithful deli-

uered.

Mat. 16. d.

psal. 62. c.

shal be rendered indignation and wrath:

9 Tribulation & anguy she vpon the soule of euery man that doth euyl: of the Iewe fyrst, and also of the Greke.

10 But to euery man that doth good, *shal be rendered* prayse, honour, and peace, to y Iewe fyrst, and also to the Greke.

11 For ther is no^e respect of^d persons with God.

12 For whosoever hath synned without Lawe, shal perish also without Lawe: and as many as haue synned in the Lawe, shalbe iudged by the Lawe.

13^{*} For before God they are not ryghteous which heare the Lawe: but the doers of y Lawe shalbe iustified.

14 For when the Gentils which haue no Lawe, do of Nature the thynges contayned in y Lawe: then they hauyng no Lawe, are a Lawe vnto them selues.

15 Which shewe the effect of the Lawe written in their heartes: while their conscience beareth witnes vnto them, and also their thoghtes accusing one another, or excusing,

16 At the day when God shal iudge the secretes of men by Iesus Christ, according to my Gospel.

17^e Beholde, thou art called a Iewe, and trustest in the Lawe, and^{*} gloriest in God.

18 And knowest his wil, and^ealowest the thynges that are excellent, in that thou art informed by the Lawe:

19 And beleuest that thou thy selfe art a gyde of the blynde, a light of them which are in dareknes:

20 An informer of them which lacke dis-

d As touching any outwarde qualitic, but as the potter before he make his vessels, he dothe appoint some to glorie, and others to ignomie.

e He awaketh the Iewes which were a slepe, through a certein securitie & confidence in the Lawe.

By the Greke he vnderstandeth the Gentil, & euery one that is not a Iewe.

Deu. 10. d.

2. chr. 19. b.

ios. 37. b.

act. 10. e.

Mat. 7. c.

iam. 1. d.

act. 10. e.

eph. 6. b.

col. 3. d.

chap 9. a.

* Or, triest such thynges as dissent from his will.

cretio, a teacher of vnlearned, which hast the information of knowledge, and of the trueth in the Lawe.

The way to teache others in the knolla ge of the trueth.

21 Thou therefore, & teachest another, teachest thou not thy self? thouy preacheest, A man sholde not steale, doest thou steale?

D

22 Thou that sayst, A man should not comit aduoutry, breakest thou wedlocke? thou that abhorrest images, robbest thou God of his honour?

23 Thou that makest boast of the Lawe, through breakyng the Lawe dishonourest thou God?

24 For the Name of God is euyl spoken of among the Gentiles through you, *as it is written.

*Esa 52.b
ezec. 36.d.*

25 For Circumcision verely auayleth, yf thou kepest the Law: but yf thou breakest the Lawe, thy Circumcision is made vncircumcision.

26 Therefore yf the vncircumcised kepe the right thinges contayned in the Law, shal not his vncircumcision be counted for Circumcision?

27 And shal not vncircumcision which is by nature (yf it kepe y^e Lawe) iudge thee, which beyng vnder the^r letter and Circumcision, doest transgresse the Lawe?

"or, condemne."

28 For he is not a Iewe, & is a Iewe onely outward: nether is that Circumcision, & is onely outward in the fleshe:

29 But he is a Iewe which is hyd wyth in, and the * Circumcision, of the heart, is the true Circumcision, which consisteth in the^r sprite, and not in the letter, the Iewes prayse, is not of men but of God.

*Iohn 8.e.
chap. 9.b.
colos. 2.b.
"In the inward man and heart."*

f when the Lawe is called the letter, or that is promoketh death in vs, or that is kylleth, or is the ministrie of death, or char it is the Ardegh of synners. Is ment as we consider the Lawe of it selfe without Christe.

THE heart.

THE III. CHAPTER.

Having granted some prerogative to the Jewes, because of Gods free and stable promes, he prometh by the Scriptures, both Jewes and Gentils to be synners, and to be iustified by grace through faith, & not by workes, and so the Law to be established.

A What preferment then hath the Jew? other what auantage Circumcision?

2 Surely very much: for chiefly vnto them was committed the oracles of God.

3 But what then, though some of them dyd not beleue? shal their vnbeliefe make the promes of God without effect?

4 God forbyd: yea let God be true, and *all men liars, as it is written, * That thou myghtest be iustified in thy sayings, and ouercome, when thou are iudged.

5 Yf our vnryghtuousnes comendeth the ryghtuousnes of God, what shal we say? Is God vnryghteous which taketh vengeance? (I speake after the maner of men.)

6 God forbid: for how then shal God iudge the world?

B 7 For if the veritie of God hath more abounded through my lye, vnto hys glorie, why am I hence forthe condemned as a synner?

8 And (as men speake euyl of vs, and as some affirme that we say) why do we not euyl, that good may come therof? whose damnation is iust.

9 What then? ^b Are we better then they? No, in no wyse. For we haue already pronounced, how that bothe Jewes and Gentiles

^a That thou maist be declared iuste, and thy goodnes and trueth in performing thy promesses may appere, when men either of curiositie or arrogancie wolde iudge thy workes.

^b Lest the Jewes shulde be puffed vp in that he preferred them to the Gentiles, he sheweth that this their preferment standeth onely in the mercie of God forasmuch as bothe Jewes and Gentils through synne are subiect to Gods wrath, that they might bothe be made equal in Christe.

^a Or, wordes.

Chap. 9. b.

2. tim. 2. b.

Ioh. 3. d.

Psal 116. b.

Psal 51. a.

He sheweth how the wicked dogeaton against God. ^a whose carnal wisdom wil not obey the wil of God.

are *all vnder synne.

Gal. 3. d.

10 As it is written, * There is none righteous, no not one.

*Psal. 14. a.
and 52. a.*

11 There is none that vnderstandeth, there is none that seketh after God.

12 They haue all gone out of the way, they haue also bene made vnprofitable, there is none that dothe good, no not one.

13 * Their throte is an open sepulchre, they haue vsed their tonges to deceyt: the poyson of aspes is vnder their lippes.

Psal. 5. b.

14 * Whose mouthes are ful of cursing and bytternes.

Psal. 9. b.

15 * Their fere are swyft to sheade bloud.

Esa. 59. b.

16 Destruction and calamitie are in their wayes

prom. 1. b.

17 And the ° way of peace they haue not known.

** A feasible
innocēt life.*

18 * There is no feare of God before their eyes.

Psal. 36. a.

19 * And we know that whatsoeuer the ° Lawe sayeth, it sayeth it to them which are vnder the Lawe: that euery mouth may be stopped, and all the worlde be ° culpable before God.

*Gal. 2. d.
* That is, the
olde testamēt*

¶ The Lawe doth not make vs guiltie but doth declare that we are guiltie before God, & deserue condemnation.

20 Therefore by the dedes of the ° Lawe, shal no fleshe be iustified in his sight. for by the Lawe commeth the knowledge of sinne.

** He meaneth
the law ether
written or vn
writte which
commandeth
or forbiddeth
any thing:
whose workes
can not iustifi-
fie because we
can not per-
fourme them.*

21 But now is the ryghtuousnes of God declared wythout the Lawe, hauyng witness of the Lawe and of the Prophetes.

22 To wit, the ryghtuousnes of God by the fayth of Iesus Christe, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue synned,

D synned, and are^d destitute of the glorie of God.

24 And are iustified frely by hys grace, through the redemption that is in Christ Iesus.

Isa. 53. d.

*Or, fidelitie
in performyng
his promes.*

25 Whom God hath set forthe * to be a pacification through faith in his bloude, to declare his ryghtuousnes, in that he foregueth the synnes that are passed:

26 Which God dyd suffer to shewe at this tyme his ryghtuousnesse, that he myght be counted iuste, and a iustifier of him which beleueth on Iesus.

27 Where is then the reioysyng? It is excluded. By what Law? of workes? Nay: but by the^e Lawe of fayeth.

Gal. 2. c.

28 * Therefore, we gather that a man is iustified by fayth, wythout the deades of the Lawe.

29 God, is he the God of the Iewes onely, & not of the Gētiles also? Yes euen of the Gentiles also.

30 For it is one God which shal iustifie Circumcision which is of fayth, and vncircumcision through fayeth.

*Christ's insti-
tute establi-
sheth the La-
we.*

31 Do we then make the Lawe vnprofitable through fayeth? God forbyd, yea rather we establishe the Lawe.

THE IIII. CHAPTER.

He declareth that iustification is a free gift euen by them them selues, of whome the Iewes moste boasted, as of Abraham and of Dauid, and also by the office of the Lawe, & saith.

A **V** What shal we say then, that Abraham
By workes. our father gaue, as pertayning to the

d The worde signifieth the which are left behinde in the race and are not able to runne to the marke, that is to euerlasting life, which here is called the glorie of God.

e The Lawe of faith is the Gospel which offereth saluation with condition (if thou beleuest) which condition also Christe frely geueth to vs. So the condition of the Lawe is (if thou doest all these thinges) the which onely Christ hath fulfilled for vs.

f The doctrine of faith is the ornament of the Lawe for it embriceth Christ who by his deathe hath satisfied the Lawe: so that the Lawe which could not bring vs to saluation by reason of our owne corruption is now made effectual to vs by Christe Iesus.

fleshe.

^a He might pre-
tende some merite
or worke worthe
to be recompensed.

2 For if Abraham were iustified by dedes, then hath he wherin to ^a reioyce, but not with God.

Gene. 15. b.
galat. 3. a.
sam. 2. d.

3 For what sayeth the Scripture? ^a Abraham beleued God, and it was counted to him for ryghtuousnesse.

4 To hym that ^a worketh, the rewarde is not reckened of fauour, but of duety.

^a Meriteth by
his worke.

^b which maketh
him that is wicked
in him selfe, iuste
in Christe.

5 But to hym that worketh not, but beleueth on hym that ^b iustifieth the vngodly, his fayth is counted for ryghtuousnes.

6 Euen as Dauid describeth the blessed-fulnes of the man, vnto whome God ascribeth ryghtuousnes wythout dedes, say-
ing,

7 *Blessed are they, whose vnryghtuous-
nesses are forgeuen, and whose synnes are
couered.

Psal. 32. a.
B

8 Blessed is that man, to whom the Lord imputeth not synne.

9 Came this blessednes then vpon the Cir-
cumcised *onely*, or vpon the vncircumcised
also? For we say, how that fayth was reck-
ened vnto Abraham for rightuousnes.

10 How was it then reckened? ^a in the ty-
me of Circumcision? or in the tyme before
he was circumcised? not in the tyme of
Circumcision: but when he was yet vncir-
cumcised.

Gene. 15. b.

11 * And he receaued the sygne of Circum-
cisiō, as a seale of the rightuousnes of faith
which fayth he had, yet beyng vncircumci-
sed: that he should be the father of all thē
that beleue, thogh they be not circūcised;
that ryghtuousnes myght be imputed to
them also.

C
Gene. 17. b.

12 And that he myght be the father of Circumcision, not vnto them only which are of the circumcised, but vnto them also that walke in the^c steppes of the faith that was in our father Abraham, before the tyme of Circumcision.

Gal. 3. c.

In fulfilling the workes the reof.

And thinke to performe the same by workes.

Through our default, & not of it selfe.

Or, breache of commandment.

which beleue.

Esa. 51. d.

Gen. 17. a.

By a spirituall kindred which God chiefly accepteth.

D 18 Which Abraham contrary to hope, beleued in hope, that he should be the father of many nacions: according to that which was spoken to him, * So shal thy seed be.

Gen. 15. b.

But moſte ſtronge & cōſtant.

Or, that ſhe was paſt child-bearing.

13 * For the promes that he should be the heyre of the worlde, was not *geuen* to Abraham, or to his seed, through the Lawe: but through the rightuouſnes of fayth.

14 For yf they which are of the Lawe, be ^d heyres, then is faith but wayne, and the promes of none effect.

15 For the Lawe cauſeth^o wrath. for where no Lawe is, there is no^o transgreſſion.

16 Therfore by faith is the inheritaunce *geuen*, that it myght come of fauour, and the promes might be ſure to^o all the ſede. that is, not to them only which are of the Lawe: but alſo to them which are of the fayth of Abraham, which is the^{*} father of vs all.

17 (As it is written * I haue made thee a father of many nacions) euen^o before God whom he beleued, which quickeneth the^c dead, and calleth thoſe things which be not, as thogh they were.

19 And he^o not weke in the faith, conſidered not his owne body, which was now dead, ſince he was almoſt an hondred yere olde: nether yet that the matrix of Sara was^o dead.

20 He diſputed not againſt the promes of

c This may not be vnderſtande of the frutes of faith (for thereof the Apoſtle doth hereafter expreſſely intreat) but of the faith it ſelfe.

d If it be requiſit to fulfil the Law for him that ſhall be of Abrahams inheritaunce, then it is in wayne to beleue the promes, for it ſerueth to no vſe.

e Abraham began the circumciſed euen by the vertue of faith, and not by the power of nature, which was extinguiſhed: ſo the Gētils which were nothing, are called by the power of God to be of the number of the faithfull.

God through vnbeliefe : but was made stronge in the faith , and gaue ^h honour to God.

^h For his mercie & truth

21 Beyng ful certified that he which had promised , was also able to make it good.

22 And therfore it was reckened to him for rightuousnes:

23 It is not written for him only , that it was reckened to him for rightuousnes.

^h For our instruction, for we shalbe iustified by the same meanes.

24 But also ^h for vs, to whom it shalbe counted for rightuousnes, so we beleue on hym that rayled vp Iesus our Lord from the dead.

25 Which was deliuered to death for our synnes , and rose agayne for our iustification.

^h To accomplish and make perfect our iustification.

THE V. CHAPTER.

He declareth the fruit of faith, and by comparison setteth forth the Loue of God and obedience of Christe, which is the fondacion and ground of the same.

THen being iustified by faith , we haue ^A ^a peace with God through our Lord Iesus Christe.

^a By peace, here is ment that incredible and most constant loye of mynde when we are deliuered from all terror of conscience and fully persuaded of the fauour of God.

2 ^{*} By whom also we haue accessse through faith, ynto this grace, wherein we stand, and reioyce in hope of the glorie of God. *Iohn. 16. 3. eph. 2. d.*

3 Nether do we so only, but also we ^{*} reioyce in tribulations, knowing that tribulation bryngeth patience. *Iam. 1. a.*

4 And patience bringeth experience, and experience bringeth hope,

5 And hope maketh not ^a ashamed, for the loue of God is shed abroad in our heartes by the holy Gost , which is geuen vn-

^a For it hath euery good successe.

^a He meaneth that Loue wherewith God loueth vs.

to

C to vs.

6 For Christe, when we were yet of no strength, at his tyme dyed for vs, which were vngodly.

Heb. 9. d.
1. p. 3. c.

7 Doubteles one wyl scarce dye for a ryghtuous mā: but for a good man paraduenture durst a man dye.

8 But God setteth out his loue that he hath to vs, seing that while we were yet synners Christ dyed for vs.

B 9 Seing therfore that we are iustified in his blood, we shal be now muche more saved from wrath through him.

Because of synne: yet frendes by the grace of Christ.

10 For if, when we were enemies, we were reconciled to God by the death of his Sonne, muche more seing we are recōiled, we shalbe preserued by his life.

11 And not only so, but we also reioyse in God by the meanes of our Lord Iesus Christe, by whom we haue now receaued the atonement.

C 12 Wherfore, as by one man sinne entred into the world, and death by the meanes of synne: and so death went ouer all men, in so much as all men haue sinned.

From Adam to Moses.

13 For euen vnto the tyme of the Lawe, was synne in the worlde, but synne is not imputed, as long as there is no law.

14 Neuertheles death reigned from Adam to Moses, euen ouer them also that sinned not with like transgression as did Adam: who is the similitude of him y was to come.

e He meaneth yonge babes which nether had the knowledge of the Lawe of nature, nor any motion of concupiscence, muche lesse committed any actual synne: and may also comprehend the Gentils.

For all man kinde (as it were) synned when they were as yet inclosed in Adames loynes. which was Christe.

15 But the gyft is not lyke as the offence. for if through the sinne of him alone, many be dead: much more plenteous vpon many was the grace of God and gift by grace: w grace was geuen by one mā Iesus Christ.

I. i.

d For by Christe we are not onely deliuered from the synnes of Adam, but also from all such as we haue ad ded vnto.

16 Nether is the gyft so, as *that which entred in* by one that synned: for the gyltiship came of one offence vnto condemnation: but the gyft is *giuen* to iustifie from ^d many synnes.

17 For if by the offence of one, death raygned by the meanes of one: muche more shal they which receaue that abundant grace and gyft of ^e ryghtuousnes raygne in life by the meanes of one, *that is to say*, Iesus Christ.

^d The iustice of Iesus Christe which is imputed to the faithfull.

18 Lykewyse then as by the offence of one, *gyltiship* came on all men to condemnation: euen so by the iustifying of one, *the benefite* abounded vpon all men to the iustification of life.

19 For as by one mans disobedience many became synners: so by the obedience of one shal many be made ryghtuous.

e That it might be more manifestly known, and set before all mens eyes.

20 And moreover ^f Lawe entred in, that the offence should ^e encrease. neuerthelatter, where abundance of synne was, *there* was more plenteousnes of grace.

^f The Lawe of Moyses.

21 That as synne had raygned vnto death, euen so might grace raigne through ryghtuousnes, vnto eternal life, by the helpe of Iesus Christe our Lord.

THE VI. CHAPTER.

Because no man shoulde glorie in the fleshe, but rather seke to subdue it to the Spirit, he sheweth by the vertue and ende of Baptisme that regeneration is ioyned with iustification, and therefore exhorteth to Godly life. setting before mens eyes the rewarde of synne and rightuousnes.

What

A What shal we say then? Shal we cōtinue stil in synne, y grace may more abound? God forbid:

2 How shal we, that are ^a dead to synne, liue any lenger therin?

Gal. 3. d.

3 Remember ye not, that ^a all we which haue bene baptized vnto ^b Iesus Christe, haue bene baptized vnto his death?

Col. 2. b.

Hebr. 12. d.

2 pet. 2. d.

eph. 4. d.

col. 3. b.

1. Cor. 6. c.

^a If we, by his vertue dye to synne.

^a The fleshe wherein synne sticketh fast.

^a Because that being dead we can not synne.

4 ^a We are buried then with him by baptism, vnto his death: that lyke wise as Christe was rayfed vp from death vnto the glorie of the Father: euē so we also should ^a walke in a newe life.

5 ^a For yf we be ^c graft with him ^a to the similitude of his death: euen so shal we be ^a to the similitude of his resurrection.

6 Knowing this, that our olde man is crucified with hym also, that the ^a body of synne myght vtterly be destroyed, that henceforth we should not be seruautes vnto synne.

7 For he that is dead, is ^a freed from synne.

8 Wherefore, yf we be dead with Christe, we beleue that we shal lyue also with him.

B

9 Knowing that Christe beyng rayfed frō death, dyeth no more: death hath no more power ouer him.

10 For as touching that he dyed, he dyed ^a to synne once: but as touching that he liueth, he liueth to ^a God.

11 Lyke wise consider ye also, that ye are ^a dead to synne, but are aliue ^a to God through Iesus Christe our Lord.

12 Let not synne raygne therefore in your mortal body, that ye should obey synne in the lustes of ^a the body.

13 Nether geue ye your mēbres as ^a weapōs

I. ii.

^a He dieth to synne, in whome the strength of synne is broken by the vertue of Christe, and so now liueth to God.

^b which is, that growing to gether with him, we might receaue vertue to kil synne and rayse vp our newe mā.

^c The greke worde meaneth, that we growe vp to gether with Christe, as we se, moſt, yuie mistletoe, or such like, growe vp by a tre and are nourished with the ioyse therof.

^d We may gather, that we are dead to synne, whē synne begynneth to dye in vs: which is, by the participation of Christs death: by a home also being quickened, we liue to God, that is, to rightuousnes.

^e The mynde first ministreth euell morions, whereby mans wil is entised, thence burst forth the lustes, by them the body is prouoked, and the body by his aſſiōs doth sollicite the mynde therefore he commandeth, at the lest, that we rule our bodies.

^a That he might destroy synne in our fleshe.

^a And sitteth at the right hād of the Father.

^a In that ye are led with the Spirit of God.

^a or instrumēt or armur.

of vnrighteousnes vnto synne: but geue your selues vnto God, as they that are al-
ue from death, and geue your members as
weapons of ryghteousnes vnto God.

14 Let not sinne haue power ouer you. For ye are not vnder the Lawe, but vnder Grace.

15 What theſhal we synne, because we are not vnder the Lawe, but vnder Grace? God forbyd.

16 * Knowe ye not, that to whomſoeuer ye commit your selues as ſeruātes to obey: his ſeruantes ye are to whom ye obey: whether it be of synne vnto death, or of obedience vnto rightuousnes?

17 But God be thanked, that thogh ye were once the ſeruantes of synne, ye haue yet obeyed from the heart vnto the forme of the doctrine, wherunto ye were deliue-
red.

18 And being made fre from synne, ye are become the ſeruantes of rightuousnes.

19 I ſpeake as men commonly vſe, becauſe of the infirmitie of your fleſhe. That as ye haue geuen your members, ſeruantes to vncleannes & to iniquitie, to commit iniquitie: euen ſo now geue your members ſeruantes vnto rightuousnes, in holines.

20 For when ye were the ſeruantes of synne, ye were freed frome rightuousnes.

21 What frute had ye then in thoſe thinges, wherof ye are now aſhamed? For the ende of thoſe thinges is death.

22 But now being freed from synne, and made the ſeruantes of God, ye haue your frute

C
Which is the force of synne.

Indeſired with the Spirit of Chriſte.

Iohn. 8. c.

2 pet. 2. d.

To conforme your ſelues vnto it.

D
Leauing to ſpeake of hea- uely thinges, and according to your capacite vſe theſe ſimilitudes of ſeruitude and freedom that ye might the better vnderſtand.

*Or, the rewarde and recompence.

It is a moſt vile thing for him that is deliuered from the ſlauerie of synne, to retourne agayne to the ſame.

frute in holines: and the ende, euerlasting life.

23 For the wages of synne is death: but the gyfte of God, is eternal life through Iesus Christe our Lord.

g Synne is compared to a Tyrant which reigneth by force, who geueth death as an allowance to them that were preferred by the Lawe.

THE VII. CHAPTER.

The vse of the Lawe, and how Christe hath deliuered vs from it. Paul describeth the dangerous fight betwene the fleshe and the Spirit.

A Nowe ye not brethren (for I speake to the y are skilful in the Lawe) how that the Lawe hath power ouer a man as long as he lyueth.

* The moral Lawe.

1. Cor. 7. g. 2* For the woman which is in subiection to a man, is bounde by the Lawe to the man, as long as he lyueth: if the man be dead, she is lowsed from the Lawe of the man.

Mat. 5. c. and 19. c.

3 So then, if while the man lyueth she couple her selfe with another man, she shalbe called an adulterer: but yf the man be dead, she is fre from that Lawe: so that she is not an adulterer, thogh she couple her selfe with another man.

a Both in this first marriage & in these conde, the housbād & the wif must be considered with in our selues. the first housband was Synne, our fleshe was the wife, their children were the frutes of the fleshe. Gal. 5. c. In the seconde mariage the Spirit is the housband, the newe creature is the wif, & their children are the frutes of the Spirit. Gal. 5. d.

* which is the Spirit or the seconde housband.

* which synne procured.

4 Euen so ye my brethren, are dead also to the Lawe, in the body of Christe, that ye shulde be coupled to another, I meane to him that is rylen agayne from death, that we shulde bringe forth frute vnto God.

5 For when we were in the fleshe, the motions of synnes which were stered vp by the Lawe, bare rule in our members, to bring forth frute vnto death.

6 But now we are deliuered from the Lawe, being dead *vnto yt*, wherein we were in bondage, that we should serue in a newe conuersation of the Sprite, and not in the olde conuersation of the letter.

To sinne, our first houbd.

b. Ther is nothig more ennemie to synne then the Lawe. if so be therfore that synne rage more by reaso the reot then before, whysholde it be imputed to the Lawe which discloseth the sleighes of sinne, her enemye?

7 ^b What shal we say then? *is* the Lawe synne? God forbyd. Nay, rather I knewe not what sinne meant, but by the Lawe. For I had not knowen what lust had meant, except the Lawe had sayd, * Thou shalt not lust.

Eued. 10. 8. den. 5. 6.

8 But synne toke an occasion by the meanes of the commandement, and wrought in me all maner of concupiscence. for verely without the Lawe, sinne is dead.

9 For I once was a lyue, without the Lawe: but when the commandement came, sinne reuiued.

He thought him selfe to be a lyue, whē he knewe not the Lawe.

10 But I was dead: and the very same commandement which *was ordyned* vnto life, was founde *to be* vnto me, vnto death.

11 For synne toke occasion by the meanes of the commandement, and so disceaue me, and by the selfe commandement slew me.

C

12 Wherefore the Lawe is * holy, and the commandement holy, iust, and good.

1. Tim. 1. 6. gal. 3. 6.

13 Was that then which *is* good, made death vnto me? God forbyd, Nay *synne is made death vnto me*, whē it begate death vnto me by the meanes of that which is good, that synne might be knownen: *that is*, that sinne by the meanes of the commandement, might be out of measure synful.

14 For we knowe, that the Lawe is *spiritual*: but I am carnal, solde vnder synne.

So that it cō iudge the affections of the hart.

15 For I allowe not that which I do. for what

e Synne being discloled by the Lawe, is so muche more redetestable, because it tourneth the goodnes of the Lawe to our destruction.

what I^d wolde, that do I not: but what I hate, that do I.

16 If I do then that which I wolde not, I grante to the Lawe, that *it is* good.

D 17 So then now, it is not I that do it, but synne that dwelleth in me.

18 For I knowe, that in me, that is to say, in my^e fleshe, dwelleth no good thinge. for to wil, is present with me: but I fynde no meanes to performe that which is good.

19 For I do not that good thinge, which I wolde,^e but that euil do I, which I wolde not.

20 Finally, if I do that I wolde not, then is it not I that do it, but synne that dwelleth in me.

21 I fynde then by the Lawe, that when I wolde do good, euyl lieth in me.

22 For I delite in the Lawe of God, concerning the^e inner man.

^eIn my spirit.
^eor commā-
ment.

23 But I se another^e lawe in my^e members, rebelling against^e & lawe of my minde, & subduyng me vnto the lawe of sinne, which is in my members.

^e Euen the corruption which yet remaineth.

24 O wretched man that I am, who shal deliuer me from this^e body of death?

^e This fleshly lump of synne and death.

25 I thank God through Iesus Christ our Lord. So then I my selfe in my^e mynde, serueth the Lawe of God, and in my^e fleshe the lawe of synne.

^e In that part which is regenerated.

^e which is the part corrupted.

THE VIII. CHAPTER.

The assurance of the faithfull and of the fruites of the holy Ghost in them. Of hope. Of patience vnder the crosse. Of the mutual loue betw-

I.iiii.

ixte God and his children. Of his foreknowledge.

THer is then now no condemnation to A them which are in Christ Iesus, which walke not after the fleshe: but after the Sprite.

^a The power and authoritie of the Spirit, that is, the grace of regeneration.

2 For the ^a Lawe of the Sprite of lyfe which is in ^b Christe Iesus, hath deliuered me from the lawe of synne, and death.

^c whose sanctification is made ours.

3 For what the Lawe coulde not do, in as much as it was ^d weake, because of the fleshe: God sending his owne Sone in ^e similitude of synful fleshe, and that for synne; condemned synne in the fleshe:

^f Or, of no strength.

^b Christe dyd take fleshe, which of nature was subiect to synne, which not withstanding he sanctified euen in the very instant of his conception, and so dyd appropriat it vnto him, that he myght destroy synne in it.

4 That the ^g rightuousnes of the Lawe, myght be fulfilled in vs, which walke not after the flesh, but after the Sprite.

^h That which the Lawe requirerh.

5 For they ⁱ are carnal, are carnally ^j wise: but they that are spiritual are affectionned to spiritual things.

^c The words comprehendeth all that which is most excellent in man, as wil, vnderstanding, reason, wit, &c.

6 For the wisdom of the fleshe, is death: but the wisdom of the Sprite, is lyfe and peace:

7 Because that the fleshly wisdom is enmitie agaynst God: for it is not obedient to the Lawe of God: nether in deed, can be.

8 So then, they that are in the fleshe, can B not please God.

^d The Spirit of regeneration which aboliseth synne in our fleshe, not all at once, but by degrees: wherefore we muste in the meane tyme call to God through patience.

9 But ye are not in the flesh, but in the Sprite: because the Sprite of God dwelleth in you. If any man hath not the Sprite of Christ, the same is none of his.

10 If Christ be in you, the ^k body is dead because of synne: but the ^l Sprite is lyfe for rightuousnes sake.

^m or, Accuse.

11 But yf the Sprite of him that rayſed vp Ieſus from death, dwel in you: euen he ſhal rayſed vp Chriſt from death, ſhal quicken your mortal bodyes, becauſe that his Sprite dwelleth in you.

C 12 Therefore brethren, we are detters not to the fleſhe, to liue after the fleſhe, *but to the Spirit.*

13 For yf ye lyue after the fleſh, ye ſhal dye: but yf ye mortifie the dedes of the body, by the Sprite, ye ſhal lyue.

14 For as many as are led by the Sprite of God: they are the ſonnes of God.

15 For ye haue not receaued the ^e Sprite of bondage to feare any more: but ye haue receaued the Sprite of adoption, wherby we crye ^e Abba, *that is ſay*, Father.

16 The which ſelfe ſame Sprite ^e beareth witenes together with our Sprite, that we are the ſonnes of God.

17 If we be ſonnes: we are alſo ^e heyres, the heyres I meane of God, and heyres anexed with Chriſt: yf ſo be that we ſuffer together *with him*, that we may alſo be glorified together *with him*.

18 For I confirme, that the afflictions of this lyfe *are* not ^e worthy of the glorie w^e ſhal be ſhewed vnto vs.

19 For the ^e feruent deſire of the creature abydeth, lokyng when ſonnes of God ſhal appere,

20 Becauſe the ^e creature is ſubiect to ^e vanitie, nor of it owne wil: but by reaſon of him which hath ſubdued it in hope.

21 Becauſe the ſame creature alſo, ſhal be deliuered from the bondage of corruption, into the glorious libertie of the ſonnes

^e So he nameth the holy Goſt, of the effect, which he cauſeth in vs, wh^e he propoſeth vs ſaluation by the Lawe with an impoſſible condition, who alſo doth ſeale our ſaluation in our hartes by Chriſtes free adoption, that we conſider not God now as a rigorous Lord, but as a moſte merciful Father.

^e The creatures ſhal not be reſtored before that Gods children be brought to their perfection, in the meane reaſon they wayte.

Gal. 4. a.

^e So that we haue two witenes, Gods Spirit & ours, who is certified by the Spirit of God. Freely made partakers of the Fathers treasures.

^e or, of like value.

Pſal. 119.

81.

^e That is, to deſtruction, becauſe of mans ſynne.

nes of God.

22 For we knowe that euery creature groweth with vs also, and trauayleth in payne euen vnto this tyme.

He meaneth
not the An-
gels nether
deuils, nor
men.

23 Not only the creature, but euen we also which haue the fyrst frutes of the Sprite, do sighe. in our selues, and waite for the adoption, euen the deliuerance of our body.

And yet are
farre fro the
perfection.
Luk. 21. f.

g Which shalbe
in the resurrection
whē we shal be ma-
de conformable to
our head.

24 For we are saued by hope: but hope that is sene, is no hope. for how can a man hope for that which he seeth?

Signifying
that thing
which we ho-
pe fore.

25 But and yf we hope for that we se not, then do we with patience abyde for it.

26 Lykewyse the Sprite also helpeth our infirmities: for we knowe not what to praye as we ought: but the Sprite asketh for vs with gronynges, which can not be expressed with tonge.

E

27 And he that searcheth the heartes, knoweth what is the meaning of y^e Sprite: for he maketh intercession for the Saintes, accordyng to the pleasure of God.

h In that he ster-
reth their hartes
to pray, & sheweth
both howe to as-
ke, and how.

28 Also we knowe that all thinges worke for the best vnto them that loue God, which also are called of his purpose.

i He sheweth by
the ordre of our
election that affli-
ctions are meane
to make vs lyke
the Sonne of God.

29 For those which he knewe before, he also ordeyned before, y^e they should be made lyke fashioned vnto the image of his Sonne: that he myght be the fyrst begotten among many brethren.

30 Moreouer, which he appoynted before, them also he called, and whome he called, them also he iustified, and whome he iustified, them he also glorified.

31 What shal we the say to these thinges? If

If God be on our syde, who can be agaynst vs?

32 Which spared not his owne Sonne, but gaue him for vs all *to death*: how shal he not with him geue vs all thinges also?

Luk. 20. b.

isa. 50. c.

He pronounceth his, iust in his Sonne.

33 Who shal laye any thing to the charge of Goddes chosen? *it is* God that ** iustificieth*:

34 Who then shal condemne? *it is* Christ which is dead, yea rather which is risen agayne: which is also at the ryght hand of God, and maketh intercession for vs.

G 35 Who shal separate vs from the loue of

** Christe? shal tribulation, or anguise, or persecutiō, ether hunger, ether nakednes, ether peril, ether sword?*

** Wherwith he loued vs, or God in Christe, which loue is grownded vpon his determi-
nat pourpos, and Christe is the plague therof.*

Psal. 44. d.

The cōditiō of Christes Church.

36 As it is wrytten, ** For thy sake are we kyllled all day longe, and are counted as shepe appointed to be slayne.*

37 Neuerthelesse, in all these thynges we are more then conquerers through him that loued vs.

38 For I am perswaded that nether death, nether lyfe, nether Angels, nor¹ principalities, nether powers, nether thinges present, nether thinges to come,

39 Nether height, nether depth, nether any other creature shalbe able to departe vs frō the loue of God, which is in Christ Iesus our Lord.

I Paul setteth forth by these wordes the wonderful nature of the spirits, as wel the good. Ephe. 1. d Col 1. d. as the euil spirits. Ephe. 6. b. Col. 2. e.

THE IX. CHAPTER.

Hauiug testified his great loue towards his nation, and the signes therof, he entreateth of the Election and Reprobation. Of the vocation of the Gentils, and reiection of the Iewes.

a As becometh him that reueren-
ceth Christe, or
whose tongue Chri-
ste ruleth & so ta-
keth Christe for
his witness.

b The Arke of
the couenāt, becau-
se it was a signe of
Gods presence, was
called Gods glo-
rie. 1. Sam. 4. d.
Psal. 136. b.

c The Israelites
must not be este-
med by their kyn-
red but by the fe-
erer election of
God, which is a-
boue the external
vocation.

I say the trueth ^a in Christe, and lye not, A
my conscience bearing me wytnes in the
holy Gost,

2 That I haue great heuynes and conti-
nuall sorowe in my heart.

3 * For I wolde wyshe my selfe to be *Ab. 9. a.*
separat from Christ, for my brethren *1. cor. 15. a.*
which are my kinsmen, as pertayning to *He wolde re-*
the fleshe, *deme the re-*
iectio of the

4 Which are the Israelites: to whom per-
tayneth the adoption, and the ^b glorie, and *leues with his*
the * Couenantes, and the geuing of the *owne damna-*
Lawe, and the seruice of God, and the pro- *tion.*
mises. *The two ta-*
bles of the co-
uenant.

5 Whose are the fathers, and they of who-
me, as concerning the fleshe, Christ came, *Chap. 2. c.*
which is God ouer all blessed for euer. *ephe 2. c.*
Amen. *Christe is*
God.

6 * Notwithstanding it can not be that B
the wordes of God shulde take none ef-
fect: for they are not all Israelites which *Chap. 2. d.*
came of the father Israel:

7 Nether are they all chyldren, because
they are the seed of Abraham: * but in ^c Isa-
ac shal thy seed be called. *Gen. 21. b.*
heb. 11. d.

8 That is to say, they which are the chil-
dren of the ^e fleshe, are not the chyldren *'As, Ismael.*
of God: but the * children of promes, are *Gal. 4. d.*
counted the seede.

9 For this is a worde of promes, * In thys
same tyme wyl I come, and Sara shal haue
a sonne. *Gen. 18. b.*

10 Nether be only proued these thinges: but C
also * Rebecca when she had conceaued by *Gen. 25. c.*
one, I meane by our father Isaac,

11 For yer the children were borne, when
they had nether done good nether bad,
that

ſe the purpose of God which is by *his* election, *that is*, not by workes, but by him ſe calleth, myght ſtande ſure,

Gen. 25. e.

12 It was ſayd vnto her, * The elder ſhal ſerue the yonger.

Malac. 1. a.

13 As it is written, * I haue loued Iacob, and haue hated Eſau.

14 What ſhal we ſay then? Is there any vnrightuouſnes wyth God? God forbyd.

15 For he ſayth to Moſes, I ^d wil haue mercie on him, to whom I wil ſhewe mercie: and wil haue compaſſion on him, on whom I wil haue compaſſion.

16 So lieth election then not in him that willeth, or runneth, but in God that pitieth.

*Or, God in the Scripture.

Exo. 9. d.

17 For the ^e Scripture ſaith vnto Pharao, * Euen for this ſame purpose haue I ſtered thee vp, to ſhew my power in thee, & that my Name myght be declared through out al the worlde.

18 Therefore he hath mercie on whom he wil, and whom he wil, he maketh hard hearted.

D 19 Thou wylt ſay then vnto me, Why the blameth he vs yet? for who hath reſiſted his wil?

*Or, ſpeakeſt againſt.

Eſa. 45. b.

iere. 18. a

wiſd. 15. b.

20 But o man, who art thou which ^e playdeſt againſt God? ſhal the ^e worke ſay to y worke man, Why haſt thou made me on this falſhon?

21 Hath not the potter power ouer the claye: euen of the ſame lompe to make one veſſel vnto honour, and another vnto diſhonour.

*Or, vnto honeſt viſes.

22 What and if God wolde, to ſhewe his wrathe, and make his power knowen, ſuf-

d As the only wil & purpose of God is the chiefe cauſe of election, and reprobation: ſo his fre mercie in Chriſte is an inferior cauſe of ſaluation: & the hardening of the heart, an inferior cauſe of damnation.

ferred with longe pacience the vessels of wrath, made ready to damnation.

23 And that he might declare the riches of his glorie on the vessels of mercie, & he hath prepared vnto glorie.

24 *That is to say*, vs, whome he hath also called, not of the Iewes only, but also of the Gentils,

25 As he sayth also in Osee, * I wyl call the my people, which were not my people: and her beloued, which was not beloued. *Ose. 2. d. 1. pet. 2. 6.*

26 And it shal come to passe in the place where it was sayd vnto them, * Ye are not my people: that there they shalbe called, The children of the lyuyng God. *Ose. 1. d.*

27 Also Esai crieth concerning Israel, * All thogh the nombre of the chyldren of Israel were as the sande of the sea, yet shal but a remnant be saued. *Esai. 10. 6.*

e God will make such waste of that people that the few which shal remaine shalbe a worke of his iustice.

28 * For he wil make his account, and gather it into a short some with rightuoufnes. because God wil make a short count in the earth.

29 * And as Esai sayd before, Except the Lord of Sabaoth had left vs seed, we had bene made as Sodoma, and had bene lykened to Gomorrha. *F Esai. 1. c. or, Armies, or hostes. Vtterly lost*

30 What shal we say then? That the Gentils which folowed not rightuoufnes, haue ouertaken rightuoufnes? I meane the rightuoufnes which cometh of faith:

31 But Israel which folowed the Lawe of rightuoufnes, could not attayne vnto the Lawe of rightuoufnes.

32 Whertore? Because they sought it not by faith; but as it were, by the workes of the Lawe.

Lawe: for they haue stombled at the stomblyng stone.

El. 8. c.

28. d.

1. pet. 2. a.

act. 4. b.

2. gal. 11. 8. c.

33. As it is written, *Beholde I put in Siō a^f stomblyng stone, & a rocke which shal make mē fall: and all that beleue on him, shal not be ashamed.

f Iesus Christe is to the infideles destruction, & to the faithful life and resurrection.

THE X. CHAPTER.

After that he had declared his zeale towards them, he sheweth the cause of the ruine of the Iewes. The ende of the Lawe. The difference betwene the iustice of the Lawe, and of faith. Wherof faith commeth, and to whome it belongeth.

A Brethré, my heartes desire and prayer to God for Israel is, that they myght be saued.

2 For I beare them recorde, that they haue a feruent mynde to Godwarde, but not according to knowledge.

3 For they, being ignorant of the rightuousnes of God, and goyng about to stablish their owne rightuousnes, haue not bene obedient vnto the ryghtuousnes of God.

Gal. 3. d.

4 *For Christ is the^a ende of the Lawe, to iustifie all that beleue.

5 For Moses describeth the ryghtuousnes which cometh of the Lawe, *in these wordes*, *That the man which doth these thinges shal lyue therby.

Leui. 18. a.

ex. 20. b.

gal. 3. b.

6 But the ryghtuousnes which cometh of faith speaketh on this wyse, ^b * Say not in thine hearte, Who shal ascende into heauen: that is euen to fetch Christ

Deut. 30. c.

^a The ende of the Lawe is to iustifie them which obserue it. therfore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c.

^b Because we can not performe the Lawe it maketh vs to dour, who shal go to heauē, & to say, who shal go downe to the depe to deliuer vs thence? but faith teacheth vs that Christe is ascended vp, to take vs with him, & hath descended into the depth of death to destroy death, & deliuer vs.

downe from above.

7 Or who shal descēde into the depe? that is euen to bring Christe agayne from death.

8 But what saith it? * The worde is nye thee, euen in thy mouth, and in thyne heart. This, is that "worde of faith which we preache. *Dent. 30.e.* **That is, the promise.*

9 For yf thou shalt confesse wth thy mouth the Lord Iesus, and shalt beleue in thyne heart, that God rayfed hym vp frō death, thou shalt be saued.

10 For the beleue of the heart iustifieth, and to confesse with the mouth, saueth a man.

11 For the Scripture sayth, * Whosoever beleueth on him, shal not be ashamed. *Esa. 28.d.*

12 For there is no difference betwene the Iewe and the Gentil: for one is Lord ouer all, which is ryche vnto all, that call on hym.

13 *For whosoever shal call vpon the Name of the Lord, shalbe saued. *Isa. 2.g.* *act. 2.c.*

14 But how shal they call on him, on whō they haue not beleued? How shal they beleue *on him*, of whom they haue not heard? How shal they heare, without a preacher?

15 And how shal they preache, except they be sent? as it is wrytten, * O how beautiful are the " fete of them, which bryng glad tydinges of peace, and bryng glad tydinges of good thinges. *Esa. 32.b.* *naum 1.d.* **Or, the coming.*

16 But they haue not all obeyed to the Gospel: for Esai saith, * Lord who hath beleued our sayinges? *Esa. 53.a.* *iohn 12 f.*

17 So then sayth commeth by hearing, and

and hearing, commeth ^c by the worde of God.

The Iewes.

Psal. 19. a.

D.

The seing all

the worlde

knewe God

by his creatu

res, the Iewes

colde not be

ignorant.

Dent. 32. c.

Esa. 65. a.

Esa. 65. a.

"or unbele-

uing.

18 But I aske, haue ^e they not heard? * No doubt their ^d sounde wēt out through all the worlde, and their wordes into the endes of the ^e world.

19 But I demande, dyd not Israel knowe God? Fyrst Moses sayeth, * I wyl prouoke you to enuie, by them that are no people, and by a folyshe nacion I wyl anger you.

20 * And Esai is bolde, and sayeth, I am founde of them that sought me not, and haue appeared to them that asked not after me.

21 And against Israel he sayeth, * All day longe haue I stretched forth the my handes vnto a ^a disobedient, and gayne say- ing people.

^c That is, by Gods commande- ment, of whome they are sent that preache the Gos- pel. It may be also take for the ver- ry preaching it selfe.

^d The Hebrew worde signifieth the lyne or propor- tion of the heauens whose moste excel- lēt frame, besydes the rest of Gods creatures pre- cheth vnto the who- le world and setteth forth the worthines of the Creator.

THE XI CHAPTER.

God hath his Church although it be not sene to mans eye. The grace shewed to the elect, and iudgement of the reprobate. God hath blynded the Iewes for a tyme, and reueiled him selfe to the Gentils, whome he warneth to humble them selues. The depth of Gods iudgements.

A I say then, hath God cast away his people? God forbid: for euen I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin,

2 God hath not cast away his people ^w he ^e knewe before. Either wot ye not what the Scripture saith of Elias? how he talketh with God ^a against Israel, saying,

1. *Ki. 19. b* 3 * Lord they haue kylled thy Prophetes,

K.i.

^a He talked with God, not that he shulde punish Israel, but yet lamē- ted their fallshode, and so his wordes made against the.

and dygged doune thynne alters : and I am left alone, and they seeke my lyfe.

4 But what sayth the answer of God to hym? * I haue reserued vnto my selfe ^{seuen} thousand men which haue not bowed the knee to *the image of Baal*,

1. Km. 19. d
* Meaning an infinit number.

5 Euen so at this tyme, is ther a remnant left through the " election of grace.

"or, fre election.

6 If it be of grace, then is it not of workes: or els were grace no more grace. But if it be of workes, then is it no more grace: or els were worke, no longer worke.

B

7 What then? Israel hath not obtayned *ŷ* he sought, but the elect haue obtayned it, and the rest haue bene blynded:

8 According as it is written, * God hath geuen them the sprite of heauy slepe: eyes that they should not se, & eares that they should not heare, euen vnto this day:

Esa. 29. b.
and .6.
mat. 13. b.
iohn 12. f.

ŷ Christ by the mouth of the Prophet wissheth that which came vpon the Iewes, that as the vnhappy byrdes are takē wher as they thinke to fynde fode: so the Lawe which the Iewes of a blynde zeale preferred to the Gospel, thinking to haue saluatiō by it, shal tourne to their destruction.

9 And Dauid sayth, * Let their ^b table be made in steede of a snare, and a net, and an occasion to fall: and a recompence vnto them.

Psal. 69. a.

10 Let their eyes be blynded that they se not: & ^a bowe downe their backe alwayes.

11 I say then; Haue they therefore stombled, that they should fall? God forbyd: but through their fall, saluation *commeth* vnto the Gentils, to ^a prouoke them to follow them.

** Take fro the thy grace & strength.*

12 Wherefore if the fall of them, be the ryches of the worlde: and the diminishing of them the ryches of *ŷ* Gētils: how much more shal their fulnes be?

** The Iewes to folowe the Gentils.*

13 For in that I speake to you Gentils, in as much as I am the Apostle of the Gentils, I magnifie myne office.

** In that the Gentils haue the knowledge of the Gospel.*

That they might be ioules ouer Christe against the Gentils.

14 That I might trie if by any meanes, I might^e prouoke them which are my fleshe to enuie, and myght saue some of them.

15 For if the casting away of them, be the reconciling of the world: what *shal* the recreauing of them be, but ^c lyfe from the dead?

Abraham was not only sanctified, but his seed also.

16 For if the first fruite be holy, the whole lompe *is holie*: and if the^e rote be holy, the branches lykewyse *shal be holy*.

17 Thogh some of the branches be broke of, & thou beyng a wylde oliue tree, wast gratte in for them, and made partaker of the rote, and fatnesse of the^e oliue tree:

The Church of the Israelites.

18 Boast not thy selfe against the branches, and if thou boast thy selfe, thou bearest not the rote, but the rote thee.

19 Thou wylt say then, The branches are broken of, that I myght be grafted in.

20 Thou sayest wel: because of vnbelefe they are broken of, and thou standest sted fast by faith: be not hye mynded, but^e feare.

Be careful, worship God, & trust in his promises.

21 For seing that God spared not the natural branches, *take hede*, lest he also spare not thee.

He speaketh of the Iewes & Gentils in general.

22 Behold therfore the kindnes, & rigorousnes of God: towarde them which sel, rigorousnes: but towarde thee, kindnes, yf thou continue in his kyndnes: or els thou shalt be hewen of.

23 And they also, if they byde not styl in vnbelefe, shalbe grafted in: for God is of power to graffe them in agayne.

24 For yf thou wast cut out of a natural wilde oliue tree, and wast grafted contrary to nature in a true oliue tree: how

c The Iewes now remaine (as it were) in death for lacke of the Gospell: but when both they & the Gentils shall embrace Christ, the world shall be restored to a newe life.

much more shal the natural branches be grafted in their owne oliue tree agayne?

25 For I wolde not brethren, that this secret should be hyd frō you (lest ye should be arrogāt in your selues) y partly blyndnes is come to Israel, vntil the fulnes of the Gentils be come in.

¶ He sheweth that the tyme shal come that the whole natiō of the Iewes, not euery one particularly, shalbe ioyned to the Church of Christe.

26 And so^d all Israel shalbe saued, as it is written, * There shal come out of Siō the deliuerer, and shal turne away the vngodlynnes from Iacob.

D
Esa 59.d.

27 And this is my couenant to them, * When I shal take away their synnes.

Esa 27.c.

28 As concerning the Gospel they are enemies for your sakes: but as touching the election, they are loued for the fathers sakes.

iere. 21 f.
heb. 8.c.
10.c.

29 For the gyftes and calling of GOD are suche, that it can not repent him of them.

30 For as ye in tyme passed, haue not beleued God, yet haue now obteyned mercie through their rebellion:

31 Euen so now haue they not obeyed, y by your mercie, they also may obtaine mercie.

32 For God hath wrapped all natiōs in disobediēce, y he might haue mercie on al.

33 O the depnes of the ryches, bothe of the wysdome, and knowledge of God: how vnsercheable are his iudgementes, and his wayes past finding out?

¶ He reproneth the rashenes of men which murmure against the iudgements of God.

34 * For who hath knowen the mynde of the Lord? or who was his counseller?

Esa 40.c.
wisd. 9.c.

35 Other who hath geuen vnto him fyrst, and he shalbe recompensed agayne?

1. cor. 2.d.
Or, provoked him by his good works?

36 For of him, and through hym, and for hym

hym are all thinges, to hym be glorie for euer, Amen.

THE XII. CHAPTER.

The conuersation, loue, and worker of suche as beleue in Christe. VVe are forbyd to seke reuenge.

A Beseeche you therefore brethren, by the Mercifulnes of God, that ye offre your bodies a^a quicke sacrifice, holy, acceptable vnto God, *which is* your^a resonable seruing of God,

^a True, lawfull,
& spiritual.
1. Pet. 2. 2.

2 And facion not your selues lyke vnto this world, but be ye chāged in your shape, by the rennyng of your mynde, that ye may^a proue what is y^a wyl of God, which is good, acceptable, and perfect.

Ephe. 5. d.

1. thess. 4. a.

^a What soeuer is not agreeable to Gods wil, is euil, displeasent, and vnperfect.
^a or, soberly, not neglected Gods gistes, but vsing the to his glorie.

1. Cor. 12 b.

ephe. 4. b.

3 For I say through the grace that is geuen vnto me, to euery man among you, y^a no man esteeme of hym selfe, more then it becometh him to esteeme, but that he b^a discretly iudge of him selfe, according as God hath dealt to euery man the^a measure of sayth.

4 For as we haue many members in one body, & all members haue not one office:

5 So we beyng many, are one body in Christe, and euery man among our selues, one anothers members.

B

1. Pet. 4. b.

^a By faith he meaneth the knowledge of God in Christ with the gifts of the holy Gost.

6 ^a Seyng then that we haue diuers giftes according to the grace that is geuen vnto vs: whether we haue^a prophecie, *let vs prophecie* according to y^a proportiō of^a faith.

7 Or if we haue an office, *let vs waite* on our office. So he that teacheth, *let him be occupied* in teaching.

^a In stede of dead beastes, lyuely sacrifice, in stede of the bloude of beastes which was but a shadowe, & pleased not God of it selfe: the acceptable sacrifice of the spiritual man, framed by faith to godlynes and charitie.

^b Two things are required if we wil iudge soberly of Gods giftes in vs thone that we do not arrogat to our selues that which we haue not: next, that we boast not of the giftes but reverently vse them to Gods honour.

^c By propheciing here, he meaneth preaching and teaching: & by office or ministerie, all such offices as apperteyne to the Church, as Elders, Deacons, &c.

d He meaneth
them which were
appointed to loke
vnto the poore, as
for the moſte part
were the widowes.
Act. 6. 2. 1 tim. 5. b.

8 Also he ſh exhorteth *let him be diligent in*
exhortation. he that ^d distributeth, *the al-*
mes, let *him do it* with ſinglenes: he that ru-
leth, with diligēce: he that ^d ſheweth mer-
cie, *let him do it* with cherfulnes.

^d Of officers,
ſome are De
acons, ſome
Gouernors,
ſome kepe
the poore.

9 Let loue be without diſſimulation.
* Abhorre that which is euyl, and cleaue
vnto that which is good.

Amos 5. 4.

10 * Be affectioned to loue one another C
with brotherly loue. In geuing honour, go
one before another.

Ephes. 4. 2.
1. pet. 2. b.

11 Not ſlothful to do ſeruice. ſeruent in
ſprite. ſeruing the Lord.

heb. 13. a.

12 Reioycing in hope, patient in tribula-
tion, * continuing in prayer.

Luk. 18. a.

13 * Distributing vnto the neceſſitie of
the Sainctes. * geuing your ſelues to ho-
ſpitalitie.

1. Cor. 16. a.
Heb. 13. 4.
1. pet. 4. b.

14 * Blesſe them which perſecute you: Matth. 5. 8.
blesſe I ſay, but curſe not.

15 Be mery with them that are mery, and
wepe with them that wepe.

16 Be of lyke affection one towards ano- D
ther. * Be not hie minded: but make your

Prou. 3. 4.
Eſa. 5. e.

ſelues equal to them of the lower ſorte.
Be not wiſe in your owne opinions.

17 * Recompence to no man euyl for
euyl^c Procure thinges honeſt in the ſyght
of all men.

Prou. 20. e.
matth. 5. f.
1. pet. 3. b.

^c Lyue ſo hone-
ſtly & Godly that
no man can ſynde
fault with you.

18 * If it be poſſible, as muche as in you
lyeth, haue peace with all men.

2. cor. 8. d.
Heb. 12. d.

19 Dearly beloved, * auenge not your ſel-
ues, but geue rounge vnto wrath: for it is
wryttē, * Vengeance is myne: I wil repaye,
ſayth the Lord.

Ecll. 2. a.
matth. 5. f.
Deut. 32. d.
heb. 10. f.

20 * Therefore, yf thyn enemy hunger, ſe-
de

Prou. 25. e.

de him: if he thurste, geue him drinke: for in so doing, thou shalt heape ^f coles of fyre on hys head.

21 Be not ouer come of ^y which is euyl, but ouercome euyl wyth goodnes.

^f For ether thou shalt wone hī with thy benefite: or els his cōscience shal beare him witnes that Gods burnīg wrath hāgeth ouer him.

THE XIII. CHAPTER.

The obedience of men to their Rulers. Charity ought to measure all our doings. An exhortation to innocencie and puritie of life.

A *Wisd. 6. a.* **L**et euery soule submitte him selfe vnto the hygher Powers. for there is no Power but of God: & the Powers that be, are ordeyned of God.

2 Whosoever therfore resisteth Power, resisteth the ordinance of God: and they that resist, shal receaue to them selues ^a dānation.

^a Not only the punishment of the Iudg. s, but also the vengeance of God.

3 For Rulers are not to be feared for good workes, but for euyl. Wylt thou then be wythout feare of the Power? do wel thē: and so shalt thou be praised of the same.

B 4 For he is the minister of God for thy wealth. but if thou do euyl, feare: for he beareth not a sworde for nought: for he is the minister of God to take vengeance on them that do euil.

^a He speaketh here of Ciuill magistrates: so that Anti christ and his, can not wraist this place to establish their tyrānie ouer the conscience.

5 Wherefore ye must nedes obey, not for feare of vengeance onely: but also because of ^b conscience.

^b For no priuat man can contēge that gouernance which God hath appointed, with out the breache of his conscience.

6 And eue for this cause ye paye also tribute: for they are Gods ministers, seruing for the same purpose.

7 *Geue to euery man therfore his dutie, tribute, to whom ye owe tribute: custome, to whom custome: feare, to whō feare: ho

nour to whom ye owe honour.

8 Owe nothyng to any man: but to loue one another: for he that loueth another, hath fulfilled the ¹⁰Lawe.

9 For this, ¹¹Thou shalt not commit aduoutry: Thou shalt not kyl: Thou shalt not steale: Thou shalt not beare false wytnes: Thou shalt not desire: and if there be any other commandement, it is briefly comprehended in this saying, to wit, ¹²Thou shalt loue thy neighbour as thy selfe.

10 Loue hurteth not his neyghbour: therfore it loue the ¹³* fulfilling of the Lawe.

11 And that, considering the season, how that it is tyme that we shoulde now awake out of slepe: for now is our saluation

12 The nyght is passed, and the day hath come vnto vs: let vs therfore cast away y^e dedes of darkenes, and let vs put on the ¹⁴* armour of light.

13 So that we walke honestly, as it were in the day light: not in ¹⁵* glotonie, and drōkonnes, nether in chambering and wantonnes, nether in stryfe and enuiing:

14 ¹⁶* But put ye on the Lord I E S V S CHRISTE, & take no thoght for the flesh, to fulfil the lustes of it.

THE XIII CHAPTER

The weake ought not to be despiced. No man shoulde offende anothers conscience: but one to support another in charitie and faith.

a Lett he thoulde depart etther more ignorant then he came: or els with a greater scrupule of conscience.

H¹⁷Im that is weake in the ¹⁸* fayth, take vnto you, but not to enter into ¹⁹a dout

¹⁰He meaneth only the sec^d de table.

C

Exo. 20. c. deut. 5. b.

Leui. 19. d. mat. 22. d.

gal. 5. b.

iam. 2. b.

2. Tim. 1. a.

D.

¹³Honest manners & godly.

Luk. 21. f.

Gal. 5. c.

1. pet. 2. c.

A¹⁷Or, doctrine of the Gospel.

ful disputations of controuersies.

2 One beleueth y^e he may eate all thing : another, which is weake in knowledge, eateth herbes.

3 Let not him that eateth, despise hym that eateth not: and let not hym which eateth not, iudge hym that eateth. for God hath receaued hym.

Iam. 4. d.

*It is the
Lords mat-
ter, not thine.*

4 * What art thou that condemnest an other mans seruant? he standeth or falleth, to his owne master: yea, he shal stand: for God is able to make him stande.

5. Thys man esteemeth one day before another day, and another man counteth all dayes a lyke. let every man be ^b fully perswaded in hys mynde.

B

** who iud-
gerh whither
he doth wel
or no.*

** Because he
thinketh the
meates vn-
cleane by the
Lawe.*

** Both our li-
fe, & death
oght to pro-
fit our bro-
ther.*

6 He that obserueth one day, *more then ano-
ther*, obserueth it to the Lord: and he that obserueth not one day *more then another*, doth not obserue it to the Lord. He that eateth, eateth to the Lord: for he geueth God thanks: and he that eateth not, ^c eateth not to the Lord, & geueth God thanks.

7 For none of vs liueth to hym selfe: neither dothe any of vs dye to him selfe.

8 For whether we lyue, we lyue vnto the Lord: or whether we dye, we dye vnto the Lord. whether we lyue therefore, or dye, we are the Lordes.

9 For Christ therefore dyed & rose agayne, and reuiued, that he myght be Lord both of the dead and the quicke.

10 But why doest thou iudge thy brother? other why doest thou despise thy brother? * for we shal be all broght before the iudgement seate of Christ.

2. Cor. 5. b.

^b we must be assured in our conscience by Gods worde, in all things that we do: that if we be stronge, we may knowe what is our libertie: & if we be weake, we may learne to profit daily.

^c Here we must note thre things, first that he speaketh of things which of them selues are indifferēt, albeit in the Lawe they were not: next that he repro- ueth not the con- dēning of the act, but of the personnes: thirdly, that he meaneth not the stubburne & malicious, whome he calleth dogges & concision, but the weake & infirme to whome as yet God had not reueiled the perfect libertie.

11 For it is written, *I lyue sayth the Lord, and euery knee shal bowe to me, & all tongues shal confesse vnto God.

Esa. 45. d.
phil. 2. b.
And acknow-
lage me for
their God.

12 So shal euery one of vs geue accomptes of him selfe to God.

13 Let vs not therfore iudge one another any more: but vse your iudgement rather in this, that no man putte a stombling blocke, or an occasion to fall, in his brothers way.

14 I knowe, & am ful certified through the Lord Iesus, that ther is nothing vnclene of it selfe: but vnto him that iudgeth it to be vnclene, to him *it is* vnclene.

He preten-
terth the obiq
& ion which
the Christiā
myght vse.

15 But if thy brother be greued with thy meat, now walkest thou not charitably. *destroy not him with thy meat, for whom Christ dyed.

1. Cor. 8. d.
D

d Which is the be-
nefit of Christiā li-
bertie, by abusing
wherof, ye cause
the weakelings to
blaspheme the Go-
spel, which might
seme to them con-
trarie to Gods will,
and the doctrine
of the Lawe.

16 Cause not your *d* comoditie to be euil spoken of.

17 For the kyngdome of God is not meat and drinke: but rightuousnes, peace, & ioye in the holy Gost.

18 For whosoever in these thinges serueth Christ, pleaseth God wel, and is comended of men.

In peace &
rightuousnes.

19 Let vs the folow those thinges which make for peace, and wherwyth one may edifie another.

20 Destroy not the worke of God for meates sake. *all thinges in deed are pure: but *it is* euyl for that man which eateth wyth offence.

Tit. 1. d.

21 **It is* good nether to eate fleshe, nether to drinke wyne, nether *any thing*, wherby thy brother stumpleth, ether is offended, or made weake.

1. Cor. 8. b.

22 Thon

22 Thou hast^e faith: haue it with thy selfe before God. Happy is he that cōdēneth not him selfe in *that thing* which he aloweth.

23 For he that maketh conscience, is damned if he eate: because *he doth it* not of faith. and whatsoeuer is not of^e fayeth, is sinne.

107. of a right
conscience,

^e Faith, here is taken for a full persuasion of the Christian libertie in things indifferēt. as the Apostle interpreteth it in the 14. versē.

THE XV. CHAPTER.

S. Paul exhorteth them to support and loue one another by the example of Christe, and by the only mercie of God which is the cause of saluation both of the one and the other. He sheweth his zeale to warde them, and the Churches, and requirith the same of them.

A VVe which are strōge, ought to beare the fraillnes of the weake, and not to loke onely to our selues.

2 Therefore let euery mā loke vnto his neyghbour vnto his welth, *that is to*^e edifie him.

3 For Christe had not respect to him selfe, but, as it is written,^e The rebukes of the which rebuke thee, fel^e on me.

4 For whatsoeuer things are written afore time, are written for our learning, that we through paciēce, and comforte of the Scriptures, myght haue hope.

5 Now, the^e God of pacience and consolatiō, geue you that ye be^e lyke mynded one towarde another, after the ensample of Christ Iesus.

B 6 That ye all agreying together, may with one mouth prayse God and the Father of our Lord Iesus Christe.

7 Wherefore receaue ye one another, as Christ receaued vs, to the^e glorie of God.

^a To edifie, signifieth to do all manner dueties to our neyghbour, either to bring him to Christe, or if he be wone, that he may growe from faith to faith. for the faithful are called the temple of God, wherein he is resident by his holy Spirit: and these faithful are the stones of the newe Ierusalem, that is, the vniuersal Church of the which building, Christe is the chief corner stone. Esa. 54. Reu. 21. Eph 2d

Psal. 69. b.

^e I did so beare them as if they had bene done to me and not to my Father.

^e Which is the autor of paciēce.

2. Cor. 1. b.

phil. 3. d.

^e To make vs partakers of Gods glorie.

8 And I meane *thus*, that Iesus Christe was a minister of the Circūcisiō, for the^e truerth of God, to confirme the promises made vnto the fathers.

That God might be knowne true.

9 And let the Gentiles prayse God for his mercie, as it is written, * For thys cause I wyl praise thee among the Gentils, and singe vnto thy Name.

Psal. 118. d.
2. *Sam.* 22. d
C

10 And agayne he sayeth, * Reioyse ye Gentiles with his people.

Deu. 32. f.

11 And agayne, * Prayse the Lord all ye Gentils, and laude ye him all nacions together.

Psal. 116. b.

12 And agayne Esai sayth, * There shalbe the rote of Iesse, and ^b he that shal ryse to raygne ouer the Gentils, in him shal the Gentils trust.

Esai. 11. c.

^b Which is Christe, who dyd spring as a yonge budde out of the drye & dead rote.

Then seeing he toke both the Jewes and Gentils to his Fathers glorie, they ought by his example to loue together.

13 Now the God of hope fyl you with all ioye and peace in beleuing: that ye may be ryche in hope through the power of the holy Ghost.

14 And I my selfe am ful perswaded of you (my brethren) that ye your selues are ful of goodnes, and fylled wyth all knowledge, and are able to exhort one another.

15 Neuerthelesse brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is geuen me of God.

16 That I should be the minister of Iesus Christe among the Gentils, ministring the glad tydings of God, that the Gentils might be an acceptable^e offering, sanctified by the holy Ghost.

D
The minister offreth the people to God by the Gospel.

17 I haue therfore wherof I may reioyse in

in Christ Iesus in those thinges which *per-
tayne* to God.

18 For I am not able to speake of any thing, which Christ hath not wrought by me, to make the Gentils obedient with worde & dede.

19 In myghty signes and wonders, by the power of the Sprite of God: so that from Ierusalem and the *coastes* round about vnto Illyricum, I haue fulfilled *myne office of preaching* the Gospel of Christe.

E 20 Yea so I enforced my selfe to preache the Gospel, not where Christ was named, lest I shoulde haue buylt on another mans foundation:

Isai. 52. d. 21 But as it is written, * To whom he was not spoken of, they shal se: and they that heard not, shal vnderstand.

Chap. 1. b. 22 For thys cause I haue bene * oft let to come vnto you.

1. thess. 2. d. 23 But now seying I haue no more to do in these countres, and also haue bene desirous many yeres agone to come vnto you:

24 When I shal take my iorney into Spayne, I wyl come to you: for I trust to se you in my iorney, and to be brought on my way thitherwarde by you, after that I haue bene somewhat filled with your compaignie.

* which was to cary the almes.

25 Now go I vnto Ierusalem, to minister vnto the Sainctes.

F 26 For it hath pleased them of Macedonia and Achaia, to make a certayne distributiō vnto the poore Sainctes which are at Ierusalem.

27 It hath pleased them I say, & their de-

ters are they. * For if the Gentils be made partakers of their spiritual thinges, their dutie is to minister vnto them in carnal thinges.

28 When I haue performed this, and haue broght them this^r frute^c sealed: I will passe by you into Spayne.

**Almes is the fruite of faith and charitie. Chap. i. b.*

e I shal faithfully leaue it with the. & as it were sealed moste surely.

d His coming shal be profitable vnto them, for God wil gyue him abundaunt knowlage of Diuine mysteries to communicate vnto the.

29 * And I am sure when I come, that I shal come to you with^d abundance of the blessing of the Gospel of Christ.

30 Also brethren I beseeche you for our Lord Iesus Christes sake, and for the loue of the Sprite, that ye * wolde strue with me in your prayers to God for me.

2. Cor. 1. b. G

31 That I may be deliuered from them which are disobedient in Iewrie, and that this my seruice which I haue to do at Ierusalem, may be^c accepted of the Sainctes:

32 That I may come vnto you with ioye, by the wil of God, & may w^y you be refreshed.

33 Thus the * God of peace be with you all. Amen. *Esa. 9. b.*

e He feared lest slanderous tongues wolde haue made his message either odious, or lesse acceptable.

THE XVI. CHAPTER.

After many recommendations he admonisheth them to beware false brethren and to be circumspect. He prayeth for them, and giveth thanks to God.

I Commende vnto you Phebe our sister **A** which is a seruant of the Church of Cenchrea.

1 That ye receaue her in the Lord, as it becometh Sainctes, & that ye assist her in whatsoever busynes she needeth of your ayde. for she hath gyuen hospitalitie vnto many, and to me also.

3 Grete.

After 18. a. 3 Grete * Priscilla and Aquila my helpers
in Christ Iesus.

4 Which haue for my lyfe layde downe
their owne neckes. Vnto whome not I only
geue thanks, but also all the Churches of
the Gentils.

5 Lykewyse grete the Church that is in
their house. Salute my welbeloued Epene-
rus, which is the ^a fyrst fruts among them of
Achaia in Christe.

B 6 Grete Marie which bestowed muche la-
bour on vs.

7 Salute Andronicus and Iunia my cosyns
and fellow prisoners with me, which are
wel taken among the Apostles, and ¹ were
in Christe before me.

8 Grete Amplias my beloued in the Lord.
9 Salute Vrbanus our helper in Christe,
and Stachys my beloued.

10 Salute Appelles approued in Christ. Sa-
lute them which are of Aristobul^o *friends*.

11 Salute Herodion my kynsman. Grete
them *which are* of the *friends* of Narcissus,
I meane them which are in the Lord.

12 Salute Triphena and Triphosa, which
women labour in the Lord. Salute the belo-
ued Persis, which womā hath laboured mu-
che in the Lord.

13 Salute Rufus chosen in the Lord, and
his mother and mayne.

C 14 Grete Asyncritus, Phlegon, Hermas, Pa-
trobas, Mercurius, and the brethren which
are with them.

15 Salute Philologus and Iulias, Nereas, &
his syster, & Olympas, and all the Sainctes
which are with them.

16 Salute one another with an holy ^b kisse.
The Churches of Christe salute you.

^a The first which
was cōsecrat to the
Lord by embracing
the Gospel.

¹ They were
grafted in
Christe by
faith.

^b This was a signe
of amitie amonge
the Iews, which he
willeth to be holy,
that is that it come
from a mynde, ful
of godly charitie.

17 I beseeche you brethren, warche diligently them which cause diuision & offences, contrary to the doctrine which ye haue learned, and auoyde them.

18 For they that *are* suche, serue not the Lord Iesus Christ, but their owne 'bellies, and with^e fayre speache and flattering, deceaue the heartes of the simple.

^e These be mar-
kes to knowe
the false Apo-
stles by.

^e The worde si-
gnifieth him that
promiseth muche
and performeth no
thing, who semeth
also to speake for
thy profit, but doth
nothing lesse.

19 For your obedience is knowne of all men. I am glad therefore *as touching* you: but yet I wolde haue you wyse, vnto that which is good: & to be innocent, as concerning euyl.

20 The God of peace shal treade Saran vnder your fete shortly The grace of our Lord Iesus Christ be with you.

21 * Timotheus my compaigniō, and Lucius *Act 16.4.*
and Iason, and Sosipater my kynsmen, salū *phil. 1. c.*
te you.

22 I Tertius, which wrote out this epistle salute you in the Lord.

23 * Gaius myne hoste, and the hoste of the whole Church saluteth you. Erastus the
"chamberlaine of the^e citie saluteth you.
and Quartus a brother *saluteth you.*

^a
1 Cor 1 b.

^aor, receaues.
^aCorinthus.

24 The grace of our Lord Iesus Christe be with you all. Amen.

25 * To hym that is of power to stablyshe you according to my Gospel, & preaching of Iesus Christe, * in vtterying of the^d my-
sterie. ^a was kept secrete sence the worl-
de began:

Eph 3. d.

Eph. 3 b.
col 1 d.

2 tim. 1 c.
tit. 1 a

1. pet. 1. d.

^d Bothe as tou-
ching the doctrine
of the Gospel, and
also the calling of
the Gentils.

26 (But now is opened, & published amōg all nations by the Scriptures of the Prophe-
tes, at the commandement of the euerla-
sting God, to stere vp obedience to the
sayth)

27 To

27 To God I say, which alone is wyse, be
praye through I E S V S C H R I S T for
euer. Amen.

Written to the Romaines from Corinthus
and sent by Phebe, seruante of the Chur-
che, which is at Cenchrea.

THE ARGUMENT OF THE
first Epistle to the Corinthians.

AFTE R that S. Paul had pre-
ached at Corinthus a yere, and
an halfe, he was compelled by
the wickednes of the Iewes, to
sayle into Syria. In whose absen-
ce false Apostles entred into the Church, who
being puffed vp with vaine glorie, and affectat
eloquence, sought to bring into contempt the sim-
plicitie which Paul vsed in preaching the Gos-
pel. By whose ambitio such factions and schis-
mes sprang vp in the Church, that from opi-
nions in pollicies, and ceremonies, they fel to
false doctrine and heresies: calling into dout the
resurrection from the dead, the chiefest point of
Christian religio. Against these enils the Apo-
stle procedeth preparing the Corinthians, hart
s greates with gentil salutations, but sene after he
reproueth their contentions and debates, their ar-
rogancie and pride and exhorteth them to con-
corde and humilitie, setting before their eyes the
spiritual vertue, and heavenly wisdom of the
Gospel, which can not be perswaded by worldly
wit, and eloquent reasons: but is reueiled by
Gods Spirit, and so sealed in mens harts. Ther-

fore this saluatiō may not be attribute to the mi-
nistres, but only to God, whose seruāts they are,
and haue receaued charge to edifie his Church:
wherin saint Paul behaued him selfe skilfully
buylding according to the foundation (which is
Christ) and exhortieth others to make the ende
proportionable to the beginning: taking diligent
heed they be not polluted with vayne doctrine:
seing they are the temple of God. And as for
those which doubted of his Apostleship he shew-
eth thē that he depēdeth not on mans iudge-
ment, albeit he had declared by manifest signes
that he neuer sought his owne glorie, neither yet
how he might lyue, but only the glorie of Christ.
which thing at his comming he wolde decla-
re more amply, to the shame of those vayne glo-
rious braggers, who sought them selues only:
and therefore suffered most horrible vices vnpo-
nished: as incest, contentions, plaidings befo-
re infidels, fornication, and such like, to the
great slander of the Gospel. This done, he answ-
ereth to certeine pointes of the Corinthians let-
ter, as touching single life, duety of mariadge, of
discord and dissension amongs the married, of
virginitie, and seconde mariage. And because
some thought it nothing to be present at idole ser-
uice, seing in their heart they worshiped the
true God, he warneth them to haue respect to
their weake brethre, whose faith by that dissem-
bling was hindred, and their consciences wo-
unded. which thing rather then he wolde do, he
wold neuer vse that libertie which God had ge-
uen him. But forasmuche as pride, & selfe wil
was the cause of those great euils, he admoni-
sheth them by the example of the Iewes not to
glorie in these outwarde giftes, whose horrible
punishment for the abuse of Gods creatures, ought

to be a warning to all men to followe Christe
 vprightly, without all pollution and offence of
 others. Then he correcteth diuers abuses in the-
 ir Churches, as touching the behauiour of men
 and womē in the assembles: of the Lords Supper:
 the abuse of the spiritual gifte; which God hath
 giuen to mainteyn loue, and edifie the Church:
 as concerning the resurrection fro the dead, with
 out the which, the Gospel serueth to no vse. Laste
 of all he exhorteth the Corinthyans to relieue
 the poore breithern at Ierusalem: to perseuere in
 the loue of Christ, and well doing: sending his
 commendations, and wishing them peace.

L.ii.



THE FIRST

EPISTLE OF PAUL

TO THE CORIN

thians.

THE FYRST CHAPTER.

He praiseth the great graces of God shewed toward them, exhorting them to concorde & humilitie. He beateth downe all pride, and wisdom which is not grounded on God, shewing that all true wisdom standeth in the despised crosse of Christe.



AVL by vo A
cation an
Apostle
of IESVS
CHRIST, *Act. 15. b.*
through *1. thes. 4. b.*
y wyl of *Made holy,*
God, & our *by the fre*
brother *mercie & cal-*
Softenes: *ling of God.*
2 Vnto y *Rom. 1. 4.*
Churche *eplie. 1. 4.*
coloss. 2. c.
2. tim. 1. c.
tit. 2. c.
by

a Whome God
hath separat from
therest of the world,
purified, & geuen
to his Sone, that he
might be in them,
& they in him.

of God which is at Corinthus, to the that
are ^a sanctified in Christe Iesus, ^v Saintes

2.Tim.2.d.
1.colef.1.b.
2.b.

by calling, *wyth all ^y^b call on the Name of our Lord Iesus Christe in euery place, both their *Lord I say*, and ours.

b which is to a knowlage him to be very God, to worship him, & seke vnto him for helpe.

3 Grace be to you, and peace from God our Father, and from the Lord IESVS CHRISTE.

4 I thanke my God alwayes on your behalfe, for the grace of God, which is geue you in Iesus Christe.

Tit.2.c.

philip.3.d.

*As members of the same body which communicat with their head.

1.Thef.3.d.

5.d.

B

*Forther is no condēnation to them that are graffed in Christ Iesus.

Psal.138.

1.thef.5.d.

Rom.15.b.

phil.3.d.

5 *That in all thinges ye are made riche ^{in hym}, in ^call kynde of speache, and knowledge.

c He cōmendeth those giftes in the, whose abuse after he doth reprove.

6 Euen as the testimonie of Iesus Christe hath bene confirmed in you.

7 So that ye are behynde in no gyft: *wayting for the appearing of our Lord Iesus Christ.

8 Which God, shal also strengthen you vnto the ende, that ye may be ^o blamelesse in the day of our Lord Iesus Christe.

9 *God is saythful, by whō ye are called vnto ^y fellowship of his Sōne Iesus Christe our Lord.

10 Now I besech you brethrē, in the Name of our Lord Iesus Christe, *^y ye all ^d speake one thyng, and that there be no dissensions among you: but be ye knyghtogether in one minde, and in one iudgement.

d Disagreing in wordes ingendreth dissention of mynd, wherof procedeth repugnācie ^o iudgement, which is the mother of schisme & heresie.

11 For it hath bene declared vnto me my brethrē, of you, by thē that are of the house of Cloe, that ther is strife among you.

12 And this is it that I meane, that euerie one of you sayeth, I holde of Paul, I holde of Apollos, I holde of Cephas, I holde of Christe.

C

*Read the annotation in the A. & 3. c

13 Is Christe deuided? was Paul crucified for you? ether were ye baptized ^o in the

Liii.

the Name of Paul?

14 I thanke God, that I baptized none of you, but *Crispus, and *Gaius.

15 Left any should say, that I had baptized in myne owne name.

16 I baptized also the householde of Stephanas: furthermore knowe I not, whether I baptized any other.

17 For Christ sent me not to baptize, but to preache the Gospel, not wyth ^{or} wysdome of talke, ^{but} lest y^e crosse of Christ shold haue bene made of none effect.

18 For the preaching of the crosse, is to them that perishe, folishnes: but vnto vs which are saued, it is the * power of God.

19 For it is written, I * wil destroye the wysdome of the wyse, and wyl cast away the vnderstanding of the prudent.

20 Where is the wyse? where is the * Scribe? where is the * disputer of this world? hath not God made the wysdome of this world folishnes?

21 For whē the world by wysdome, knew not God, in the wysdome of God: it pleased God by folish preaching, to saue them that beleue.

22 Seing also that the Iewes require a * sygne, and the Grekes seke after wysdome.

23 But we preache Christe crucified: vnto the Iewes, an occasion of fallyng: and vnto the Grekes, folishnes:

24 But vnto them which are called, both of the Iewes & Grekes, we preache Christe, the power of G O D, and the wysdome of God,

Act. 18. c.

** Chiefely, & peculiarly. As a rhetorike, or art oratorie.*

Chap. 2. a.

Gal. 5. a. 2.

2. pet. 1. c.

Rom. 1. b.

Esa. 29. e.

** Or, the interpreter of the Lawe.*

D

Mat. 12. c.

25 For

e This Gaius was Pauls hoste, in a house also the Church was at Corinthus. Rom. 16. d. there was yet another so called, which was of Derbe, and followed Paul. Act 20. a.

f Whē mē sholde attribute that vnto eloquence which only belonged to the power of God.

g He that is so subtil in discussing questions. & herein Paul reacheth the best learned as though not one of them colde perceive by his owne wysdome. this mystery of Christ revealed in the Gospel.

25 For the ^bfolysheenes of God, is wyser the men: and the weakenes of God, is stronger then men.

26 Brethren you se, your calling, how that not many wyse me^e after the fleſhe, not many myghty, not many of hye degre, are called.

27 But God hath choſen the folyshe thinges of the worlde, to confounde the wyſe: and God hath choſen the weake thinges of the world, to confound thinges which are myghty.

28 And vyle thinges of the worlde, & thinges which are deſpiced, hath God choſen, yea, and thinges ⁱ w^e are not, for to bring to noght thinges ^o that are.

29 That no fleſhe ſhulde reioyce in his preſence.

30 But ye are of hym in Chriſt Ieſus, who of God is made vnto vs ^w wiſdome, & rightuouſnes, and ſanctification, and redemption.

31 That according as it is written, ^{*} He which reioyſeth, ^k ſhulde reioyce in the Lord,

^b He ſpeaketh in the perſone of the wicked, who cōtrary to their cōſcience rather attribute theſe thinges to God, then acknowledge their owne folly and weakenes.

ⁱ Which are in mā iudgemēt almoſt nothg, but taken for abiect & caſt away.

^k That is, ſhulde as tribute all thinges to God with thankes geuing.

THE II. CHAPTER.

He putteth for exāple his maner of preaching which was according to the tenor of the Goſpel. which Goſpel was contemptible & hid to the carnal, & agayne honorable & manifeſt to the ſpiritual.

A Nd I brethrē whē I came to you, came not in ^{*} gloriouſnes of wordes, or of wyſdome, ſhewyng vnto you the ^a testi-
monie of God.

2 For I dyd not vendicat to my ſelfe to

^a That is, the Goſpel, whereby God doth manifeſt him ſelfe to the world, or wherof God is the autor & witneſſe.

According to the world
termeth wiſe men.

Effemed, &
in reputatiō.

Ier. 31. a.

Ier. 9. g.

2. cor. 10. d.

Chap. i. c.

or, myſterie.

* knowe any thyng among you, saue Iesus Christe, and him crucified.

*Or, I thought nothing worthy to be known.
Act 18.4.

b Herein appeareth his great modestie, who was not glorious, but abject & humble, not full of vayne borrowings & arrogancie but with feare & trembling set forth the mightie power of God.

3 †And I was among you in ^b weaknes, & in feare, and in muche trembling.

4 Nether ~~shode~~ my wordes, and my preaching in the ^{*} entysyng speache of mannes wysdome: but in playne euidence of ^{*} spiritual power.

Chap. 1.c.
2. pet. 1.c.
*or, heavenly and Diuine.

5 That your faith shold not stande in the wysdome of me: but in the power of God.

6 And we speake wysdome among them that are ^c perfecte: not ^y wysdome of this world, nether of ^y ^{*} chiefest of this world which come to nought.

B
*Whome either for wysdome, riches or power men most esteeme.

c They, whose vnderstandings are illuminated by faith, acknowledge this wysdome, which the worlde calleth folly.

7 But we speake the wysdome of God, which is hid in a mysterie, to wit, ^y secret wysdome, which God ordeyned before the world, vnto our glorie.

8 Which wysdome none of the heades of this world knewe: for had they knowen it, they wolde not haue crucified the ^d Lord of glorie.

*That is, very seate.
*The diuinitie of Christ, & conuersion of two natures in one person.

d He calleth Iesus the mightie God, full of true glorie & maiestie, whome Dauid also calleth the King of glorie. Psal. 134. b. and Steuen nameth hi the God of glorie. Act 7.a.

9 But ~~we~~ ^{we} *preache* as it is written, ^{*} Things which eye hath not sene, & eare hath not heard, nether haue ^{*} entred into mans mynde, which thinges God hath prepared for them that loue hym.

Esa. 64.b.
*Ma is notable to thinke Gods providence to vnderstand his.

10 But God hath opened *them* vnto vs by his Sprite. for the Spirite searcheth all thinges, yea, the botome of Goddes secretes.

C
*For he is one God with the Father & the Sonne.

e We are not moved with that Spirit which teacheth things wherewith the world is deluded, & which men vnderstand by nature.

11 For what man knoweth the thinges of a man: saue the ^{*} sprite of a man which is in him? euen so the thinges of God knoweth no man, but the Sprite of God.

*Mans mynde which vnderstandeth & iudgeth.

12 And we haue not ^{*} receaued the sprite of the world, but the Sprite which cometh of

of

All the be-
nefits of God
in Iesus Chri-
ste.

Chap. 1. c.

3rd c.

whose know-
lege & iudge-
ment is not
cleared by
Gods Spir.

Prov. 27. c.

Esa. 40. d.

wisd. 9. c.

rom. 11. d.

of God: for to knowe the^e thynges that are
geuen to vs of God:

13 Which thinges also we speake; not in
the^e wordes which māswyfdome teacheth,
but which the holy Gost teacheth: ioy-
ning^f spiritual thinges with spiritual thin-
ges.

14 But the^e natural man is not able to
perceau the thinges of y^e Sprite of God,
for they are but folyshnes vnto him, ne-
ther can he knowe them: because they are
D spiritually discerned.

15 But he that is^e spiritual, discusseth
all thinges: yet he him selfe is^e iudged of
no man.

16^e For who hath knowen the mynde of
the Lord, that he myght informe him? But
we haue the mynd of Christe.

f As that which
we teach is spiritu-
al, so our kynde of
teaching must be
spiritual: that the
wordes may agre
with the matter.

g For the trueth
of God is not sub-
iect to the iudge-
ment of man.

THE III. CHAPTER.

Paul rebuketh the sectes and authours thereof.
Christe is the foundation of his Church. No
man ought to attribute his saluation to the mini-
sters but to God. That they beware erroneous do-
ctrines. The dignitie and office both of the mini-
sters and also of all the faithful.

A ND I could not speake vnto you bre-
thren as vnto spiritual, but as vnto
carnal, *euen* as vnto^a babes in Christe.

2 I gaue you mylke to drinke, and not me-
at: for ye then were not able to beare it, ne-
ther are ye in deed as yet.

3 For ye are yet carnal: for as long verely
as *ther* is among you enuying, stryfe, & se-
ctes, are ye not carnal, and walke after
the maner of men?

a Being ingraf-
ted in Christ by
faith, we begin to
moue by his Sprit,
and as we profite
in faith, we growe
vp to a ripe age.
And here let him
take hede that tea-
cheth, lest for myl-
ke he gyue poi-
son: for milke and
stronge meate ef-
fect are one, but
only differ in ma-
ner and forme.

4 For as lōg as one sayth, I holde of Paul: and another, I am of Apollos: are ye nor carnal?

5 Who is Paul then? & who is* Apollos? but the ministers by whom ye beleued, & as the Lord gaue to euery man.

6 I haue plated, Apollos watred: but God gaue the encrease.

7 So thē, nether is he ŷplāteth any thing, nether he that watreth, but God that geueth the encrease.

8 He that planteth, and he that watreth are^b one: *and euery man shal receaue his reward, according to his labour.

9 For we are Goddes^c labourers, ye are Goddes housbandry, ye are Goddes building.

10 According to the grace of God geuen to me, as a skilful master builder I haue layd the foundatiō: and another buyldeth theron. but let euery man take hede how he buildeth vpon.

11 For other foundation can no man lay, then that which is layd, which is, Iesus Christe.

12 If any man build on this foundation, golde, syluer, precious stones, tymber, haye, or stoble:

13 Euery mā's worcke shal appeare. for ŷ^c day shal declare it, and it shalbe reueled by the^e fyre: and the fyre shal trye euery mans worcke what it is.

14 If any mā's worcke, that he hath buylt vpon, abyde, he shal receaue a rewarde.

15 If any mans worcke burne, he shal^f lose, but he^d shalbe^e safe hym selfe: neuertheless, yet as it were by the fyre.

16* Know

B
13.18.d.
1. cor. 1.b.

Psal. 62.d.
gal. 6.b.
*So made by his grace.

* He repro-
ueth the mi-
nisters of Co-
rinthe as tea-
chers of curi-
ous doctrines
and questiōs.

C

* By the trial
of Gods Spi-
rit.

* Bothe his la-
bour & rewar-
de.

* As touching
his life if he
holde fast the
fondation.

b He chargeth
thē with two fau-
res, the one, that
they attributed to
myche to the mi-
nisters, & thother,
that they preferred
one minister to
another.

e Or the tyme,
which is, when the
light of the trueth
shal expel the dar-
knes of ignorance,
then the curious
ostentation of mā's
wisdomē shalbe
brought to noght.

d He reprooueth
them not as falsē
apostles but as cu-
rious teachers of
humaine scien-
ces, as they which
lothing at the sim-
plicitie of Gods
worde, preache phi-
losophical specu-
lations.

Chap. 6. d. 16* Knowe ye not that ye are the temple of
2. cor. 6. d. God, and that the Sprite of God dwelleth
 D in you?

17 If any man defyle the temple of God,
 him shal God destroy: for the temple of
 God is holy, which temple ye are.

18 Let no man deceaue him selfe. If any
 man seme to *him selfe* wyse among you in
 this world, let him be a fole, that he may be
 wyse.

Iob 5. b. 19 For the wisdom of this worlde is fo-
 lishnes with God. for it is written,* He car-
 ceth the wyse ^e with their *owne* crafti-
 nes.

Psal 94. b. 20 * And agayne, The Lord knoweth that
 the thoghtes of the wyse be vayne:

But in God, 21 Therefore let no man ^u reioyce in men:
who worketh for all thinges are yours.
by his mini-
sters.

22 Whether it be Paul, ether Apollos, ether
 Cephas, or the world, or els lyfe, or death,
 whether they be thynges present, or thin-
 ges to come: all *I say* are yours:

23 And ye are Christes, and Christ is God-
 des.

^e When they the
 selues are entan-
 gled in the same
 inares which they
 layd for others.

THE IIII. CHAPTER.

*After that he had described the office of a
 true Apostle, seing they dyd not acknowledge
 him suchone, he appealeth to Gods indgement:
 beating downe theyr glorie which hindered the
 to praise that, which they dispraised in him.
 Thys done, he sheweth what he requireth on
 their part, & what they ought to loke fore of him
 at his resourne.*

^a As it is a thing
 intollerable to co-
 temne the true mi-
 nisters of God: so it
 is greatly reprehē-
 sible to attribute
 more vnto them
 then is mete.

A L Et a mā so thinke of vs, as of the^a mini-
 sters of Christe, and disposers of the se-

cretes of God.

2 Furthermore, it is required of the disposers, that they be founde faithful.

3 * As touching me I passe very litle, to be iudged of you, or of mans iudgement. no, I iudge not^e myne owne selfe.

Mat. 7. 4.

^b For as I do not knowe, wherby I shulde take any occasion of glorie: so I am cerceyn that before God another maner of iudice is required.

4 For I^b knowe nought by^e my selfe: yet am I not therby iustified: but the Lord is he that iudgeth me.

^e Whether I haue great gifts or litle, fewe or many.

^e Concerning myne office.

5 Therefore iudge nothing before the tyme, vntyl the Lord come, which wyl lighten thinges that are hyd in darcknes, and open the counsels of the heartes: and then shal euery man haue prayse of God.

6 These thinges brethren I haue figuratiuely described in myne owne person and Apollos, for your sakes: that ye myght learne^e by vs, that no man counte of hym selfe beyonde that which is aboue written: that one swel not against another for any mans cause.

B

^e By our example.

7 For who preferreth thee? and what hast thou, that thou hast not receaued? If thou hast receaued it, why reioycest thou, as though thou haddest not receaued it?

The ingratitude of the Corinthians.

8 Now ye are ful, now ye are made riche, ye raygne as kynges without vs: and I wolde to God ye dyd raygne, y^e we also might raygne with you.

^c To diminishe his autoritie they objected that he was not made an Apostle by Christe but after wardes.

^d By this bitter rating in abiecting him selfe and exalting the Corinthians he maketh them ashamed of their wayne glorie.

9 For I thynke that God hath appoynted vs^e the laste Apostles, as it were men destinate to death. for we are a gasyng stocke vnto the worlde, and to the Angels, and to men.

C

The dangers & perils that the Apostles were in.

10 We are^d foles for Christes sake, and ye are wyse through Christ. we are weake, & ye are stronge: ye are honorable, & we are despised.

despiced.

11 Euen vnto this daie we hunger, and thirst, and are naked, and are buffeted, & haue no certayne dwelling place.

Act. 20. g. 12 * And labour, working with our owne
1. thess. 2. b. handes. we are reuyled, and yet we blesse:
2. thess. 3. b. we are persecuted, and suffer it.

Mat. 5. g. 13 * We are euil spoken of, and we pray:
luk. 23. e. we are made as it were the fylthe of the
act. 7. g. world, the offscowring of all thinges, euen
vnto this tyme.

* Or, vic gen-
til wordes.

D 14 I write not these thinges to shame you,
but as my beloued sonnes I warne you.

* Or, pedago-
gues.

15 For thogh ye haue ten thousand instru-
ctours in Christ: yet *haue ye* not many fa-
thers: for in Christ Iesus, I haue begotten
you through the Gospel.

16 Wherefore, I pray you folowe me.

* Forasmuche
as they had fo-
sone forgotto.

17 For this cause haue I sent vnto you Ti-
motheus, which is my deare sonne, & faith-
ful in the Lord, which shal put you in re-
membrance of my wayes in Christe, euen
as I teache euery where in all Congrega-
tions.

18 So me swel as thogh I wold not come to
you.

Act. 19. f.
iam. 4. d.

19 But I wil come to you shortely, * yf
God wyl, and wyl knowe, not the spea-
che of them which swel, but the *spiritual*
power.

20 For the *kyngdome of God is not in*
wordes, but in the power *of the Spirit*.

21 What wyl ye? shal I come vnto you
with a rod, or els in loue and in the sprit of
mekenes?

e That is, what-
soeuer giftes we ha-
ue receaued of God
to this ende, that
he may raigne a-
mong vs.

THE V. CHAPTER.

He reproveth sharply their negligence in punishing him that had committed incest with his mother in lawe: willing them to excommunicate him. To embrace puritie, and flie wickednes.

a Who wolde thf
ke that you wolde
suffer that mischiefe
vponished, which
the most barbarous
nations abhorre to
speake of?

b With invocatio
of Gods name, as
becommeth them
which procure the
Lords busynes, and
not their owne.

c For being won
ded with shame &
sorrowe, his fleshe
or olde man shal
dye: and the sprite
or newe man shal
remaiue alyue, &
enioye the victorie
in that day when
the Lord shal iudge
the quicke and
dead. 2. Cor. 4. c.
1. pet. 4. b.

It is heard for a trueth that there is forni- **A**
cation among you, and suche fornication **Incest.**
as is not once named among the **a** Gentils:
* that one should interteyne his fathers **Leu. 18. d.**
wife.

2 And ye swel, and haue not rather foro-
wed, that he which hath done thys dede,
myght be put from among you.

3 * For I verely as absent in body, but pre- **Col. 2. a.**
sent in spirit, haue determined already as
thogh I were present, that he that hath in
thys sort done thys dede,

4 When ye are gathered together, and
my^o spirite, ^b in the Name of our Lord Iesus
Christ, *that* such one I say, by the power of
our Lord Iesus Christ, **Col. 2. a.**
"Hauing now
receaued the
Gospel".

5 * Be deliuered vnto ^o Satan, for the
destruction of the fleshe, that the spi-
rite may be sau'd in the day of the Lord
Iesus. **My wil and
consent.**

6 Your reioysing is not^o good: * knowe ye
not that a little leuen, soweth the whole
lump of dowe? **which is, to
be as a heath
man and pu-
blican.**

7 Purge therfore the olde leuen, that ye
may be a newe lūpe of dowe, as ye are swe
te bread for Christ our Easter lambe, is offe
red vp for vs. **B**
"Seing yon shal
fer such mon-
strous vices a-
mong you.
Gal. 5. b.
"As euery mā
particulerly
is pure, so the
whole Chur-
che in general
may be pure.

8 Therfore let vs kepe holy day, not in ol
de leuen, nether in the leuen of malici-
ousnes and wyckednes: but with the swe-

to bread of puritie and trueth.

Mat. 18. c. 9 I wrote vnto you in an epistle, * that ye
1. theff. 3. d. should not company with fornicatours.

10 And I ^d means not at all with the for-
G nicatours of thys world, ether with y^e coue-
tous, or with extorcioners, ether with ido-
laters: for then doutles ye muste go out of
the world.

Who ought to
be excommuni-
cate?

* Who to plea-
se both partes
wolde be pre-
sent at idole
seruice, & yet
professe the
Gospel.

11 But now I haue writen vnto you, that
ye company not together: yf any that is cal-
led a brother, be a fornicator, or couetous,
or an idolater, ether a raylar, ether a drōc-
kard, or an extorcioner: with suche one I
say, se that ye eat not.

12 For what haue I to do, to iudge them
which are ^e without? do ye not iudge them
that are ^e with in?

13 God iudgeth them that are without.
Put away therfore from among you that
wicked man.

d But he meane
of those that were
conuerfant in the
Churche, whome
they ought by disci-
pline to haue cor-
rected. for as tou-
ching strāgers they
ought by all means
godly to wone the
to Christe.

e Vnto whome
the Ecclesiastical
discipline doth not
stretche.

THE VI. CHAPTER.

*He rebuketh them for goyng to Lawe toge-
ther before the Heathen, and reproneth thabusi-
ng of Christian libertie, and that we ought
to serue God purely both in body and in sou-
le.*

A D Are any of you, hauing busines with
another, go to lawe vnder ^a the vn-
iuste, and not rather vnder the Sain-
tes?

* Or, iudges &
magistrates
which are in-
iusts.

Vvisd. 3. a.

Mat. 19 d.

2 * Do ye not knowe, that the Sainctes shal
iudge the world? If the world shalbe iud-
ged by you, are ye vnworthy to iudge smal
matters?

3 Knowe ye not that we shal iudge the ^b An-

a He calleth the
vniust, whosoever
are not sanctified
in Christe.

b Who are now
apostats & deuils
Mat. 25. d.

gels? how much more may we iudge thynges that pertayne to this lyfe?

4 If then ye haue iudgementes of wordely matters, them which are least esteemed in the Church, them I say, set in iudgement.

5 This I say to your shame. Is ther vterly no wyse man among you? what not one at all, that can iudge betwene brother and brother?

6 But one brother, goeth to lawe wyth B another, and that vnder the vnbeleuers?

7 Now therfore there is vterly impatiencie among you, because ye go to lawe one with another: * why rather suffer ye not wrong? why rather susteine ye not harme? Or, impotencie of mynde. Mat. 5. f. Luk. 6. d. rom. 12. d. 1. Thess. 4. b

8 * Nay, ye your selues do wrong, and harme, and that to your brethren.

9 Knowe ye not that the vnyghteous shal not inherite the kyngdome of God? Be not deceaued: * nether fornicatours, nether idolaters, nether aduouterers, nether wantons, nether abusers of them selues with the mankynde, Eph. 5. a. 1. Tim. 1. b.

10 Nether theues, nether couetous, nether dronckards, nether euil speakers, nether extortioners shal enherite the kyngdome of God.

11 And such were some of you, but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Sprite of our God. Eph. 2. a. 5. b. tit. 3. a. 1. pet. 4. a. Chap. 10. e. ecel. 37. d.

12 * All thinges are lawful vnto me: but all thynges are not profitable: I may do all thynges, but I wil be brought vnder no thyngs power. For we are subiect to those thinges which we can not want.

13 Meates

e Yf ye so burne with desire to playde, kepe a Court among your selues, and make the least esteemed, your iudge. for it is mooste easy to iudge betwene brethern.

d He doth not reproue the godly which with a good conscience vseth the magistrat to defende his right, but condēneth hatred, grudges, and desire of reuenge.

e Here he speaketh of thinges in different of their nature, and first as touching carnall liberties.

13 Meates are ordeyned for the belly, & the belly for meates: but God shal destroy both it, and them. Let not the body be applied vnto^f fornication, but vnto the Lord, and the Lord vnto the body.

f They abused
meates, both in
that they offended
others thereby, and
also promoued their
owne lusts to va-
cuenesse.

Rom. 6. 4. 14 God hath rayfed vp the Lord, and*shal
rayfe vs vp by his power.

D 15 Knowe ye not, that your bodies are the members of Christ? shal I then take the members of Christ, and make them the members of an harlot? God forbid.

16 Doye not vnderstand, that he which coupleth him selfe wyth an harlot, is become one body? for two (sayth he) shalbe one fleshe.

Oct. 2-4.

mat. 19.4.

NET.10.4.

epbe. 5. 8.

17 But he that is ioyned vnto the Lord, is
one spirite.

18 Flie fornication. euery synneth that a man doth, is without the body: but he that is a fornicator, synneth agaynst his owne body.

Chap. 2.d.

2.cor.6.d.

19 Ether knowe ye not, how that * your
body is the temple of the holy Ghost, *which*
is in you, whom ye haue of God? nether are
ye your owne:

Chen, Z. d.

Id.

20 *For ye are bought for a price: therefore glorifie God in your body, and in your sprite, for they are Gods.

THE VII. CHAPTER.

The Apostle answereth to certeyne questions which the Corinthians desired to know, of single life: of the ducetie of mariage: of discords and dissention in mariage: of mariage betwene the faithfull and unfaith-

ful : of *uncircumcising* the circumcised : of *seruitude* : of *virginitie* : and *seconde marriage*.

AS concerning the thynges wherof ye wrote vnto me: It were^a good for a man not to touche a woman.

A

^a Or, expedient, because marriage, through mans corruption, and not by Gods institution bringeth cares & troubles.

2 Neuertheles, to auoyde fornication, let euery man haue his wife, & let euery woman haue her owne housband.

3 * Let the man geue vnto the wyfe^e due beneuolence : lykewyse also the wyfe vnto the man.

4 The wyfe hath not power ouer her owne body, but the housband: and lykewyse also the housband hath not power ouer his owne body, but the wyfe.

5 Defraude not one another, except *it be* with consent for a time, that ye may geue your selues, to fastyng and prayer: and afterwarde come together agayne, lest Satan tempt you for your incontinentie.

6 This I say^b of^e fauour, and not of commandement.

7 For I woulde wishe that all men were as I my selfe am: but euery man hath his proper gyft of God, one after this maner, another after that.

8 I say vnto the vnmarried, and widowes, it is good for them yf they abyde euen as I do.

9 But and yf they can not abstayne, let them mary: for it is better to mary then to^c burne.

10 And vnto the maryed comande not I, but the Lord: let not the wyfe^e depart fro her

^e Speaking to all men in general.
1. Pet. 3. b.
which cōtēneth all duties pertyning to marriage.

^b Let men shoulde thincke he gaue a precept vnto all to marry.

B
Of virgins & wydowes.
With the fyre of concupiscence.
Mat. 5. e
and 19. a.
mar. 10. b.
luk. 16. a.

^b He sheweth that he comandeth not precisely all men to mary, but that God hath granted this remedie vnto them which can not liue chaste.

^c That is, when mans will is geueth place to the lust that tempteth, that he can not call vpon God with a quiet conscience.

her husband.

For hatred,
dissention an-
gre, &c.

Same for
chordome.

11 If she depart, let her remayne vnmar-
ried, or be recõciled vnto her husband a-
gaine. and let not the husband put away
his wife *from him*.

C 12 To the remnant speake I, and not the
Lord. If any brother haue a wyfe, that be-
leueth not, yf she be content to dwel with
him, let him not put her away.

13 And the woman which hath to her hous-
band an infidel, yf he consent to dwel with
her, let her not put him away.

Is not coun-
ted as vnpure
& prophane.

14 For the vnbeleuyng husband is sancti-
fied by the wyfe: and the vnbeleuyng wyfe
is sanctified by the husband. or els were
your children vnclene: but now are they
holy.

When suche
things come to
passe, that the
faithful & vn-
faithful be ma-
ried together.

15 But and yf the vnbeleuyng depart, let
him depart. a brother or a sister is not in
subiection in *suche things*. but God hath
called vs in peace.

16 For what knowest thou ò wyfe, whe-
ther thou shalt saue thy husband or no?
Other what, knowest thou ò man, whether
thou shalt saue thy wyfe or no?

The lawfull
cation in out-
ward things
must not high-
ly be negle-
cted.

17 Euen as God hath distribute to euery
man, as the Lord hath called euery persõ,
so let him walke: and so ordayne I in all
Churches.

18 Is any man called beyng circumcised?
let him not gather *his vncircumcision*. is
any called vncircumcised? let him not be
circumcised.

It is all one
whiche, thou
be Iewe or Ge-
n.

19 Circumcision is nothing, and vncir-
cumcisiõ is nothing, but the keepng of the
commandementes of God.

d In asmuche as
ther was nothing
expresly spoken he-
rof in the Lawe, or
Prophetes: or els
he spake this mo-
ued by the Spirit
of God as he testi-
fieth in the 25. ver-
se.

e As in the Lawe
Ciuil the children
that are borne of
ether of the parents
free, are free: so
they that are bor-
ne of ether of the
parents faithfull,
are also counted
members of Christs
Church.

f Which is, when
the Surgeon by
art draweth out the
skynne to cover the
part. Celsus li. 7.
ca. 25. Epiphani. lib.
de ponderib & me-
sur. Maccab. 1. 6.

20 * Let euery man abyde in the same state *Eph. 4.4.*
wherin he was called. *1 tim. 6.4.*

g Although God hath called thee to serue in this life, yet thynke nottly conditiō vnworthy for a Christian: but reioyse that thou art deliuered by Christ from the miserable slaue rie of synne and death.

21 Art thou called to be a seruant? & care not for it: but if yet thou maist be fre, vse it rather.

22 For he that is called in the Lord being a seruant, is the Lordes freman: lykewyle he that is called being fre, is Christes seruant.

* Being seruant by conditiō is made partaker of Christe.

23 Ye are boght with a price, be not mēs seruantes.

* Or, dearly,

24 Brethren let euery man, wherin he was called, therin abyde with God.

E

25 As concerning virgins, I haue no cō-mandemēt of the Lord: but I gyue vnto you myne aduise, as one that hath obtayned mercie of the Lord to be beleued.

* Sincerely, as in the presence of God.
* Or, the state of virginitie.

26 I suppose then this to be good for the present necessitie. I meane that it is good for a man so to be.

* To be single.
* In these afflictions and persecutions.

27 Art thou bonde vnto a wyfe? seke not to be lowfed: art thou lowfed from a wyfe? seke not a wyfe.

28 But and yf thou takest a wyfe, thou synnest not: lykewyle yf a virgin mary, she synneth not: neuerthelesse, suche shal haue trouble in their fleshe: but I fauer you.

* As worldly cares of their children & familie.

29 And this I say brethren, because the tyme is short hereafter, that bothe they w haue wiues, be as thogh they had none:

* In wishing that you coulde lyue without wiues.

30 And they that wepe, as thogh they wept not: and they that reioyce, as thogh they reioyced not: & they that bye, as thogh they possessed not:

* Which be in aduersitie. which be in prosperitie.

31 And they that vse this worlde, as thogh they vsed it not. for the fashion of this world

* In this worlde ther is nothing but more vanitie.

h He bideth nomā to that, which God hath left free: but sheweth what is more agreable to Gods will, accordig to the circumstance of the tyme, place, and persones.

i He doth not proferre singlenes as a thing more holy then marriage: but by reason of incommodities, which the one hath more then the other.

world goeth away.

32 And I wolde haue you without care.
The syngle man careth for the thynges of
the Lord, how he may please the Lord.

F 33 But he that hath married, careth for the
thynges of the world; how he may please
his wyfe.

*Which onely
apperteyne to
this present li-
fe.
*She may at-
tayne vnto it
soner then the
oiber, because
she is without
cares.*

34 There is difference betwene a virgin &
a wyfe. the single womā careth for the thin-
ges of the Lord, that she may be holy, both
in body and also in sprite; but she that is ma-
ried, careth for the thynges of the world,
how she may please her housband.

35 And this I speake, to declare what is pro-
fitable for you. not to tangle you in a sna-
re: but that ye follow that, which is honest &
comly, and that ye may quietly cleaue vn-
to the Lord without separation.

G 36 If any man thinke that it is vncomly for
his virgin yf she passe the flowre of her age,
& if so nede requireth, let hym do what he
lysteth, he synneth not: let them be coupled
in mariage.

**That she may
auoyde forni-
cation.*

37 Neuerthelesse he that purposeth sure-
ly in his heart, hauing no nede, but hathe
power ouer his owne wyl: and hath so de-
creed in his heart, that he wil kepe his vir-
gin, doth wel.

38 So the he that ioyneth his virgin in ma-
riage, doth wel: but he that ioyneth not his
virgin in mariage, doth better.

**And more co-
modious for
his childre, in
preseruing the
from cares.*

39 The wyfe is bounde by the lawe, as lo-
ge as her housbād* lyueth: but if her hous-
band slepe, she is at libertie to mary wyth
whom she wyl, only in the Lord.

**Of matrimo-
nie.*

Rom. 7. 4.

40 But she is happier yf she so abide, in my
M.iii.

*k For the fathers
wil dependeth on
his childrens, in so
muche as he is bō-
de to haue respect
to their infirmirie
nether cā he iustly
require of them sin-
glenes, if they haue
not that gift of God
so to liue.*

iudgement. * and I thinke also that I haue 2. Thess. 4. 4
the Sprite of God.

THE VIII. CHAPTER.

*He rebuketh them that vse theyr libertie to
the slander of other, in goyng to the idolatrous sa-
crifices: and sheweth how men ought to behaue
them to wards suche as be weake.*

AS touchig thiges sacrificed vnto idols,
we knowe that we all haue^a knowledge.
knowledge maketh a man swel, but loue
edifieth.

A ^aOf the li-
bertie that
God hath ge-
uen vs.

2 If any mā seme to himf selfe that he knoweth any thing, he knoweth nothyng yet as he ought to know.

3 But yf any man loue God, the same is taught of him.

^aOr, knoweth

4 To speake therfore of meat sacrificed vn-
to idols, we knowe that an idol is^a nothing
in the world, and that ther is none other
God but one.

^a This he speaketh
in their persone
which bragged so
much of their li-
bertie, saying that
an image amongs
all things that are
made is of no so-
re.

5 And thogh ther be that are called god-
des, whether in heauen, other in earth, (as
ther be many goddes, and many^a Lor-
des)

^aWhich being
idoles, yet are
esteemed of me
as Lords and
Seigneurs.

6 Yet vnto vs there is but one God, which is
the Father, of whom are all thynges, & we
in him: and * one Lord Iesus Christ by whō
are all thynges, and we by him.

B
1 Cor. 13. c.
chap. 13. 4.

7 But euery man hath not that knowled-
ge, for some hauing^b conscience becau-
se of the idol vntil this houre, eat as a
thing offered vnto the idoles, and so their
conscience beyng yet weake, is defy-
led.

^b In that they
thought the meat of
fered vnto the ima-
ge, nor to be pure,
and therefore woulde
not eat it with a
good conscience.

8 But meat maketh vs not acceptable to
God:

This abound-
ge & want is
referred to
spiritual
things. Rom.
14.c.

God: for nether yf we eat, are we the "ri-
cher: nether yf we eat not are we y poorer.
9 But take hede lest by any meanes this
libertie of yours, be an occasion of falling
to them that are weake.

C 10 For yf any mā se thee which hast know-
ledge, syt at meat in the idols temple, shal
not the conscience of him which is weake
he boldened to eat those things which
are offered to idoles?

Rom. 14. c. 11 And through thy knowledge, shal the
* weake brother perishe, for whō Christe
died.

c Which eateth
against his consci-
ence, or in doute.

12 When ye synne so against the brethrē,
and wound their weake cōscience, ye syn-
ne against Christe.

D 13 * Wherefore, yf meat offend my bro-
ther, I wil eat no fleshe while the world
standeth, because I wyl not offend my bro-
ther.

THE IX. CHAPTER.

*He exhorteth them by his exāple to vsseth
libertie to the edification of other. to runne ou
forth in the course that they haue begonne.*

A A M I not an Apostle? am I not fre? haue
I not sene Iesus Christ our Lord? are
ye not my worke in the Lord?

2 If I be not an Apostle vnto other, yet
douteles I am vnto you: for ye are the sea-
le of myne Apostleship in the Lord.

3 Myne answer to the " y examine me, is this.

4 Haue we not power to eat " & to drinke?

5 Ether haue we not power to " lead about
a wife being a " sister, as wel as other Apo-
stles, and as the " brethrē of the Lord, and

Cephas?

a The Apostles
led their wines a-
bout with them.

* And calle
into doute
mine office.
* On the Chur-
che charges?
* A faithful &
Christiā wife?
* or, cousins?

^b Whether they might not as lawfully lyue without labouring for their lyuing with their owne handes, as o. ther Apostles.

^c Had God respect properly to the oxen them selues when he made this Law?

^d For that parte that was burnt was deuored of the aulter, & the other was due vnto the Priests by the Law.

6 Ether only I and Barnabas, haue not we power^b not to worke?

7 Who goeth a warfare any tyme at his owne cost? who planteth a vyneyard, and eateth not of the fruite therof? Or who feedeth a flocke, and eateth not of the mylke of the flocke?

8 Say I these thinges after the maner of man? sayth not the Lawe the same also?

9 For it is wrytten in the Lawe of Moses, * Thou shalt not mossel the mouth of the ox that treadeth our the corne. doth God take^c care for oxen?

*Deut. 25. b.
1. Tim. 5. b.*

10 Ether sayth he is not all together for our sakes? For our sakes no doute this is wryttē, that he which eareth, should eare in hope: & that he which thresheth in hope, should be partaker of his hope.

11 * If we haue sown vnto you spiritual B thynges: is it a great thing yf we reape your carnal thinges?

Rom. 15. f.

12 If others with you be partakers of *this* right, *wherefor* are not we rather? neuer the lesse, we haue not vsed this right: but^c suffer all thynges, lest we should hynder the Gospel of Christe.

** To liue on other mens charges.
* or, take in worths.*

13 Do ye not vnderstand, how that they which minister about the * sacrifice eat of things of the temple? and they which wayt at the aulter, are partakers^d with the aulter?

Deut. 18. a.

14 Euen so also hath the Lord ordayned, that they which preache y Gospel should lyue of the Gospel.

15 But I haue vsed none of these thinges. nether wrote I these thynges, that it should be so done vnto me: for it were better for me to dye, than that any man should take

C

take my reioysing from me.

16 For yf I preache the Gospel, I haue no thyng to reioyce of: for necessitie is layd vpo me. and w^o is it vnto me, yf I preache not the Gospel.

17 For if I do it with a good wyl, I haue a reward: but yf I do it against my wil, ^e not withstanding the dispensation is committed vnto me.

18 What is my rewarde then? verely that whē I preache the Gospel, I make the Gospel of Christ fre, that I misuse not myne auctoritie in the Gospel.

D 19 For thogh I be fre from all men, yet haue I made my selfe seruāt vnto all men, that I myght wyne the mo.

AR. 16. 4. 20 *And vnto the Iewes, I become as a Iewe, to wyne the Iewes: to them that are vnder the Lawe, as *thogh I were* vnder the Lawe, to wyne them that are vnder the Lawe:

As touching the ceremonies.

21 To them ^y are without lawe, as thogh I were without lawe (whē I am not without lawe as pertheyning to God, but *am* in the Lawe through Christ) to wyne them that are with out lawe.

22 To the weake, I become as weake, to wyne the weake. ^f I am made all things to all men, to saue at the least some.

23 And this I do for the Gospels sake, that I might haue my parte therof.

24 Perceauē ye not, how that they which runne in a course, runne all, yet but one receaueth the reward? so runne, that ye may obayne.

25 Euery man that proueth masteries, abstayneth from all thinges: and they do it

^e Seing he is charged to preache, he must willingly and earnestly follow it for if he doth it by constraint, he doth not his duty.

^f In thinges indifferent, as eating of meates, obseruation of feasts & days & such like, he fashioned him selfe to men in suche sort as he might best gayne them to Christe.

to obtayne a corruptible crowne: but we, to obtayne an vncorruptible.

26 I therfore so runne, not as at an vncertaine thing. so fyght I, not as one that beatech the ayre.

27 But I beat my^a body, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe shoulde be^b reprovied.

^aOr, olde mē which rebel- leth against the Spirit.

^g Lest he shulde be reprovied of me, when they shulde see him do contrarie or contene that thing which he taught others to do.

THE X. CHAPTER.

He feareth them with the examples of the Jewes, that they put not their trust carnally in the graces of God: exhorting them to flee all idolatrie, and offence of their neighbour.

Moreouer brethren, I would not that A^any should be ignorāt, that our fathers were all vnder^a the cloude, and all passed through the^a sea.

Nom. 9. c. exod. 13. d.

^a Moses being their guyde or minister: or as some read were baptized vnto Moses Lawe. others, by Moses.

^b They are the same meat that we do, because the substance of theirs & our Sacraments is all one.

2 And were all^a baptized in^a Moses, in the cloude, and in the sea:

Exo. 14. c.

3 And dyd all eat the same^a spiritual meat,

Exod. 16. c.

4 And dyd all drinke the same spiritual drinke: (for they drancke of the spiritual Rocke that folowed them: and that Rocke^a was Christ.)

^aThat is, Manna which was the outward signe or Sacramēt of the spiritual grace.

5 But in many of them had God no delight: for they were ouerthrowen in the wyldernes.

^aThat is, signified, as all Sacraments do.

6 These are ensamples to vs, to thintent that we should not lust after euil thinges^a as they lusted.

Nom. 11. d.

^e Because hereby occasion was take to forget God, & commit idolatrie therfore these indifferent thinges are counted idolatrie.

7. Nether be ye worshyppers of images^a as were some of them, according as it is writte, ^aThe people sate downe to^a eat, & drynke

26 g.

psal. 106.

B

Exo. 32. b.

dryncke, and rose vp agayne to playe.

8 Nether let vs. commit fornication, as some of them committed fornication, and were destroyed in one* daye twenty and thre thousand.

Nom. 25. c.
Moses re-
deh 24, thou
land.

9 Nether let vs tempt Christe, as some of them tempted, and were* destroyed of serpentes.

10 Nether murmure ye as some of them

Nom. 14. f.

*murmured, and were destroyed of the d destroyer,

C 11 And all these thinges happened vnto them for ensamples: and were wrytten to put vs in remembrance, whom the endes of the worlde are come vpon.

How God,
will plague vs
if we be sub-
iect to the li-
ke vices.
Or, later
days of Christ
coming.

12 Wherefore, let him that thynketh he sta deth, take hede lest he fall.

13 There hath none other tentation taken you, but such as appartayneth to man: but God is faithfull, which shal not suffer you to be tempted aboue your strengthe: but shal in the middes of the tentation e make away, that ye may be able to beare it.

14 Wherefore my deare beloued, flie from idolatrie.

D 15 I speake as vnto them which haue discretion, iudge ye what I say.

For, thanks
geuing.
Or, prepare
to this holy
wfe, with prai-
se and thanks
geuing.

16 Is not the cuppe* of blessing which we blesse, the communion of the bloud of Christ? Is not the bread which we breake, the communion of the body of Christ?

17 Because that we which are many, are e one bread and one body, in as muche as we all are partakers of one bread.

18 Beholde Israel which is after the fle-

d Meaning ethe
the good or euyl
Angel whose mind
fetic God vseth to
execute his iudge-
ment to the vter
destruction of the
wicked.

e He that led you
into this tetation,
which cometh vn-
to you ether in
prosperitie or ad-
uersitie, or for your
synnes past, wil
turne it to your co-
moditie & deliuer
you.

f The effectual
badge of our con-
lotion & incorpo-
ratio with Christe.

g If we that are
many in nōber, are
but one body in ef-
fect, ioyned with
our head Christe,
as many cornes
make but one loa-
fe: let vs renounce
idolatrie, which
doth separat our
vnitie.

she: Are not they which eat of the sacrifice, partakers of the altar?

19 What say I then? that the image is any thing, or that in which is offered to images, is any thing?

20 Nay, but I say, y these things which the Gentils offer, they offer to deuils, and not vnto God: and I would not that ye should haue fellowshyppe with the deuils.

Or to assemble in that company where idoles are called upon.

21 Ye can not dryncke of the cup of the Lord, and of the cup of the deuils. Ye can not be partakers of the Lordes table & of the table of deuils.

22 Do we prouoke the Lord? or are we stronger then he?

23 *All thynges are laweful for me, but all thynges are not expediēt: all things are lawfull for me, but all things edifie not.

Chap. 6. e. eccle. 37. d.

24 Let no man seke his owne profit, but let euery man seke anothers wealth.

25 Whatsoeuer is solde in y^e h^e fleshe market, that eat ye, and aske no questions for conscience sake.

Or, doute not.

26 *For the earth is the Lordes, and all that there in is.

Psal. 24. 4.

27 If any of them which beleue not, byd you to a fealt, and if ye be disposed to go, whatsoeuer is set before you, eat, asking no question, for conscience sake.

28 But and yf any man say vnto you, This is dedicate vnto idols: eat not of it, for his sake that shewed it, and for hurtynge of conscience. for the earth is the Lordes, & all that therein is.

We must take heed that through our abuse, our libertie be not condemned.

29 And conscience I say, not thine, but of that other: for why should my libertie be condemned

h For in those days they were accustomed to sell certein of the fleshe of beastes sacrificed, in the shambles & touned the money to the Priests profuse.

condemned of another mans conscience?

30 Forⁱ yf I, through Gods benefit take my parte: why am I euyl spoken of, *for that thing* wherfore I geue thanks? *i* Yf by the benefit of God I may eat any kynde of meat, why shu'de I by my default cause this benefit to be euil spoken of?

Collos. 3. c. 31 *Whether therfore ye eat or drinke, or whatsoeuer ye do, do all to the praise of God.

32 Se that ye geue none occasion of offence, nether to the Iewes, nor yet to the Grekes, nether to the Church of God.

33 Euē as I please^a all men^a in all thinges, not sekyng myne owne profite, but *the profite* of many, that they might be sauēd.

^aThat is the infirme.
^aWhich are indifferent.

THE XI. CHAPTER.

He rebuketh that abuse which was caryed into their Church, touching prayer, propheciing, and ministring the Lordes Supper, bringing the agayne to the first institution therof.

A B E ye the folowers of me, as I am of Christ.

1. The s. 3. b.

2 I commend you brethren, that ye remēbre^a all my thynges, and kepe the ordināces, euen as I deliuered them to you.

^aor, in all thinges remēbre me.

Ephes. 5. e.

3 But I wil that ye knowe, that Christ is the^a head of euery man: and the mā is the woman's head: and God is Christes head.

^aor, preaching.

4 Euery man^a praying or^a propheciing hauing *any thing* on his head, shameth his head.

5 But euery woman that prayeth or prophecieth bare headed, dishonesteth her head. For it is euen all one, and the very same thinge, euen as thogh she were shauēn.

^a This is referred to common prayer & preaching for although one speake, yet the action is common, so that the whole Church may be sayd to praye, or preache.

6 For if the woman be not couered, let

her also be shorne: If it be shame for a woman to be shorne or shauen, let her couer ^{or, p. 1. b.} her head.

^b The Image of Gods glorie, in whome his maiestie & power shyne. ^c Or receaureth her glorie, & comendatio of man, and therefore is subiect.

7 A man ought not to couer his head, for as much as he is the ^a image and glorie of God: but the woman is the ^c glorie of the man: ^{Gen. 1. 2. 5. a. 9. b. col. 3. b.}

8 For the man is not of the woman: but ^y woman of the man.

9 ^{*} Nether is the man created for the womans sake: but the woman for the mannes sake. ^{C Gen. 2. d.}

10 For this cause ought the woman to haue ['] power on her head, for the ['] Angels sakes. ^{Some thing to couer her head in signe of subiectio.}

11 Neuerthelesse, nether is the mā without the woman, nether the woman without the man in the ^d Lord. ^{To whome they shewe their dissolutio, and not only to Christ who is author & maintainer of their mutual cōiunction.}

^d For as God made the woman of man: so now is mā multiplied by the woman.

12 For as the woman is of the mā, euen so is the man by the woman: but all things are of God.

13 Iudge in your selues, is it comly that a woman praye vnto God bare headed?

14 Doth not nature it selfe teach you, ^y it is a shame for a man, yf he haue ['] longe heare?

15 And a prayse to a woman, yf she haue longe heare? For her heare is ['] geue her to couer her with all.

['] As women is to weare.

^e For God hath geuen to womā longer heare thē vnto man, to the ende she shulde truste it vp about her head wherby she declarerh that she must couer her head.

16 If any man luste to stryue, we haue no suche custome, nether the Churches of God.

17 This I warne you of, and prayse you no whit, that ye come together: not with proffit, but with hurt. ^D

18 For fyrst of all, when ye come together in the Churche, I heare that there is dissensions

sensions among you : and I beleue it *to be true* in some of you.

**Gods Church is not only subiect to dissension as touching orders and manners: but also to heresies as touching doctrine.*

19 For ther must be *euē* heresies among you, that they which are perfect among you, myght be knowne.

20 When ye come together therfore into one place, a man can not eat the Lordes Supper.

21 For euery man begynneth afore to eat his owne supper: & one is hongry, and another is droncken.

22 Haue ye not houses to eat and to drinke in? Or els despice ye the Church of God, and shame them that haue not? what shal I say to you? shal I prayse you in this? I prayse you not.

E 23 For that *whē* I deliuered vnto you, I receaued of the *Lord*, *to wit*, That the Lord Iesus the same nyght in which he was betrayed, toke bread:

f Who ought only to beare autoritie in the Church.

*Mat. 26. c.
mar. 14. b.
luk. 22. b.*

24 *And when he had geuen thanks, he brake *it* and sayd, Take ye, eate ye: this is my body, which is *broken* for you: this do ye in remembrance of me.

25 After the same maner also he toke the cup, whē he had supped, saying, This cup is the Newe testament in my blood: this do as oft as ye drinke *it*, in remembrance of me.

F 26 For as often as ye shal eate this bread, & drinke this cup, ye shewe the Lordes deareth til he come.

27 Wherefore, whosoever shal eat this bread, and drinke this cup of the Lord *vnworthely*, shalbe gilty of the body & blood of the Lord.

28 *Let a man therfore examen him selfe:

g Signifying the maner of his death whē his body shuld as it were, be torne & broke with most greuous torments, albeit not as the thies of the thic- ues were. the which thing the breakig of the bread as a figure doth moste lyuely represent.

**By peruer- ting the true, & pure vse of the same.
2. Cor. 13. b.*

and so let hym eat of this bread, & drinke of this cup.

29 For he that eateth and drincketh vnworthely, eateth and drincketh his owne damnation, *because he maketh no^d difference of the Lordes body.*

30 For this cause many *are* weake, & sick among you, and many³ slepe.

31 For if we wolde trye our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, *because we should not be damned with the worlde.*

33 Wherefore my brethren, when ye come together to eat, tary one for another.

34 If any man hunger, let him eat at home, that ye come not together vnto condēnation. Other thinges wil I set in order when I come.

THE XII. CHAPTER.

The diuersitie of the giftes of the holy Ghost, ought to be vsed to the edifying of Christs Church, euen as the members of mans body serue to the vse one of another.

^a The Corinthi-ans haue notable gifts sēd to haue forgotte of whom, & for what end they had receaued them.

^b As no mā that hath the Spirit of God cā bla- pheme Christ, & worship idols; so none cā acknowledge Christ for Lord and God, without the same Spirit.

Concerning spiritual giftes, brethren, I wolde not haue you^a ignorant.

2 Ye knowe that ye were Gentils, & were caried away vnto the^b domme idoles, euen as ye were^c led.

3 Wherefore, I declare vnto you, that no man speaking in the^d Spirit of God, cal- leth Iesus^e execrable. Also no man can say that Iesus is^f the Lord, but by the holy Ghost.

4 There are diuersities of giftes, but yet the

^{or, dye.} Let them loke to them selues which ether adde or take away fro the Lords infir- mation.

which col- de not heare your prayers. By Satā sug- gestion. Iohn 13. b.

Chap. 8. b. philip. 2. b.

the selfe same Spirit.

5 And ther are differences of administ[rati]ons, but yet the selfe same Lord.

6 And there are diuers maners of operatiōs, but God is the selfe same, which worketh them all in euery man.

7 The declaration of the Sprite is geuen to euery man, to profit withall:

The Church, which is the whole bo

8 For to one is geuen through the Sprite, the utterance of wysedome: to another is geuen the utterance of knowledg, by the same Sprite:

To do only miracles by.

9 To another is geuen¹ sayth, by the same Sprite: to another, the gittes of heeling, by the same Sprite:

B 10 To another power to do myghrie thi[ng]s:

c Against Sarras hypocrites, as Ananias, Elymas, &c.

Or, declaration of Gods mysteries.

to another, prophetic: to another, tryal of sprites: to another, diuers tonges: to another, the interpretation of tonges.

Rom. 12. 4.

ephe. 4. 6

11 *And these all worketh euen the selfe same Sprite, distributing to euery man severally, euen as he wyl:

12 For as the body is one, and hath many membres, and all the membres of one body, thogh they be many, yet are but one body: euen so is Christ.

13 For by one Sprite are we all baptized into one body, whether we be Iewes or Grekes, whether we be bonde, or fre, and haue all droncke into one Spirite.

14 For y body is not one member but many.

15 If the fore wolde say, I am not the ha[nd], I am not of the body: is it therfore not of the body?

d That we might be one body with Christ, & the whole Church one Christe, of the which conuersion Baptisme, and the Lords Supper are effectual figures.

C 16 And if the eare wolde say, I am not the eye, I am not of the body: is it therfore not of the body?

17 If all the body were an eye, where were the hearing? If all were hearing: where were the smelling?

18 But now hath God disposed the membres euery one of them a part in the body, at his owne pleasure.

19 If they were all one member, where were the body?

20 But now are there many membres, yet but one body.

21 And the eye can not say vnto the hand, I haue no nede of thee: nor y^e head also to the fete, I haue no nede of you.

22 Yea rather a great deale those mēbres of the body, which seme to be more feble, are necessarie.

23 And vpon those *members* of the body which we thinke moſte vnhoſt, put we more hoſt on: and our vncomely *partes* haue more beautie on.

24 For our comely *members* nede it not: but God hath ſo tempered the body together, and hath geuen the more honour to that parte which lacked. D

25 Leſt there ſhould be any ſtryfe in the body: but that the membres ſhould indifferently care one for another.

Every one in his office for the preſeruation of the body.

26 Therefore yf one member ſuffer, all ſuffer with it: yf one member be had in honour, all membres be glad alſo.

27 And ye are the body of Chriſt, and mēbres *e^a* for your part.

or, euery one for his part. Ephe. 4. b.

28 *And God hath alſo ordeined ſome in the Church, as fyrſt Apoſtles, ſecondarily Prophetes, thirdly teachers, then them that do miracles: after that, the giſtes of healing, *helpers*, *gouerners*, diuerſitie

As Deacons. As, Elders.

of

e For all Churches diſperſed throughout the world are diuers mēbres of one body.

of tongues .

29 Are all, Apostles? Are all, Prophetes?
Are all, teachers?

30 Are all, doers of miracles? Haue all, y^e
gyftes of healyng? Do all, speake with to-
nges? Do all, interpret?

31 Do you then desire the best gyftes? euē
now then wil I shewe you a more excellēt
way.

THE XIII. CHAPTER.

*Because loue is the founteyn and rule of edi-
fying the Church, he setteth forth the nature, of-
fice, and praise therof.*

A Thogh I spake with the tongues of men
and ^a Angels, and haue not loue, I am
euen as sounding brasse, or as a tynkling
cymbal.

2 And thogh I could prophecie, and vn-
derstand all secretes, and all knowledge:
yea, yf I had ^b all fayth, so y^e I could moue
* mountains out of their places, and yet
had not loue, I were nothing.

3 And thogh I bestowe all my goodes to
fede the poore, and thogh I gyue my body y^e
I be burned, and yet haue not loue, it pro-
fiteth me nothing.

B 4 Loue suffreth lōg, is courteous: loue en-
uieth not: loue doth not boast it selfe, swel-
leth not,

5 Disdaineth nothing as vnbeseming, se-
keth not her owne things, is not prouoked
to anger, thinketh not euil,

6 Reioyseth not in iniquitie, but reioy-
seth in the trueth.

7 Suffreth all thinges, beleueth all thin-

N.ii.

a Yf the Angels
had tēges, & I had
the vse therof and
dyd not bestowe
them to proffirme
neighbour, it were
nothing but vaine
babling.

b Faith is hereta-
ken for the gift of
doing miracles,
which the wicked
may haue, as, Mat.
7. c. & also for that
faith (called histo-
rical) which bele-
ueth the mighty
power of Christ,
but cā not apprehē-
de Gods mercie
through hī, & this
deuils haue. Iam.
2. d. & therefore is
separat frō chari-
tie, but the faith
that iustifieth, in
effect can not.

Mat. 7. b.
Iak. 14. c.

ges, hopeth all thinges, endureth all thinges.

8 Loue doth neuer fall away, though y^e both C
propheciinges shalbe abolished, & tongues
shal cease, & learning shal vanishe away.

^e Knowledge it self
shalbe persited
in the world to
come, & not aboli-
shed: but the ma-
ner of knowing &
teaching shal cea-
se, when we shalbe
before Gods pre-
sence, wher we shal
nether nede scho-
les nor teachers.

9 For ^ewe learne ^ein parte, and we ^epro-
pheticie in part.

^e That is im-
perfectly.
^e Or, teache.

10 But when that which is perfect, is co-
me, then that which is in part, shalbe done
away.

11 When I was a chylde, I spake as a chil D
de, I vnderstode as a chylde, I thoght as a
childe. but as sone as I was a man, I put
away chyldeish things.

12 For now we se ^ein a glasse, & in a dar-
ke speakyng: but then ^eshal we se face to fa-
ce. Now I knowe in part: but then shal I
know euen as I am ^eknown.

^e The mys-
tries of God.

13 Now abydeth fayth, hope, and loue,
euen these thre: but the ^dchiefest of these
is loue.

^e Or taught of
God.

^d Because it ser-
ueth both here &
in the life to co-
me: but faith & ho-
pe apparteine on-
ly to this lyfe.

THE XIII. CHAPTER.

*He exhorteth to loue: commendeth the gift of
tonges, and other spiritual gifts, but chiefly pro-
pheticie. Commandeth women to kepe silence in
the Church, & sheweth what good ordre ought
to be obserued in the Church.*

^a Or, expound the
worde of God to
the edification of
the Church.

FOLLOWE earnestly loue, and couet spiri A
tual giftes: and most chiefly for to ^apro-
pheticie.

2 For he that speaketh a *strange* tonge, spe-
aketh not vnto men, but vnto God: for no
man ^eheareth him: howbeit in the sprite he
speaketh secret things.

^e Vnderstan-
deth him.

3 But he that propheciethe, speaketh vnto
me to edifying, to exhortatio, & to comfort.

4 He

4 He that speaketh *strange* langage, profiteth him selfe : but he that prophecieth, edifieth the Church.

B 5 I wolde that ye all spake *strange* languages: but rather that ye prophecied: for greater is he that prophecieth, then he that speaketh *diuers* tongues: except he expound it also, that the Church may be edified,

6 And now brethren, yf I come vnto you speaking *diuers* tongues: what shal I profit you, except I speake to you, other by ^breuelacion, or by knowledge, or by propheciing, or by doctrine?

b The prophecie expoundeth that which God hath reueiled, and the doctrine teacheth that which he hath geue vs to derke ad.

or, flute.

7 Moreouer things without life which geue a sound, whether it be a ^apipe or an harpe, except they make a distinction in the sounds, how shal it be known what is py-ped or harped?

8 And also if the trompet geue an vncertaine voyce, who shal prepare him selfe to fyght?

9 Euen so lykewyse, *when ye speake strange* langage, except ye speake wordes that haue signification, how shal it be vnderstand what is spoken? for ye shal but speake in the ^cayre.

c Your wordes shalbe losse, for ye shal nether glorifie God thereby, nor profit man.

or, as the thing requi-
reth.

10 Ther are so many kyndes of voyces ^{as} it commeth to passe in the worlde, and none of them are so, that they can not be discerned.

C 11 Except I knowe therefore what ^y voyce meaneth, I shalbe vnto hym ^y speaketh, ^das of an other langage, and he ^y speaketh shalbe as of another langage vnto me.

d He condemneth the Corinthians of barbarousnes, in that thing, whereby they thoght to haue attained to the greatest praise of eloquence.

12 Euen so, for as muche as ye couet spiritual *gysst*, seke ye that ye may excel vnto

the edifying of the Church.

13 Wherefore, let him \bar{y} speaketh \bar{y} tōges, praye, that he may interpreter also:

14 For if I pray in a *strange* tongue, my spirit prayeth: but my vnderstanding is without \bar{y} fruite.

*And doth his part.

e Not in respect of him that prayeth, but in respect of the Church, which is nothing edified thereby.

15 What is it then? I wil pray with the spirit, and wil pray with the vnderstanding also. I wil syng with the spirit, & wil syng with the vnderstanding also.

*Or, geue thākes by singg

16 For els, when thou blestest wyth the spirit, how shal he that occupieth \bar{y} rowme of the vnlearned, say Amen, at thy geuing of thankes? seyng he vnderstandeth not what thou sayest.

f One only made the prayers, and the rest of the people folowed in hart his wordes, & when he had prayed they all saide Amen, signifying, that they beleued assuredly that God wolde grante their requestes.

17 For thou verely geuest thākes wel: but the other is not edified.

D

18 I thanke my God, I speake langages more then ye all.

19 Yet had I leuer in the Church, to speake \bar{y} fewe wordes with my vnderstanding to the teaching of other, rather then ten thousand wordes in *strange* language.

*That is, more to be loved.

20 Brethren, be not \bar{y} children in vnderstanding: but, as cōcerning maliciousnes, be children: but in vnderstanding be of a ripe age.

Mat. 18. 4.

21 In the Lawe it is written, * By sundry tōges, and sundry typpes wil I speake vn to this people: and so shal they not heare me. sayeth the Lord.

Esa. 28. 1.
dent. 28. 1.
ier. 5. d.

22 Wherefore, tonges are for a \bar{y} sygne, not to the that beleue: but to them \bar{y} beleue not: contrariwyse, prophesying *serueth* not for the \bar{y} beleue not, but for the \bar{y} beleue.

1 Cor. 14. 22.
*Of Gods curie when they are not vnder stand.

23 If therefore, \bar{y} all the Church is come together, and all speake in *strange* tonges, there come in they that are vnlearned

g He threatneth the most sharply, that God wil poni she the concept of his wordes, & their contrefaite ignorance: for as muche as to speake with vnknown tongues is a signe of Gods curie towards the wicked.

or they which beleue not, wyl they not say that ye are out of your wyttes?

E 24 But if all prophecie, and there come in one that beleueth not, or one vnlearned, ^h he is rebuked of ^h all men, and is iudged of euery man:

25 And so are the secretes of his heart opened, and so falleth he downe on his face, & worshippeth God, and sayeth, that God is in you in dede.

26 What is to be done then brethren? whē ye come together, *according as* euery one of you hath ether song, or doctrine, or tongue, or reuelation, or interpretation: let all thinges be done vnto edifying.

27 If any man speake the tonges, let it be by two or at the most by thre, and that by course, and let one interpret.

28 But yf ther be no interpreter, let him kepe silence in the Church *which speaketh languages*, and let him speake to him selfe, and to God.

F 29 Let the Prophetes speake two, or thre, and let the other iudge.

30 If any thing be reueiled to another that sytteth by, let the fyrst holde his peace.

31 For ye may all prophecie one by one, that all may learne, and all may haue comfort.

^{Or learning} 32 And the ^{which Gods} sprites of the Prophetes, are in the ^{spite moueth} power of the Prophetes. ^{the to utter.}

33 For God is not the author of confusion, but of peace, as in all the Churches of Sainctes.

1. Tim. 2. d. 34 * Let your women kepe silence in the congregations: for it is not permitted

^h By hearing his secretes fautes ripe vp, & his synnes re proued by Gods worde he is copelled by his owne conscience to praise God.

¹ To hintent that others may iudge of him that hath spoken, if he haue passed the compass of Gods worde. wherefore S. Iohn comāndeth to trie the spirites whether they be of God.

vnto them to speake: but *they are commanded* to be vnder obedience. as also * the *Gen. 3. c.* Lawe sayeth.

35 If they wyl learne any thing, let them G
aske their housbandes at home: for it is a
shame for women to speake in the congrega-
tion.

36 * Spronge the worde of God from you?
ether came it vnto you onely?

37 If any mā thinke him selfe to be a pro-
phet, ether spiritual, let hym vnderstand,
that the thinges I write vnto you, are the
commandementes of the Lord.

38 ^k And if any man be ignorant, let him
be ignorant.

39 Wherefore brethren, couet to prophe-
cie, and forbyd not to speake langages.

40 Let all thinges be done honestly and
in order.

& Yf any mā ha-
ue iudgement, let hi
acknowledge that I
speake of the Spi-
rite of God, and so
let him obey: and
if he haue no iud-
gement, let him ac-
knowledge his igno-
rance, & trouble not
the Church: but
credit them that
are learned.

THE XV. CHAPTER.

*He proueth the resurrection of the dead, and
first that Christe is risen: then that we shal rise,
and the maner how.*

MOREouer brethren I declare vnto you A
the Gospel w^{ch} I preached vnto you, w^{ch} *Gal. 1. b.*
ye haue also accepted, wherein also ye cō-
tinue.

2 And by the which, if ye kepe in memo-
rie, after what maner I preached vnto
you, ye are saued, * except ye haue bele-
ued in vayne.

3 For fyrst of all, I deliuered vnto you
that which I receaued: how y^e Christ dy-
ed for our synnes, agreing to the * Scriptu-
res:

4 And that he was buried: and that he
arose

a If you beleue
to be saued by the
Gospel, ye must be-
leue also the resur-
rection of the dead,
which is one of
the principal poirts
therof, or els your
beliefe is but vayne.

* Are ye the
first, or the
last Christi-
ans, that ye
nether sub-
mit your fel-
lows to the
Churches of
whom you
haue recea-
ued the Go-
spel: nor haue
respect to the
others to who-
me the Go-
spel doth ly-
kewyse appar-
teyne?

Esa. 53. b.
1. pet. 2. d.

arose agayne the thirde day, according to the*Scriptures:

Jonas 3. 4.

John 20. 6.

**Although Iudas waited yet they were so called still.*

*style 10
all 11 12 13*

5 * And that he was sene of Cephas, then of the twelue.

6 After that, he was sene of mo then fyue hundred brethren at once: of which many remayne vnto this day, and some are a slepe.

7 After that appered he to Iames: then to all the Apostles.

1 Cor. 9. 1.

ephe 3. 6.

rom. 9. 4.

8 * And last of all he was sene also of me as of one, that was borne out of due tyme.

9 For I am y least of the Apostles, which am not wote to be called an Apostle, because I persecuted the Church of God.

Ephe. 3. 6.

10 * But by the grace of God, I am that I am: and his grace which is in me, was not in vayne, but I laboured more abōdantly then they all: yet not I, but the grace of God which is wyth me.

11 Therefore whether it were I, or they, so we preache, and so haue ye beleued.

12 If Christe be preached, how that he rose from the dead, how say some among you, that ther is no resurrection of the dead?

13 For if ther be no risynge agayne of the dead: then is Christ not rysen.

14 If Christe be not rysen, then is our preaching^a vayne, and your^b sayth is also in vayne.

**Christe death is not essential, except he rise from death.*

15 And we are founde also false wytnesses of God: for we haue testified of God, that he hath raised vp Christ: whome he raysed not vp, yf it be so that the dead ryse not agayne.

16 For yf the dead ryse not agayne, then

^b For if Christe be swallowed vp of death, ther remayneth no hope of life any more.

is Christ not ryſen agayne.

e As mortification, and remission of ſynnes depend on Christs death: ſo our quickening and reſtoring to liſe ſtand in his reſurrection.

17 If it be ſo that Chriſte roſe not, your faith is in ^c vayne, yet are ye in your ^e ſynnes.

^e You are not forgiven nor ſanctified.

18 And ſo they which are a ſleepe in Chriſt, are periſhed.

19 If in this lyfe ^e onely we beleue on Chriſte, then are we of all men moſte miſerable.

^e Or only for this liſe ſake.

20 But now is Chriſte ryſen from ^y dead, the ^{*} fyrſt frutes of them that ſlept.

Col. 1. c.

21 For ſince by man ^c came death, ſo by mā ^c came the reſurrection of the dead.

rom. 1. 4.

22 For as by Adā all dye: euē ſo by Chriſt, ſhal' all be made alyue.

^e The faithfull.

23 But euery man in his ^{*} owne order: the fyrſt frutes Chriſte, ^b hath ryſen agayne, after warde, they that are Chriſtes, at his commyng ſhal ryſe agayne.

1. The. 4. d.

d Chriſte as he is man & head of the Churche is ſaid to be ſubieſt to God: but in reſpect of the world, iſking of heauen & earth. This kingdome ſtādeth in gouerning the falſeſul: and ouercomyng the aduerſaries, even death the chiefest, which done, Chriſte beſigperiſhed with all his membres ſhal as he is man, & head of the Churche with his ſelowes heires deliuer his kingdome and be ſubieſt to God, with whome & the holy Goſt in God-head he is equal.

24 Then ſhal be the ende, whē he hath ^d deliuered vp the kyngdome to God the Father: when he hath put downe all rule, & all auctoritie, and power.

25 For he muſt raigne ^{*} tyl he hath put all his enemies vnder his fete.

Pſal. 110.

heb. 1. d.

26 And ^y laſt enemy ^y ſhal be deſtroyed, is death.

10. c.

27 ^{*} For he hath put all thinges vnder his fete. (And when he ſayth all thinges are put vnder him, it is manifeſt, that he is accepted, which dyd put all thinges vnder him.)

act. 2. c.

Pſal. 8. d.

heb. 2. b.

28 And when all thinges ſhal be ſubdued vnto him, then ſhal ^y Sonne alſo him ſelfe be ſubieſt vnto him, ^y dyd put all thinges vnder him, ^y God may be all, in all thiges.

29 Els what ſhal they do which are bapti-

zed

That is, that
very death
might be ex-
tinguished in
them, which is
the end of bap-
tisme, and so
they no rise a-
gain.

E
Esa. 22. d.
wisdom. 2. b

Mengander in
Thaidi.

zed^e for dead? yf the dead rise not at all,
why are they then baptized for dead?

30 Why are we in jeopardy euery hou-
re?

31 By your reioysing which I haue in Christ
Iesus our Lord, I dye dayly.

32 If I haue fought with beastes at Ephesus
after the maner of men: what auantageth it
me, yf the dead be not raised vp? * let vs
eat and dryncke: for to morowe we shal
dye.

33 Be not deceaued, * Euell speakinges cor-
rupt good maners.

34 Awake to rightuousnes, and synne not:
for some haue not the knowledge of God.
I speake this to your rebuke.

35 But some man wil say, how are the de-
ad raised vp? and with what body come
they forth?

36 Thou soles, that which thou sowest, is
not quickened, except it dye.

37 And that which thou sowest, thou sow-
est not that body that shalbe, but bare cor-
ne, I meane ether of wheat, or of some o-
ther..

38 But God geueth it a body at his pleasu-
re, to euery seed his owne body.

39 All fleshe is not one maner of fleshe,
but there is one maner^a fleshe of men, ano-
ther maner fleshe of beastes, another of fis-
shes, and another of byrdes.

40 Ther are also celestiall bodyes, and
ther are bodyes terrestriall: but the glorie
of the celestiall is one, and the glorie of the
terrestriall is another.

F 41 There is one maner glorie of the

e Except these
thinges be true of
Christs kyngdom
and his subiectio,
what shal become
of the whome the
Church daily bap-
tizeth, for to de-
stroye death in
them?

f I take to witness
all my sorrowes,
when in I may iu-
stely reioyse in the
Lord that I haue
susteyned them a-
mong you.

There is one
substance as
touching the
fleshe both of
man & beast,
but the diffe-
rence is as tou-
ching the qua-
lity.

g Euen as the sunne and the mone being of one substance differ in dignitie: so in the resurrection our bodies shal haue more excellent qualities then they haue now.

8 sunne, and another glorie of the mone, & another glorie of the starres. for one starre diffreth from another in glorie.

42 So is the resurrection of the dead. *The body* is sown in corruption, and riseth in incorruption.

43 It is sown in ^a dishonour, and riseth in honour: it is sown in weaknes, and riseth in power.

44 It is sown a natural body, and riseth a ^a spiritual body. ther is a natural body, & ther is a spiritual body.

45 As it is also written, The fyrst man ^a Adam was made a lyuing soule: and the last Adam was made a quickenyng sprite.

46 Howbeit that ~~was~~ not fyrst ~~made~~ which is spiritual: but that ~~which~~ is natural, and then that ~~which~~ is spiritual.

47 The fyrst man is of the earth, earthy: the second man ~~is~~ the Lord ^h from heauen.

48 As ~~is~~ the earthy, suche are they that are earthy: and as ~~is~~ the heauenly, suche are they that are heauenly.

49 And as we haue borne the ^a image of the earthy, so shal we beare the image of the heauenly.

50 This say I brethren, that ^a flesh & bloud can not inherit the kyngdom of God: neither doth corruption, inherit vncorruption.

51 Beholde I shewe you a secret thinge. We shal not all slepe, but we shal all be ⁱ changed,

52 In a moment, in the twyncling of an eye, ~~at the sounde~~ of the last trompet. for the trompet shal blowe, and the dead shal rise incorruptible,

^a For what is more vnto loke vnto the dead can keys?

^a Not changyng the substance, but made partaker of the diuine nature. Gen. 2. 6.

h This is attributed to Christe as concerning his diuinitie, not in respect of his humanitie whose fleshe hath this glorie by the power of God who dwelleth in it.

i When the Lord cometh to iudge ment some of the saints shal be alyue whome he will change euen as if they were dead: so that this change is in steade of death to them.

G

^a Bothe in substance and forme we are earthly.

^a This natural body as it is now.

incorruptible, and we shalbe changed.

53 For this corruptible, must put on incorruption: and this mortal, must put on immortallitie.

54 So when this corruptible hath put on incorruption, and this mortal hath put on immortallitie, then shal be broght to passe the saying that is wryten, *Death is swallowed vp into victorie.

55 *Death where is thy stinge, graue where is thy victorie?

56 The stinge of death is synne: and the strength of synne, is the Lawe.

57 * But thanks be vnto God which hath geuen vs victorie, through our Lord Iesus Christ.

58 Therefore my deare brethren, be ye steadfast, vnmouable, alwayes ryche in the workes of the Lord, for as muche as ye knowe, how that your labour is not in vayne in the Lord.

The hope of resurrection causeth the faithful to surmount all difficulties.

THE XVI. CHAPTER.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. we must perseuere in faith, in the loue of Christ and our neighbour. after his commendations he wisheth to them all prosperitie.

A *Rem. 12. c.* CONCERNING the gathering for the Saintes, as I haue ordeyned in the Churches of Galacia. euen so do ye also.

2 Euery first day of the weke let euery one of you put a syde at home, and laye vp as God hath prospered him, that then ther be no gatherynges when I come.

3 When I am come, whosocuer ye shal

k The strength of synne is the Lawe, because it doth reuile the iudgement of God against vs. or els the chief cause of our destruction is in our selues.

a Vpon the first day of the weke, which the Scripture calleth the Lords day, others Sonday, they accustomed not only in the Church, but at home also according to euery mans zeale, to lay vp some piece of money towards the relief of the poore brethren.

alow^e by your letters, them wyl I sende to bringe your liberalitie vnto Ierusalem.

^{which ye}
shal send by
them that ca-
ry the money.

4 And yf it be mete that I go also, they shal go with me.

5 I wil come vnto you, after I haue gone ouer Macedonia (for I wyl go through Macedonia)

6 And with you peraduenture I wil abyde a while, or els wynter, that ye may bring me on my way whyther soeuer I go.

B

7 For I wyl not se you now in my passage: but I trust to abyde a while with you, yf God shal suffre me.

8 And I wil tary at Ephesus vntyl^e wint-
fontide.

^{Or, Pentecost}
Ac.

9 For a great dore and a fruteful is opened vnto me: and ther are many aduersaries,

^{Because God}
blessed his la-
bour.

^b willing that they shulde defende him against the aduersaries of Christ. because it is the Churches due tie to be careful for the preseruatiō of their ministers.

10 If Timotheus come, se that he be^b with out feare with you: for he worketh the worke of the Lord, as I do.

11 Let no man therfore despice him: but conuaye him forth^e in peace, that he may come vnto me: for I loke for him with the brethren.

^{As though he}
were to yonge
to be a mini-
ster.

12 As touching our brother Apollos, I greatly desired him, to come vnto you with the brethren: but his mynde was not at all to come at this tyme: howbeit he wil come when he shal haue conuenient tyme.

^{That is, safe}
and sounde.

C

13^e Wathe ye, stand fast in the faith, quyte you lyke men, and be stronge.

^{Left Satan}
scale vpon
you at vnwa-
res.

14 Let all your busines be done in^e loue.

^{For they had}
euery mā rel-
pect to him
selfe, contrary
to loue.

15 Brethren I beseeche you: ye knowe the house of Stephanas, how that they are the fyrst

Or, the first
which embra-
ced the Gos-
pel.
And reueren-
ce them.

the fyrst frutes of Achaia, and that they haue
geuen them selues to minister vnto the
Sainctes,

16 That ye be obedient vnto suche, and
to all that helpe and labour.

D 17 I am gladde of the commying of Ste-
phanas, Fortunatus and Achaicus; for they
haue supplied your absence.

Or, want.

Or, mynde.

18 For they haue comforted my sprite &
yours. Loke therfore that ye knowe them
that are suche.

c The griefe that
I toke for your ab-
sence was greatly
alwaged by their
presence.

19 The Churches of Asia salute you. Aquila
and Priscilla salute you much in the
Lord, and so doeth the Church that is in
their house.

Is token of
mutual loue,
which thing
was obserued
in the prima-
tiue Church,
when the Lords
Supper was mi-
nistred.

20 All the brethren grete you. Grete ye
one another with an holy kysse.

21 The salutation of me Paul with myne
owne hand.

22 If any man loue not the Lord Iesus Chri-
ste, let him be had in execration, yea excom-
municate to death.

23 The grace of our Lord Iesus Christe be
with you.

24 My loue be with you all, in Christe Ie-
sus. Amen.

The fyrst Epistle to the Corinthians, sent
from Philippi, by Stephanas, and For-
tunatus, and Achaicus, and Timotheus.

Or, as is mo-
re probable,
from Ephe-
sus.

THE ARGUMENT OF THE
second Epistle to the Corinthians.



Nothing can be writ, either so perfectly, or with so great affection & zeale, which is not improfitable to many, & resisted by some: so the first epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a love towards the farre passing all natural affections: which had not only not profit all, but hardened the hartes of many to remayne in their stubbornnes, and contemne the Apostles autoritie. By reason whereof S. Paul, being let with iuste occasions to come vnto them, writ this epistle from Macedonia, mynding to accomplishe the worke which he had begon among them. First therefore he wisheth them wel in the Lord: declaring that albeit certeyn wicked persones abused his afflictions to cōdemne thereby his autoritie, yet they were necessarie schollings, and sent to hym by God. for their bettering And whereas they blame his longe absence, it came of no inconstancie, but to beare with their inabilitytie, and imperfection, lest contrary to his fatherly affection, he shulde haue bene compelled to vse rigour and seueritie. And as touching his sharpe writing in the former epistle, it came through their fault, as is now euident both in that, that he pardoneth the trespasser, seeing he doth repent: and also in that, he was vnquiet in his mynde, til he was certified by Titus of their estate. But forasmuche as the false Apostles went about to vndermyne his autoritie, he confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blynded their

their eyes which se not the brightnes of his Gos-
pel in his preaching: the effect wherof, is new-
nes of life, forsaking of our selues, cleaning to
God, flying idolatrie, embracing the true doctrine,
and that sorro we which engendreth true repen-
tance to the which is joynd merite and compas-
sion towards our brethren: also wisdom to put
difference betwixt the simplicitie of the Gospel,
and the arrogancie of the false preachers, who
under pretence of preaching the truth, sought on-
ly to fill their bellies: wher as he contrariwise,
sought them, and not their goods, as those ambi-
tious persones slandered him: wherfore at his co-
ming, he menaceth suche as rebelle against his
authoritie, that he wil declare by lynely exam-
ple, that he is the faithfull embassador of Iesus
Christe.

Q.1.



THE SECON

DE EPISLE OF

PAVL TO THE CO-

rinthians.

THE FYRST CHAPTER.

He declareth the great proffit that cometh
to the faithful by their afflictions: and because
they shulde not impute to lightnes, that he differ
red his comming, contrary to his promise, he
proueth his constancie, both by the sinceritie of
his preaching and also by the immutable trueness
of the Gospel, which trueness is grounded on Chri-
ste, and sealed in our hearts by the holy Goss.



PAVL AN

Apostle of
Iesus Chri
ste by wil
of God, &
our bro-
ther Timo
theus, to y
Church of
God, w^{ch} is
at Corinth
with all y

Saintes, which are in all Achaia:

2 Grace

2 Grace be to you, and peace from God our Father, and from the Lord Iesus Christ.

Eph. i. 2.

1. p. 1. d.

Or, prayse & glorie be given.

3 Blessed be God the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte:

4 Which comforteth vs in all our tribulatiō, in so muche that we are able to comforte thē which are in any maner of trouble, with the same comforte, wherewith God comforteth vs our selues.

B 5 For as the afflictions of Christ are plentiful in vs, euen so our consolation is plentiful through Christe.

a which I suffer for Christe: or which Christe suffereth in me. Rom. 8. d. Col. 1. d.

6 And whether we be oppressed, we are oppressed for your consolation and saluation:

For self him endure so muche, they had occasion to be comforted in the Gospel.

which saluation^b is wrought in the sufferance of the same afflictions, which we also suffer: or whether we be comforted we are comforted for your consolation and saluation:

b As God only worketh all things in vs: so doth he also our saluation by his free mercie, and by such meanes as he hath here left in this life for vs to be exercised in.

7 And our hope is stedfast concerning you, in as muche as we know that as ye are partakers of the afflictions, so shall ye be partakers also of the consolation.

8 For brethren, we would not have you ignorant of our trouble, which happened vnto vs in Asia, how we were grieved out of measure passing strength, so greatly that we all together desired euen of lyfe.

I was wrierly resolved in my selfe to dye. So many desires of death.

9 Also we receaued sentence of death in our selues, and that because we shoulde not put our trust in our selues, but in God: which rayseth the dead.

10 And which deliuered vs from so great a death, and dothe deliuer vs. in whom we

truste, that yet hereafter he wil deliuer vs,
11 By the helpe of your prayer for vs, that
by the rewarde of many persones bestowed
vpon vs, thanks may be geuen by many
for vs.

e He rendereth a
reason why they ought
to praye vnto God
for his recouerie.

12 For our reioysing is thys, the testimo-
nie of our conscience: that in synglenes and
Godly purenes, and not in fleshely wisdom,
but by the grace of God, we haue had
our conuersation in the world, and mooste
of all to your wardes.

C

Vsing that will
dome which
God gaue me
from heauen.

d Ye knowe parte-
ly my constancie,
both by my dwell-
ing with you, and
also my writing vn-
to you: and I trust
ye shal knowe me
so be the same to
the very ende.

13 We write none other thinges vnto
you, then that ye read, or els that ye ackno-
wledge, and I trust ye shal acknowledge vnto
the ende.

14 Euen as ye haue acknowledged vs par-
tely, so will, y we are your reioysing, euen
as ye are ours, in the day of our Lord Ie-
sus.

In that we ha-
ue taught you
the Gospel so
sincerely.

Because we
haue wone
you to Chri-
ste.

Which shal
abolish all
worldely glo-
rie.

15 And in this confidence was I mynded
fyrst to haue come vnto you, that ye might
haue had one pleasure more:

16 And to haue passed by you into Mace-
donia, and to haue come agayne out of Ma-
cedonia vnto you, and to haue ben led fo-
rthe to Iewrie wards of you.

17 When I thys wyse was mynded, dyd I
use lyghtnes? Or mynde I carnally those
thynges which I mynde, that wyth me shoul-
de be Yea, Yea, and Nay, Nay?

D

Which is re-
shly to pro-
mes & not to
performe.
He taketh
God to wit-
nes.

e Now to affirme
one thing, and the
to deny it, which
is a signe of inco-
stancie.

18 Yea rather, as God is faithful, so our
preachinge to you, was not Yea, and
Nay.

19 For Goddes Sonne Iesus Christe which
was preached among you by vs, that is to say
by me, and Siluanus, and Timotheus, was
not

not Yea, and Nay: but in him it was ^fYea.

20 For all the promises of God, in hym
are ^eYea: and are in him Amen, vnto the glo
rie of God through vs.

21 And it is God which stablisheth vs
with you in Christe, and hath anoynted
vs.

22 Which hath also sealed vs, and hath
geuen the* earnest of the Sprite in our he-
artes.

f He preached no
thing vnto the but
onely Iesus Chri-
ste, who is the mo-
re constant and in-
fallible trueth of
the Father.

They are ma-
de, performed
k we are par-
takers only by
him, who is
our Amen, in
that he hath
fulfilled them
for vs.

Eph. 4. c.

THE II. CHAPTER.

*He attributeth the cause of his staying to the,
not withstanding he sheweth his loue to wardes
them, requiring likewise that they wolde be fa-
uorable to the incestuous adulterer, seeing he dyd
repent. He also reioyseth in God for the efficacy
of his doctrine, confuting thereby such quarels-
pers, as vnder pretence of speaking against his
person, sought nothing, but the overthrowe of his
doctrine.*

A NOW, I call God for a recorde vnto my
soule, that for to fauer you I came not
as yet vnto Corinthus.

2 Not that we be^a lordes ouer your faith,
but we are helpers of your ioye, for by
^efaith ye stande.

3 But I determined thus in my selfe, that
I would not come agayne to you in heu-
ynes.

4 For yf I make you sory, who is he that
should make me glad, but the same which
is made ^fsory by me?

5 And I wrote^e this same vnto you, lest whe
I came, I should take heuynes of them, of
whō I ought to reioyce: this confidence haue

a In that I say I
came not because
I wolde spare you,
I meane not that I
haue autoritie to
alter true religiō,
or to bynde your
consciēces: but
that I am Gods mi-
nister to confirme
and comfort you.

*And faith is
not in subie-
ction to man.

*which was ge-
uen to Satan,
but now doth
repent.

*which made
you and him
sory in my for-
ther epistle.

In you all, y my ioye is the ioye of you all.
 6 For in great affliction, and anguythe of heart, I wrote vnto you with many teares: not that ye should be made sory, but that ye myght perceau the loue which I haue, molte specially vnto you.

b After this adulterer dyd repent & amend, Paul dyd so vterly cast of all sorowe, that he demethcharin maner he was any whit sory.

7 If any man hath caused sorow, the same hath not^b made me sory, but partely, lest I should greue him. *Not withstanding he hath made you all sory.*

8 It is sufficient vnto the same man, that he was rebuked of many.

9 So that now contrarywyse, ye ought rather to forgeue him and comforte him, lest that same persone should be swallowed vp with ouer muche heuynes.

10 Wherefore, I praye you, that you wolde confirme your loue towards him.

e That at my intercession you wolde declare by the publike consent of the Church that you embrace him agayne as a brother: seing he was excommunicat by the common consent.

11 For this cause verely dyd I write, that I myght knowe the profe of you, whether ye wolde be obedient in all thynges.

12 To whom ye forgeue any thyng, I forgeue also, for verely yf I forgaue any thing, to whom I forgaue it, for your sakes *forgeue I it in the sight of Christe:*

13 Lest Satan should preuent vs: for his enterprises are not vnknown vnto vs.

14 Forther more, when I came to Troas to preache Christes Gospel, and adore was opened vnto me of the Lord,

15 I had no rest in my sprite, because I founde not Titus my brother: but toke my leaue of them and went away into Macedonia.

d From this place vnto the 6. cha. c. 11. he entreaterh only of the ministers, saue he some time intermedleth that which appertheyne to the whole Church, as cha. 3. d. 17, and 18, verie, and not onely to the ministers.

16 Thanckes be vnto God which alwayes maketh vs to triomphe in Christ: and openeth the sauour of his knowledge by vs in euery place.

B And so shall deincrease his sorow which I wolde diminish.

The adulterer, which interteyned his mother in lawe.

C That is, truly, and from my hart, even as in the presence of Christe.

By our rigorous punishing, or, in my mynde.

In working mightely by vs, maketh vs partakers of his victorie & triomphe.

D 17 For we are vnto God the swete saour of Christ, to them that are saued, and to them which perishe.

18 To the one parte, we are the *saour of death, vnto death: & to the other part, the saour of lyfe, vnto lyfe. and who is mere vnto these thinges?

Chap. 4. 4.
*Craftely, &
couerously.

*or, through
Christe, or of
Christe.

19 * For we do not as many, * disguise and conterfait the worde of God: but as of syn cere affection, but as of God in the syght of God, so speake we in Christe.

e The preaching of the Crosse bringeth death to thē which only cōsider Christs death as a common death, & be theratōffended, or els thinke it folly. and bringeth agayne life to thē who in his death beholde their life.

THE III. CHAPTER.

He taketh for example the faith of the Corinthians for a probation of the trueth which he preached And to exalt his Apostleship against the bragges of the false apostles, he maketh comparison betwixt the Lawe and the Gospel.

A D^O we begyn to praise our selues agayne? nede we as some other, epistles of recommendation vnto you, or letters of commendation from you?

*Paul, Timo-
the, and Sil-
manus.

2 Ye are our epistle, written in our hearts, which is vnderstand and read of all men.

3 In that ye are knowen, to be the epistle of Christ, by our ministerie, and wrytten, not with ynce, but with the Sprite of the lyuing God, not in tables of stone, but in fleshy tables of the heart.

*who were
Gods penne.

B 4 Suche trust we haue through Christ to God:

5 Not that we are apte of our selues, to thynke any thing, as it were of our selues: but our ablenes commeth of God.

6 Who also hath made vs able ministers

a The hardenes of māns hart before he be regenerat, is as a stony table. Ezec. 11. c. 36. f. but being regenerat by the Spirit of God, is as softe as fleshe, that the Grace of the Gospel may be writ in it, as in new tables. Ier. 31. e.

of the Newe testamēt, not of the letter, but of the Sprite: for the letter killeth, but y^e Sprite geueth lyfe.

^e whose mind
her Moses
was.
^e which Chri-
ste gaue.

7 If the ministratiō of death figured wth letters in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the glorie of his countenance, which glorie is done away:

8 Why shal not the ministratiō of the Sprite be muche more glorious?

9 For if the ministring of condemnation was gloribus: muche more doth the ministratiō of rightuousnes excede in glorie.

^e Of Christe,
which is made
ours.

10 For no dout, that which was there glorified, was not glorified in this point, *that is*, as touching that exceding glorie.

11 For if that which shoulde be destroyed was glorious, much more shal that which remayneth be glorious.

12 Seing then that we haue suche trust, we vse great^{ly} playnes of speeche.

13 * And we are not as Moses, which put a vayle ouer his face, that the children of Israel should not se, for what purpose that serued which oght to be put away.

^e In preachig
the Gospel.
Exo. 24. d.

14 Therefore their myndes were blinded: for vntil this day remayneth the same couering yntakē away in the Olde testamēt when they read it, which vayle in Christe is put away.

15 But euen vnto this day, when Moses is read, that vayle is layed ouer their hearts:

16 Neuerthelesse when they *harts* shal be tourned to the Lord, the vayle shal be taken away.

D

17 The

^b Moses shewed the Lawe as it was couered with shadowes, so that the Jewes eyes were not lightened but blynded: agayne the Gospel setteth forth the glorie of God clearly not couering our eyes, but dryuing the darkenes away fro them.

Christ our
Mediator &
author of the
New testa-
ment.

17 'The' Lord no dout is the Sprite : and
where the Sprite of the Lord is, there is li
bertie.

18 But we all beholde as in a myrrour
the glorie of the Lord with opē face, and
are changed into the same image, frō glo-
rie to glorie, euen of the Sprite of the
Lord.

e In Christe, who
is God manifested
in the fleshe we se
God the Father,
as in a moste clea-
re glasse.

THE III. CHAPTER.

He declareth his diligence and roundenes in his office, and that which his ennemies toke for his disadvantage, to wit, the Crosse and afflictions which he endured, he tourneth it to his great aduantage, shewing what proffit cometh thereby.

For any troubles or afflictions.

Therfore, seying that we haue this offi-
ce, as we haue receaued mercie, we
faynte not;

2 But haue cast from vs the clokes of shame & walke not in craftines, nether hadle we the worde of God disceitfully: but in declaratiō of the trueth, report our felues to euery mans conscience in the syght of God.

†Satan. Iohn.
22. c.
Ephes. 6. b.

3 If our Gospel be hyd, it is hyd to them,
that are lost.

4 In whom the ^ogod of this worlde hath
blynded the mindes, that is, in the infide-
les, left the light of the glorious Gospel
of Christ, & is the ^aimage of God, should
shyne vnto them.

a In whome God
doth shewe him self
to be sene : and
here Christ is cal-
led so in respect of
his office.

B 5 For we preache not our ^b selues, but
Christ Iesus the Lord, and our selues your
seruantes, for Iesus sake.

b As they which
preach for gayne,
or els which ra-
ther seke to benefite
& knowen, then to
edifie.

Gen. I. A.

6 For God that* commanded the lyght

c That we haue receaued light shuld communicate the same with others, and therefore Christ calleth the light of the world. Mat 5:6.

d Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure, which they carry is nothing worse or inferior.

e All the faithful, & chiefly the ministers must drink of this cup, because the world hateth Christ: & also that the members shoulde be comfortable to Christ their head, yet by the mightie power of Christ, who ouer came death they are made conquerours.

f That I being deliuered & restored to you agayne, may not onely my self giue God thanks for this infinite benefit of deliuerance, but also you all which are both partakers of my affliction and comfort may abundantly set forth his glorie.

to shyn out of darcknes, *is he* which hath shyned in our hearts, for to *geue* the light of the knowledge of the glorie of God, in the face of Iesus Christe.

7 But we haue this treasure in earthen vessels, that the excellencie of that power myght be Gods and not ours.

8 We are troubled on euery syde, yet are we not in distresse: we are in pouertie, but not ouercome of pouertie:

9 We are persecuted, but are not forsaken *ther in*: we are cast doune, neuertheless we perishe not.

10 Euery where we beare about in our body, the dying of the Lord Iesus, that likewise the life of Iesus myght also appere in our bodies.

11 For we which lyue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus myght appere in our mortal fleshe.

12 So then death worketh in vs, and life in you.

13 And because we haue the same Sprite of fayth, according as it is written, *I beleue, & therefore haue I spoken: we also beleue, and therefore also speake.

14 Knowing that he which raysted vp the Lord Iesus, shal rayse vs vp also by the meanes of Iesus, and shal set vs with you.

15 For all thynges are for your sakes that that moste plenteous grace by the thanks, giuen of many, may redounde to the prayse of God.

16 Therefore, we faint not, but though our outwarde man perishe, yet the inward man is renewed dayly.

*Which are your seruants.

*By our death you haue life: so that the fruit of our afflictions cometh to you. Psal. 116. b.

D In deliuering vs from these dangers, which is as it were, a restoring fro death to life.

*Or, be corrupted. Groweth stronger.

in respect of
the querel-
ling life.

17 For y^e light shortnes of our tribulation, causeth vnto vs a farre moste excellēt and an eternal waight of glorie:

18 While we loke, not on the thinges w^{ch} are sene, but on the thinges which are not sene: for thinges which are sene, are temporal: but thynges which are not sene, are eternal.

THE V. CHAPTER.

Paul proceedeth to declare the viliſie that cometh by the Crosse: how we ought to prepare our selues vnto it, by whome, and for what ende. He setteth forth the grace of Christ, and the office of ministers, and all the faithfull.

A For we knowe that if the tabernacle of this our earthy house shalbe destroyed, we haue a building geuē of God, that is, a house not made with handes, but eternal in heauen.

2 For therefore we syghe, desiring to be clothed with our house, w^{ch} is frō heauen:

3 Because that if we be therewith clothed, we shal not be founde naked.

4 For in dede we that are in this tabernacle, syghe and are burdened, wherein whiles we are, we wolde not be vnclodhed, but wolde be clothed vpon, that mortalitie myght be swalowed vp of lyfe.

5 He that hath created vs for this thing, is God, who also hath genen vnto vs the earnest of the Sprite.

6 Therefore, we are alway bold, & knowe that as longe as we are at home in the body,

or, strāgers
in the body.

is Not only quiet
in mynde, but also
ready to sustein all
dangers, being assured
of the good
successe thereof.

7 For we walke in faith, & not by sight.
 8 Neuerthelesse, we are of good cōforte,
 and had leuer to remoue out of the body,
 and to go to dwel with the Lord.

For here only we beleue in God, & so him not.

b He proueth the dignitie of his ministerie by the fruit & effect thereof: which is, to bring men to Christe.

c As they which more esteemed the outward shewe of wisdom and eloquence, then true Godlines.

d Therefore whoeuer geueth place to ambition or vaine glorie is yet dead, and lyueth not in Christe.

e We do not esteeme, nor commēde Christe him selfe now, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, & in whome God dwelled corporally, and do you thinke, that I wil flatter my selfe or any mā in setting forth his giftes? Yea whē I praise my ministerie, I commend the power of God. when I commend our worthy factes, I praise the mightie power of God set forth by vs wormes and wretches.

9 Wherefore also we couet, that bothe dwelling at home, and remouing from home, we may be acceptable to him.

10 *For we must all appeare before the iudgement seat of Christ, that euery man may receaue the things which are of his body, according to that he hath done, whether it be good or bad.

11 Knowing therfore the terror of the Lord, we bring men to the faith. and we haue approued our selues vnto God. I trust also that we are approued in your consciences.

12 For we praise not our selues agayne vnto you, but geue you an occasion to reioice of vs, that ye may haue *what to answer* against them, which reioyce in the face, and not in the heart.

13 For whether we be folles, *we are folles* to God: or whether we be in our right minde, *we are* in our right mynde for your consciences.

*That is, either glorie, or shame.
 His feareful iudgement.
 By embracing the same faith which we preach to others.*

14 For the loue of Christe constrayneth vs: because we thus iudge, that yf one be dead for all, then were all dead,

15 And he died for all, that they which lyue, should not heere forth lyue vnto the selues, but vnto hym which dyed for the, and rose agayne.

As the aduersaries said. which coulde not abyde to heare them praised.

*C
 Our sely serueth to Gods glorie.
 As the only faithful do in Christe.*

16 Wherefore, hence forth know we no man after the fleshe, and if so be that we haue knowen Christ after the fleshe, now hence forth know we him so no more.

But as he is guyded by the Spirit of God.

17 Ther

D 17 Therefore yf any man *be* in Christe, *he* is a newe creature. *Olde thynges are passed away, beholde all thinges are become newe.

Isa. 43. c.
psal. 21. b.

18 And all thinges *are* of God, & hath reconciled vs vnto him selfe by Iesus Christ, and hath geuen vnto vs the office to preache the attonement.

19 Which is, that God was in Christe, and made agrement betwene the world and him selfe, and imputed not their synnes vnto them, and hath committed to vs the preaching of the attonement.

20 Now then are we messengers in the roume of Christ, euen as thogh God dyd beseeche *you* through vs, we praye you in Christes stede, that ye be atone with God.

That is, a sacrifice for synne.

By imputation.

21 For he hath made hym to be *synne* for vs, which knew no synne, y^e we should be made the rightuousnes of God, in him.

THE VI. CHAPTER.

An exhortation to Christian life, and to beare him like affection as he dothethem: also to kepe the selues from all pollution of idolatrie both in body and soule, and to haue none acquaintance with idolaters.

A VVe therfore as helpers with him exhortē you, that ye receaue not the grace of God in vayne.

Isa. 49. a.

Of Gods fre mercie, wher he hath powred forth his infinit loue.

2 For God sayth, * I haue heard thee in a tyme accepted, and in the day of saluatiō, haue I suckered thee: behold now the *accepted* tyme, behold now the daye of saluation.

3 We geue no occasion of offence in any

thing, that in our office be found no fault.

4 But in all things we behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 1. Cor. 4. 4.

5 In stripes, in prisonment, in stryfes, in labours,

^a He declareth with what weapons he resisted his afflictions.

^b By the Gospel, the power of God, and his owne integrity, he overthrewed Satan, & the world, as with weapons on euery side most ready.

6 By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnes, by the holy Ghost, by loue vntayned,

7 By the wordes of trueth, by the power of God, by the armour of righteousnes of the right hande and on the lyfte,

^c Who is the efficient cause.
^d Which is the final cause.

8 By honour, and dishonour, in euil report, and good report, as deceaiuers, & yet we are true:

9 As vnknown, and yet we are known: as dying, and beholde we yet lyue: as chastened, and not kylled:

10 As sorowing, and yet are alway merry: as poore, and yet make many riche: as hauing nothing, and yet possessing all things.

^e Their iudgement was so corrupted that they were not lykenesse affectioned towards him as he was towards them.

^d He seemeth to allude to that which is written, Deu. 22. b. When the Lord commaundeth that an ox & an ass be not yoked together, because the matche is vnequal: so if the faithfull marry with the infideles, or els haue to do with them in any thing vnlawfull, it is here reproved.

11 O ye Corinthians, our mouth is open vnto you, our heart is made large:

C
^e Signifying his most vehement affection.

12 Ye dwel not straye in vs, but ye are in a straye in your bowelles:

13 Now I require of you the same recompence, I speake as to my children, be you also enlarged.

^f Shew like affection towards me.

14 Be not coupled with the infideles by an vnequal yoke: for what fellowship hath righteousnes, with vnrightheousnes? and what company hath light, with darcknes?

Eccle. 13. c.

15 And what concorde hath Christ, with Belial? ether what parte hath the beleuer, with the infidel?

^g Or, the devil.

16 How

D 16 How agreeth the temple of God with images? * for ye are the temple of the ly-
 1. Cor. 3. 6. uing God: as sayd God, * I wil dwell among
 6. 4. them, and walke ther: and I wil be their
 1. Tim. 26. 6. God, and they shalbe my people.
 1. Cor. 37. 8. 17 * Wherefore come out from among the,

2. Sa. 52. 6. and separate your selues, sayeth the Lord:
 and touche none vncleane thing: then wil
 I receaue you:

1. Tim. 31. 4. 18 * And I wil be a Father vnto you, & ye
 shalbe my sonnes and daughters, sayeth y^e
 Lord almighty.

THE VII. CHAPTER.

He exhorteth them by the promesses of God to kepe them selues pure, assuring them of his loue, and doth not excuse his seueritie towards them, but reioyseth therat, considering what profit came thereby. Of two sortes of sorowe.

A Syng then we haue suche promises de-
 arly beloued, let vs ^a cleanse our sel-
 ues from all fylthynesse of the fleshe and
 spirite. and growe vp vnto ful holynesse
 in the feare of God.

of body, &
 soules

* That we may
 teache you.
 by gedy co
 ntrouersies.

2. * Receaue vs: we haue hurt no man: we
 haue wasted no mans goods: we haue ^a rob-
 bed no man.

3. I speake not this to condemne you: for
 I haue shewed you before, that ye are in
 our hearts, to dye, and lyue with you.

4. I vse great boldenes of speache towards
 you: I reioyce greatly in you: I am tyllid
 with comfort, and am excedding ioyous
 in all our tribulation.

B 5. For whē we were come into Macedonia,

^a Consider this
 wel, ye that serue
 idoles with your
 bodyes, & yet thinke
 your consciences
 pure towards
 God. God wil one
 day smite your hal-
 ting.

our fleshe had no reste, but we were troubled on euery syde: outwarde was sygh-
syng, inwarde was feare.

b He had nether rest in body nor spirit. & it seemeth that he alludeth to that which is written, Deut. 32. d. for the crosse to mans eye is comon both to the godly & to the wicked, although to contrary ends.

6 Neuertheles, God, that comforteth the afflicted, comforted vs at the comming of B Titus.

Chap. i. d.

7 And not by his coming only, but also by the consolation wherewith he was comforted of you, when he tolde vs your great desire, your mornyng, your seruente minde to mewarde: so that I reioyced muche more.

8 For, thogh I made you sory with a letter, I repent not, thogh I dyd repent: for I perceaued that the same epistle made you sory, thogh it were but for a season.

9 I nowe reioyce, not that ye were sory, C but that ye so sorowed that ye amended: for ye sorowed Godly: so that in nothing ye were hurt by vs.

10 * For Godly sorowe causeth amende- ment vnto saluation, not to be repented of: when the worldly sorowe causeth death.

1. Pt. 2. d.

11 For beholde this thinge, that ye haue bene Godly sory, what great care it hath wrought in you? yea, how hath it caused you to cleare your selues: yea what indignation hath it caused: yea what feare: yea how great desire: yea what a seruente mynde: yea what punishment? finally in all thinges ye haue shewed your selues, that ye are cleare in this matter.

12 Wherefore, thogh I wrote vnto you, I dyd not it for his cause that dyd hurt, neither for his cause y was hurt: but that our good mynde towarde you in the syght of

God,

e Whose hart Gods Spirit doth touche, he is sory for his synnes committed against so merciful a Father, & these are the fruits of his repentance, as witness Dauid & Peters tears: others which are sory for their sinnes only for feare of punishment, and Gods vengeance, fall into desperation as Cain, Saul, Achitophel, and Iudas.

In asking God forgiveness.

For in indigning & chastising your selues you prevented Gods anger.

God, myght appeare vnto you.

D 13 Therefore we were comforted, because ye were comforted: but moſte of all we reioyſed, for the ioye that Titus had: because hyſ ſprite was reſreſhed by you all.

14 For if I boasteſt my ſelfe any thing, to him of you, I was not aſhamed: but as all thynges which I preached vnto you are true, euen ſo is our boasteing, wherof I boasteſt my ſelfe to Titus, founde true.

15 And his inwarde affection is more abundant towards you, when he remembreth the obedience of euery one of you: and how wiſh feare and trembling ye receaued him.

d The Greke word ſigniſieth, hiſ bowelles, wherby is ment moſte great loue and tender affection.

16 I reioyce therefore that I may put my confidence in you, in all thynges.

THE VIII. CHAPTER.

By the example of the Macedonians, and Chriſte, he exhorteth them to continewe in relieuing the poore Sainctes, comending their good begynning. After, he commendeth Titus and his ſeruaunts vnto them.

A I do you alſo to wit brethren, of the grace of God beſtowed vpon the Churches of Macedonia.

1 How that in great trial by affliction, their ioye abounded, and the pouertie which had conſumed them, euen to the very botome, abounded vnto their moſte rich liberalitie.

2 For to their powers (I beare recorde) yea, and beyonde their power, they were willing of their owne accorde.

a This benefit of God appeared in two thinges: firſt that the Macedonians being in ſo great affliction were ſo prone to helpe others: & next that being in great pouertie, were very liberal towards others.

4 And prayed vs with great instance, that we wolde receaue their benefite, and suffice them to be partakers with other in ministering to the Sainctes: Chap. 9. a

5 And *this they dyd*, not as we looked fore: But gaue their owne selues fyrst to the Lord, and *after* vnto vs, by the wyl of God.

6 So that we could not but desire Titus to accomplishe the same beneuolence among you also, euen as he had begone.

7 Therefore, as ye are right in all things, in faith, and in words, and in knowledge, and in all diligence, and in loue towards vs, *even so* that ye be plentiful in this beneuolence also.

8 This say I, not as commanding, but because other are so seruant, therefore proue I your loue, whether it be sincere.

9 For ye know the liberalitie of our Lord Iesus Christ, which though he were ryche, yet for your sakes became poore: that ye through his pouertie, myght be made ryche.

10 And I shewe my minde here in: for this is expedient for you, & began not to do only, but also to wil, a yere ago.

11 Now therefore performe the things, that ye began to do: that as *ther was* in you a redynes to wyl, euen so ye may performe the dede, of that which ye haue.

12 For yf ther be fyrst a willing mynde, it is accepted according to that a man hath, and not according to that he hath not.

13 Nether is it that other men shoulde be freed and you bordaned.

14 But upon like condition, at this time your abundance *supplish* their lacke: that

b Every mā may do good that hath abilitie ther vnto: but to wil, and haue a mynde to do good commeth of perfect charitie.

That as you helpe others in their neede so others shal releue your want.

that also their abundāce may supply your lacke: that ther may be equalitie.

And 4. 15 Agreing to that which is written, * He that gathered muche, had neuer the more abundance, & he that gathered lytle, had neuerthelesse.

16 And thanks be vnto God, which put in the heart of Titus the same good mynde towarde you.

And willingly offered himself to gather your almes. 17 Both that he accepted the^e exhortation, and also that he was so wel willing, that of his owne accorde, he went vnto you.

In preaching the Gospel. D 18 (And we haue sent also with him that brother, whose praise is^e in the Gospel throughout all the Churches.)

19 And not so only, but is also chosen by election of the Churches to be a felowe in our iorney concerning this beneuolence, that is ministred by vs vnto the prayse of the same Lord, & declaration of your prope mynde.

20 Auoyding this, that no man should blame vs in this plenteous distribution, that is ministred by vs.

Rom. 12. d. 21 * For we make prouision for^e honest things, not in the sight of God only, but also in the syght of men.

His wel doing is approved before God & man. 22 And we haue sent with them our brother, whom we haue oftentimes proued diligent in many thiges, but now muche more diligent, for the great confidence which I haue in you.

23 Whether any do enquire of Titus, he is my felowe and helper, as concerning you: or els of our brethre, they are messengers

Paul.

of the Churches, and the glorie of Christe) That is by whome Christ's glorie is greatly advanced.
 24 Wherefore shewe towarde the the professe of your loue, and of the reioysing that we haue of you, that the Churches may see it.

THE IX. CHAPTER

The cause of Titus and his companions comming to them. He exhorteth to giue almes cherefully, shewing what fruit wil come thereof.

FOR as touching the ministering to the Saintes, it is but superfluous for me to write vnto you: A

1 For I knowe your redynes of mynd, wherof I boast my selfe vnto them of Macedonia, and say, that Achaia was prepared a yere ago, and your feruētnes hath prouoked many.

3 Neuerthelesse, yet haue I sent these brethren, lest our reioysing ouer you should be in wayne in this behalfe: that ye (as I haue sayd) be ready.

4 Lest peraduenture yf they of Macedonia come with me, and fynde you vnprepared, we (I neede not to say you) should be ashamed in this my constant boasting.

5 Wherefore, I thoght it necessary to exhorthe the brethren to come before hande vnto you, and to finishe your beneuolence appoynted afore: that it myght be ready: so that it may be a beneuolence, & not a thing drawn by force. B

6 This yet remember, That he which soweth lytel, shal reape lytel: and he that soweth

soweth plenteously, shal reape plenteously.

Rom. 12. b.

prov. 11. d.

Eccle. 35. b.

That yemay
do good and
helpe others
at all tymes.

Psal. 111. b.

Dauid spea-
keth of that
man which fe-
areth God &
loueth his ne-
ighbour.

Or, hartie li-
beralitie.

Or, greatly
affectioned
toward you.

7 As euery mā wilsheth in his heart, so let hym geue: not * grudgingly, or of necessi- tie: * For God loueth a chereful geuer.

8 God is able to make you riche in all grace, that ye in all thinges hauing ^a sufficient vnto the vtmost, may be riche vnto all maner of good workes,

9 * As it is writtē, He hath sparred abrode and hath geuen to the poore, his beneuolence remayneth for euer.

10 Also he y fyndeth seede to the sower, wil minister lykewise bread for foodde, & multiplie your seed, and increase the frutes of your beneuolence.

11 That on all partes, ye may be made riche in all ^a singlenes, which causeth through vs, that thanks be geuen vnto God.

12 For the ministracion of this offering, not only supplieth the nede of the Sain- tes: but also is abundant in raising many to gyte thanks to God for the same.

13 (Which by the experimēte of this mi- nistracion, prayse God for your volunta- rie submission to the Gospel of Christ, and for your liberal distribution to them, and to all men)

14 And to ^b praye to God for you, desiring after you greatly, for the abundant grace of God geuen vnto you.

15 Thanks be vnto God for his vnspē- cable gyfte.

^a Lest they shul-
de geue but litle, di-
strusting to impo-
uerishe the selues
therby, he sheweth
that God wil so
blesse their liberal
hartes that bothe
they shal haue
ynough for the sel-
ues and also to hel-
pe others withall.

^b Besydes, that
by their liberali-
tie God shal be
praised, they also
shalbe commēded
to God by their
prayers whome
they haue holpen:
yea and all men
shal reuerence the
as being endowed
with an excellent
gift of God.

Paul.

THE X. CHAPTER.

He toucheth the false apostles, and defendeth his auctoritie, exhorting them to obedience, and sheweth what his power is, & how he useth it.

a These wordes his backbyters vsed thinking thereby to diminishe his auctoritie.

I Paul my selfe beseeche you by the meeknes, and softnes of Christe, which when **A**
I am present among you am^a humble, but am bold towarde you beyng absent:

2 And *this* I require you, that I nede not to be bolde when I am present, with that same confidence, wherwith I thinke to be bolde agaynst some w^h repute vs thogh as we walked carnally.

3 Neuerthelesse, thogh we walke *compassed* with the fleshe, yet we do not warre fleshly.

4 (For the weapons of our warrefare are not carnal thinges, but strōg by the power of God, to cast downe holdes) **B**

5 Wherwith we ouerthrowe imaginatiōs, & euery hye thing that is exalted against the knowledge of God, and bringe into captiuitie euery thoght, to the obedience of Christe,

6 And haue ready the vengeance on all disobedience, when your obediēce is fulfilled.

7 Loke ye on thinges after y^e vtter appearance: If any man truste in hym selfe that he is Christes, let the same lykewise consider of him selfe, that as he is Christes, eue so are we Christes. **C**

8 For thogh I should boast my selfe some what more of our auctoritie, which the Lord hath geuen vs to edifie, & not to destroye

stroye you, I nede not to be ashamed.

9 *This I say* lest I should seme to make you afrayed wyth letters.

10 For the letters (sayeth he) are sore & stronge, but his bodelye presence is weak, and his speach is of no value.

11 Let hym *that is* suche, thinke that as we are in worde by letters: when we are absent, suche *wyl we be* in dede, when we are present.

12 For we dare not make our selues of the number, or to compare our selues to them, which praise them selues: but they vnderstand not that they ^b measure them selues with them selues, and compare them selues with them selues.

13 But we wil not reioyce aboue measure, of things which are not within the compass of *our* measure: * but according to the measure of that line, wherof God hath distributed vnto vs, a measure, to reache euē vnto you.

14 For we stretch not our selues beyonde *our* measure, as thogh we had not reached vnto you: for euē to you also haue we come in preaching the Gospel of Christ,

15 Not boasting our selues of things ^c which are without the compass of *our* measure: *that is*, of other mens labours: yea, and we hope, when your sayeth shal increase, to be magnified by you in our measure *appointed vnto vs*, and that abundantly.

16 And to preache the Gospel in those regions which are beyond you: not to reioyce in the measure, *which is appointed to* another man, *that is*, in them that are prepared already.

^b He that meashureth any thing must haue some lyne or measure to meate by, & notto measure a thing by it selfe: so these boasters must measure them selues

by their worthy actes, & if they wil cōpare with others, let the shewe what cōtries, what cities, and people they haue wone to the Lord. for who wil praise that souldier which only at the table cōfinely talke of the warres, and whē he cometh to the brunt is rather valiant nor expert

D

Eph. 4. b.

That is the giftes & vocation which God had given him to wyne others by.

God gaue the whole world to the Apostles to preache in: so that Paul here meaneth his portion or measure.

17 * But let him that reioyceth, reioyce *Iere. 19. g.*
in the Lord. *I. cor. 1. g.*

18 For he that praiseth hym selfe, is
not allowed; but he whome the Lord pray-
seth.

THE XI. CHAPTER.

*He declareth his affection towards them.
The excellencie of his ministerie, & his dili-
gence in the same. The fetches of the false apo-
stles. The peruerse iudgement of the Corinthians,
and his owne praises.*

He calleth the
praising of him sel-
fe dotage, to the
which thing the ar-
rogancie of the fal-
se apostles copel-
led him, who fought
nothing els, but to
ouerthrowe the
Church by dimi-
nishing the autori-
tie of his ministe-
rie.

Vould to God, ye could suffre a ly-
rle my^a foolishnes, and in deed, ye for
beare me.

2 For I am gelous ouer you, with godly
gelousie: for I haue prepared you, for one
houfband, to present you a pure virgin to
Christe:

3 But I feare lest as the^a serpent begyled
Eue through his subtiltie: euen so your
myndes should be corrupte from the sim-
plicitie that is in Christ.

4 For if he that cometh, preacheth ano-
ther^a Iesus then him whom we preached:
or if ye receaue another^a sprite then that
which ye haue receaued: ether another Go-
spel, then that ye haue receaued, ye might
wel haue suffered him.

They dyd not
preache Christe
more purely then
I dyd: for in this
behalf I was no-
thing inferior to
the chiefest Apo-
stles.

5 Verely I^b suppose that I was not infe-
rior to the very chief Apostles.

6 Though I be rude in speakyng, yet I am
not so in knowledge, but among you, we
haue bene knowen to the ymoft, *what we*
are in all thinges.

7 Dyd I therein synne, because I submit-
ted

A
To speake in
myne owne
comendatiō.

^aThe mini-
ster marieth
Christ & his
Church, as
houfband &
wife.

Gen. 3. d.

^aThat is, mo-
re perfecte do-
ctrine concer-
ning Christe
Iesus.

^bMore excel-
lenc gistes of
the Spirite by
other mens
preaching.

B

red my selfe, that ye myght be exalted, & because I preached to you the Gospel of God fre?

8 I robbed other Churches, and toke wages of them, to do you seruice withall.

9 And when I was present with you, and had nede, I was not slothful to the hinderance of any man: for that which was lackyng vnto me, the brethré which came from Macedonia supplied, & in all thinges I kept my selfe that I shoulde not be greuous to you, and so wil I kepe my selfe.

Chap. 12. d.
ad. 10. g.

C 10 The trueth of Christ is in me, this reioyng shal not be shut vp against me in the regions of Achaia.

Let not the
truth of
Christe be
thoght to be
in me, if I suf-
fer my loye
to be shut vp,
which I haue
concealed of
Grecia.

11 Wherefore? because I loue you not? God knoweth.

12 Nevertheless what I do, that wil I do: to cut away occasion from them which desire occasion, y they myght be founde lyke vnto vs in that wherein they reioyce.

13 For suche false apostles are deceptful workers, and fashion them selues like vnto the Apostles of Christ.

D 14 And no maruayle, for Satan him selfe is changed into the fashion of an Angel of light.

15 Therefore it is no great thinge; thogh his ministers fashion them selues; as thogh they were the ministers of righteousness: whose ende shalbe according to their desires.

16 I say agayne, let no man thinke; that I am folysh: or els euen now take me as a foile, that I also may boast my selfe a litel.

17 That I speake, I speake it not after the

c He dyd not on-
ly labour with his
hands for his ly-
uyng, but in his ex-
treme pouertie pre-
ached diligently,
without burdening
any man, or els wa-
king slothful to do
his duetie to eu-
ery man.

d By false apo-
stles her is not mee
suche as teache fal-
se doctrine (which
doutles, they woul-
de haue growen
vnto) but suche as
were vayne glori-
ous, and dyd not
their duetie synce-
rally.

Lord : but as it were foolishly , in this my
great boasting.

18 Seing also that many reioyce ^e after ^f
fleshe , I wil reioyce also.

In ourwarde
things.

19 For ye suffre soles gladly , because that ^E
ye your selues are wise.

20 For ye suffre euen if a man bring you
into bondage , if a man deuoure you , if a
man take your goods , if a man exalte hym
selfe , if a man smyte you on the face.

21 I speake as concerning rebuke , as thogh
we had bene ^e weake : yea rather , when in
soeuer any man dare be bolde (I speake so
lyshely) I dare be bolde also.

22 They are Hebrues , ^{*} and so am I : they
are Israelites , and so am I : they are the see-
de of Abraham , and so am I :

Phil. 3. a.

23 They are the miniters of Christe (I
speake as a sole) I am more in labours mo-
re abundant : in strypes aboue measure :
in prison more plenteously : in ^e deathe
ofte.

In the pre-
sent danger of
death.

24 Of the Iewes fise tymes , receaued I
euery tyme fourtie strypes ^{*} saue one.

Deut. 25. a.

25 I was thryse beaten with rodde : I was
^{*} once stoned : I suffered thryse ^{*} shipwracke.
night and day haue I bene in the depe
of the sea :

Act. 14. e.
Act. 27. a.

26 In iorneing I was often in paret of wa-
ters , in paret of robbers : in ieopardies of
myne own nation , in ieopardies among the
Gentils , in paret in the citie , in paret in
wildernes , in paret in the sea , in paret
among false brethren ,

27 In wearines and paynefulness , in wat-
ching often , in honger and thyrst , in fa-
sting often , in cold and heat , in nakednes , in
stinges

That is, abiect,
vile, miserable, a
craftes man, an id-
le, & subiect to
a thousand calami-
ties, which things
the false apostles
objected against hi
as most certeyn
simonies of his vn-
worthines.

Of the Romane
magistrate

stynge often, in colde and in nakednes.

28 Besyde the thynges, whych outwardly happen vnto me, I am combred dayly, with that heape of things which lye vpon me, which is, the care for all Churches.

29 Who is afflicted, and I am not afflicted? who is offended, and I burne not?

30 Of those things which the aduer-
saries condem-
ne as infirme
in me. 30 If I must nedes reioyce, I wil reioyce
of mine infirmities.

31 The God and Father, of our Lord Iesus Christe, which is blessed for euermore, knoweth that I lye not.

Ab. 9. d.

32 In the cite of Damascus, the gouerner of the people vnder Kynge Aretas, layde watche in the cite of the Damascens, and would haue caught me.

33 And at a wyndowe was I let doune in a basker through the wall, & so escaped hys handes.

g Asimprisonment
beatings, hongre,
thirst, colde, naked
nes and suche like.

THE XII. CHAPTER.

He reioyceth in his preferment, but chiefly in his humblenes: and laieth the cause of his boasting vpon the Corinthians. he sheweth what good wil he beareth them, and promyseth to come vnto them.

A IT is not expedient for me no dout, to reioyce: neuerthelesse, I wil come to visions and reuelations of the Lord.

Ab. 9. d.
A Christian.

2 I knowe a man in Christe, aboue fourtene yeres gone, (whether he were in the body I can not tel, or whether he were out of the body I can not tel: God knoweth) which was taken vp into the highest heauen:

That is to say, into the highest heauen.

3 And I knowe such a man (whether in the bo

dy, or out of the body, I can not tell, God knoweth.

4 How that he was taken vp into Paradise, & heard wordes^a which can not be spoken, which are not in mans power to utter.

B
Mans infirmity was not able to declare them.

5 Of suche a man wyl I reioyce, of my selfe wyl I not reioyce, except it be of mine infirmities.

6 And thogh I would reioyce, I should not be a sole: for I wil say the trueth. but I refraine, lest any man should thynke of me aboute *that* he seyth me to be, or heareth of me.

7 And lest I should be exalted out of measure through the abundance of reuelatiōs, there was geuen vnto me^a a pricke in the fleshe, the messenger of Sati^a to buffet me, because I should not be exalted out of measure.

which was the rebelling of the fleshe against the spirit, & warned him that Sati was at hande.

8 For this thyng I besoght the Lord^a thryse, that it myght departe from me.

9 And he sayd vnto me, My grace is sufficient for thee: for my power is made^a perfect through weakenes. Very gladly therefore wil I reioyce rather in my infirmities, that the power of Christ may dwell in me.

That is to say, often times. It is known, & evidently seen.

10 Therefore^b I take pleasure in infirmities, in rebukes, in neede, in persecutions, in anguyshe for Christes sake. for when I am weake, then am I stronge.

11 I was a sole to boast my selfe, ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferior vnto the chiefe Apostles, thogh I be nothing.

C

^a The greke word signifieth a sharpe place of wunde as a pale, or stake, and also a little spilde or sharpe thing which pricketh one as he goeth, or through busshye & thicke places.

^b He doth not only patiently beare his afflictions, but also ioyfully and as one that taketh pleasure therein for Christs sake.

D 13 The tokens of an Apostle were wrought among you with all patience, and signes, & wonders, and mighty deedes.

Chap. II. b.

13 For what is it, wherein ye were inferiours vnto other Churches, * except, that I was not chargeable vnto you? forgeue me this wronge *dane vnto you.*

His fatherly affection.

14 Beholde now the * thirde tyme I am ready to come vnto you, and yet wyl I not be chargeable vnto you: for I seeke not yours, but you. for the chyldre ought not to laye vp for the fathers: but the fathers for the chyldren.

*Or, your cause, or performance.

*Then said his adversaries.

15 And I wil very gladly bestowe, and wil be bestowed for your * soules: thogh the more I loue you, the lesse I am loued againe.

16 But be it that I charged you not: * yet forasmuche as I was crafty, I toke you with gyle.

*To go to you.

17 Dyd I pill you by any of them which I sent vnto you?

18 I desired * Titus, and with him I sent a brother: dyd Titus defraude you of any thing? walked we not in the selfe same spirit? walked we not in like steppes?

19 Agayne, thinke ye that we excuse our selues vnto you? we speake in Christ, in the syght of God. But we *do* all thinges dearly beloued for your edifying.

20 For I feare lest it come to passe, that when I come, I shal not fynde you such as I wolde: & that I shalbe founde vnto you, * such as ye wolde not. I feare lest ther be found among you, debate, enuying, wrath, stryfe, backbytinges, whyssperynges, swellinges, and discorde.

c For first, he was mynded to depart from Ephesus into Macedonia, and so to Corinthus. I. Cor. 16. a. Then when the Lord letted this pourpos he appoynted to go strayght from Ephesus to Corinthus. Chap. 1. c. which inter being changed he went to Macedonia, from whence now he appoynteth the third tyme to come vnto them.

*Sharpe & severe.

d Ther was nothing wherat he so muche reioysed as whē his preaching profitted, and therefore he calleth the Thessalonians his glorie and ioye: as also nothing dyd more casse doane his hart as whē his labour dyd no good.

21 *I feare lest when I come agayne, my God bring me^d lowe among you, and I be constrayned to bewaile many of them which haue synned already, and haue not repented of the^{*} vncleannes, fornication & wantonnes, which they haue committed.*

1. Cor. 5. d.

THE XIII. CHAPTER.

He threateneth the obstinate, and declareth what his power is, by their owne testimony. also he sheweth what is the effect of this epistle. after hauing exhorted them to their ductie he wisheth them all prosperitie.

a His first coming was his dwelling amonge them his seconde, was his first epistle, & now he is ready to come the third tyme which three comings he calleth his three witnesses.

b Christe as touching the fleshe in mans iudgemēt was vile and abiekt: therefore we that are his members cā not be otherwise esteemed: but being crucified he shewed him selfe very God: so thike, that we, whome ye condemn as dead mē and cast awaies, haue through God such power to execute against you, that ye may feel sensibly that we liue in Christe.

NOW come I the²hyrd tyme vnto you. *** In the mouth of two or thre witnesses, shal euery worde stande.**

2 **I tolde you before, and tel you before:** as when I was present the seconde tyme, so wryte I now being absent to them whych in tyme past haue synned, and to all others: that yf I come agayne, I wil not spare:

3 Seyng that ye seke experience of Christe, which speaketh in me, which toward you is not weake, but is myghty in you.

4 For thogh he was crucified^{*} concerning his infirmitie, yet lyueth he through the power of God. And we no dout are weake in him: **b** but we shal liue with him, by the myght of God among you.

5 *** Proue your selues whether ye are in the fayth or not: examen your selues: knowe ye not your owne selues, how that Iesus Christ is in you? except ye be cast awayes.**

6 I trust that ye shal knowe that we are not cast awayes.

A
Dent. 19. d.
mat. 18. c.
Iohn. 8. c.
heb. 10. c.
^{*} In my first epistle. Chap. 4. d.

B
^{*} In that he hūbled him selfe and toke vpon him the forme of a seruāt.
1. Cor. 11. f.
ecclē. 18. c.

C 7 I desire before God that ye do none euil, not that we should seme commendable, but that ye should do that which is honest: though we be counted as ^{lewde persones.}

In many iudgement.

8 For we cā do nothing against the trueth but for the trueth.

9 We are glad when we are awake, and ye ^{stronge.} thus also we wishe fore, even that ye were perfect.

Having abundance of the grace of God.

10 Therefore wryte I these thinges being absent, lest when I am present, I should vie sharpenes, accordyng to the power which the Lord hath geuen me, to ^{edifie,} and not to destroye.

D

Commit not by your negligence that, that which is ordeyned to saluation tourne to your destruction.

11 Finally brethre, fare ye wel: be perfect, be of good comfort, be of one mynde, lyue in peace, and the God of loue and peace, shalbe with you.

Rom. 16. c.

12 Grete one another in an ^{holy} kisse; All the Sainctes salute you.

1. cor. 16. d.

13 The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Gost be with you all. Amen.

1. ps. 5. d.

The seconde epistle to the Corinthians, sent from Philippi, a citie in Macedonia, by Titus and Lucas.

THE ARGUMENT OF THE

Epistle to the Galatians.

THE Galatians after they had bene instructed by S. Paul in the truth of the Gospel, gave place to false Apostles, who entering in, in his absence corrupted the pure doctrine of Christe, and taught that the Ceremonies of the Lawe must be necessarily observed. which thing the Apostle so earnestly reasoneth against, that he prometh that the granting thereof is the overthrowe of mans saluatiō purchased by Christe. for the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretende as though they had bene sent of the chief Apostles, and that Paul had no authority but spake of him selfe, he prometh both that he is an Apostle ordeined by God, and also that he is not inferior to the rest of the Apostles. which thing established, he proceedeth to his purpose: proving that we are freely iustified before God without any workes or ceremonies. which notwithstanding in their tyme had their use and commoditie, but now, they are not only vnprofitable figures, but also pernicious, because Christ the truth and end thereof is come. wherefore men ought now to embrace that libertie, which Christ hath purchased by his bloude, and not to haue their consciences suared in the gremmes of mans traditions. finally, he sheweth wherein this libertie standeth, and what exercises apperteyne thereto.



THE EPISTLE

OF PAUL TO THE

Galatians.

THE FIRST CHAPTER.

Paul rebuketh their inconstancie which suffered them selves to be seduced by the false Apostles, who preached that the obseruation of the ceremonies of the Lawe were necessarie to saluatiō. he sheweth hys owne conversation, magnifieth hys office and Apostleship, and declareth hym selfe to be equal with the true Apostles.

For God is
the autor of
all ministerie.
This preroga
tive was pecu
liar to the A
postles.



PAUL AN
Apostle
(not of
men, ne
ther by
mā, but by
Iesus Chri
ste, and by
God & Fa
ther which
raysed him
frō death)

And all the brethren which are w^{ith} me,

Q.i.

vnto the Churches of Galatia:

3 * Grace be to you and peace from God the Father, and from our Lord Iesus Christ. *Rom. 1.4. 1. cor. 1.4.*

4 Which gaue him selfe for our synnes, to deliuer vs from this present euyl world according to the wyl of God our Father. *which is, the corrupt life of man without Christe.*

5 To whom be prayse for euer and euer, Amen.

6 I marueyle that ye are so sone turned vnto another Gospel, forsaking him that had called you vnto the grace of Christ, *Or, doctrine.*

7 Seing there is no nother: but that there be some which trouble you, and intende to peruert the Gospel of Christ. *Saluation offered freely by Christe.*

8 But thogh that we, or an Angel from heaven, preache vnto you otherwaies, then that which we haue preached vnto you, holde him as accursed. *B If it were possible.*

9 As we sayd before, so say I now agayne, Yf any man preache vnto you otherwaies, then that ye haue receaued, holde him accursed. *Or, abhominable.*

10 For now preache I mans doctrine, or Gods? other go I about to please men? for if I studied yet to please men, I were not the seruant of Christe. *Being of a Pharisee made an Apokle.*

11 * I certifie you brethren, that the Gospel whych was preached of me, was not after the maner of men. *1. Cor. 15.4.*

12 For nether receaued I it of man, nether was I taught it: but by the reuelation of Iesus Christe. *C By an extraordinary reuelation.*

13 For ye haue heard of my conuersation in tyme paste, in the Iewishe religion, how that * I persecuted the Church of God extremely, and spoyled it. *Act. 9.4.*

14 And profited in the Lawe of the Iewes about

a For what is more contrarie to our fre iustification by faith, then the iustification by the Lawe, or our workes? therefore to ioyne these two together, is to ioyne light with darknes, death with life, and doth vicerly ouerthrow the Gospel.

b That is, doctrine inuented by man, by whose autoritie also I preache it.

about many of my companions, which were of mine owne nation, and was a much more feruent maynteyner of the traditiōs receaued of my father.

For his father
also was a pharisee.
A. 2. 3. b.

15 But when it pleased God, which had separated me from my mothers wombe, & called me by his grace,

16 To reueile his Sonne to me, that I should preache him among the Gentils: immediatly I communed not of the matter with flesh and bloud:

with any man.

17 Nether returned to Ierusalem to them which were Apostles before me: but went into * Arabia, and came agayne vnto Damascus.

A. 9. c.

18 Then after thre yeres, I returned to Ierusalem to se Peter, and abode with him, fyfene dayes.

19 And no nother of the Apostles sawe I, saue Iames the Lordes brother.

20 The thinges which I write vnto you, beholde, I witness before God, that I lye not.

21 After that, I wēt into the costes of Syria & Cilicia: for I was vnknown as touching my person vnto the Churches of Iewrie, which were in Christe.

A. 12. d.

22 But they heard only some say: He & persecuted vs in tyme past, now preacheth the fayth, which before he destroyed.

That is, the Gospel.

23 And they glorified God for me.

c He maketh thre degrees in Gods eternal predestination, first his eternal counsel: then his appoynting fro the mothers wombe: and thirdly his calling.

THE II. CHAPTER.

Confirming his Apostleship to be of God, he sheweth that he is nothing inferior to other Apostles: yea and that he hath reproofed Peter the Apostle of the Iewes. After he commeth to the prin

cipal scope, which is to proue that iustificati-
only commeth of the grace of God by faith in Je-
sus Christe, and not by the workes of the Lawe.

THen fourtene yeres after, I went vp a-
gayne to Ierusalem with Barnabas, and
toke wyth me Titus also.

2 And I went vp by reuelation, and com-
muned with them of the Gospel which I
preache among the Gentils^a but particuler-
ly with them which were counted chiefe,
lest it should haue bene thoght, that I
should runne, or had runne^a in vayne.

AB. 17.4

^a Gr. without
profit.

^a Which decla-
reth that the
other Apostles
agreed with
him.

^a Paul nothing
douted of his do-
ctrine: but because
many reported
that he taught con-
trary doctrine to
the other Apostles,
which rumors hin-
dered the course of
the Gospel, he en-
deuored to remedie
it.

3 Also Titus which was wyth me, thogh he
were a Greke, yet was not compelled to be
circumcised.

4 Which was because of false brethren,
that crept in, which came in priuie to
spye out our libertie, which we haue in
Christ Iesus, that they myght bryng vs in-
to bondage.

5 To whom we gaue no rounge, no not for
the space of an houre, as concerning to be
brought into subiection: that the trueth of
the Gospel myght continue with you.

6 Of them which semed to be great I was
not taught (what they were in tyme passed it
maketh no matter to me: ^a God loketh on
no mans person) neuerthelesse, they which
are in estimation^b dyd communicat no-
thing with me.

B
Deu. 10. d.
2. chro. 19. c
iob. 34. b.

wisdo. 6. b.
eccles. 35. b.
act. 10. c.

rom. 2. b.
eph. 6. b.
coloss. 3. d.
1 pet. 1. c.

^b But approued
my doctrine perfect
in all points.

7 But contrary wyse, when they sawe that
the Gospel ouer the vncircumcision was co-
mitted vnto me, as the Gospel ouer the Cir-
cumcision was vnto Peter:

8 (For he that was mighty by Peter in the
Apostleship, ouer the Circumcision, was
also

also myghty by me among the Gentils:)

9 And therfore when Iames, Cephas, and Iohn perceaued the grāce that was geuen vnto me, which are takē to be pyllers, gaue to me and Barnabas the^e ryght handes of felow shyp, that we should preache amōg the Gentils, and they among the Iewes.

In token that we all agreed in doctrine.

18.11.d.

2.cor.9.d.

10 *VVarning only that we should remember the poore: which thing also I was diligent to do.

11

C

Meaning be.

for all men.

11 And when Peter was come to Antioche, I withstode him^e to his face, for he was worthy to be blamed.

12 For yer that certayne came from Iames, he ate wyth the Gentils: but when they were come, he withdrue & separated him selfe from them, fearyng them which were of the Circumcision.

13 And the other Iewes dissembled lykewyse with him, in somuche that Barnabas was brought into their simulation also.

14 But when I sawe, that they went not the right way after the trueth of the Gospel; I sayd vnto Peter before all men, Yf thou being a Iewe, lyuest after the maner of the Gentils and not as do the Iewes, why^e causest thou the Gentils to lyue as do the Iewes?

In bringing their consciences into doubt. Here the Apostle commeth to his chief point.

Rom.3.c.

philip 3. a.

15 We which are Iewes by nature, and not synners of the Gentils,

16 Knowe that a mā is^e not iustified by the dedes of the Lawe: but by the fayth of Iesus Christe: euē we I say haue beleued in Iesus Christe, that we myght be iustified by the fayth of Christe, and not by the dedes of the Lawe: because that by the dedes of

c For sothe Iewes called the Gentils in reproche.

the Lawe, no fleshe shalbe iustified.

*'No man.
Rom. 3.c.*

*d Except our
fruits be agreeable
to our faith, we de-
clare that we haue
not Christe.*

17. * If then whyle we seke to be made right-
eous by Christ, we our selues are founde
sinners, as Christe therfore the minister of
synne? God forbyd.

18. For yf I buylde agayne that which I de-
stroyed, then make I my selfe a trespas-
ser.

19. For I, through the Lawe, am dead to
the Lawe, that I myght lyue vnto God: and
am crucified with Christe.

*'And seke his
sharp in me
which killeth
synne.
'In this mor-
tal body.*

*e Not as I was on-
ce, but regenerat,
and changed into
a newe creature, in
qualitie, and not in
substance.*

20. I liue verely, yet now not I: but Christ
lyueth in me. and the lyfe which I now ly-
ue in the fleshe, I lyue by the fayth of the
Sonne of God which hath loued me, and ge-
uen hym selfe for me.

21. I do not abrogate the grace of God: for
yf rightuousnes cometh of the Lawe, then
Christ dyed without a cause.

*'As dyd the
se Apostles.
'Or, for no-
thing.*

THE III. CHAPTER.

*He rebuketh them sharply, and proueth by
diuers raisons that iustification is by faith, as
appeareth by the example of Abraham, and by
the office, and the end, both of the Lawe, and of
faith.*

O Folow the Galatians, who hath bewit-
ned you that ye should not obey the
truth: to whom Iesus Christe before was
described in your sight, & among you cru-
cified.

A

*a To whome Chri-
ste was so lyuely
preached, as if his
lyuely image were
set before your
eyes or els had be-
ne crucified amōg
you.*

2. This only wolde I learne of you, Recei-
ued ye the Sprite by the dedes of the La-
we, or els by the hearing of fayth prea-
ched?

*'That is, the
doctrine of
saluation
through faith
in Iesus Chri-
ste.*

3. Are ye so vnwyse, that after ye haue be-
gonne

gonne in the Sprite, ye now^b are made perfect in the fleshe?

4 So many thinges ye haue suffred in vayne, yf that be vayne.

5 He therfore that ministreth to you the Sprite, and worketh miracles among you: doth he it through y^e dedes of the Lawe, or by the hearing of faith *preached*?

6 Euen as Abraham beleued God, and it was^a ascribed to him for rightuousnes:

7 So ye knowe, y^e they which are of faith, the same are the children of Abraham.

8 For the Scripture sawe afore hande, y^e God wolde iustifie the Gentils through faith, and therfore preached before hand the Gospel vnto Abraham, *saying*, *In thee shal all the Gentils be blessed.

9 So then they which be of faith, are blessed with faithfull Abraham.

10 For as many as are vnder the dedes of the Lawe, are vnder y^e curse: for it is written: *Curfed is euery man that continueth not in all thinges, which are written in the booke of the Lawe, to fulfil them.

11 And that no man is iustified by the Lawe in the sight of God, *it is euident* *For the iuste shal lyue by fayth.

12 And the^c Lawe is not of fayth: but, *The mā that shal fulfil those thinges, shal liue in them.

13 Now Christe hath redeemed vs from the curse of the Lawe, when he was made accursed for vs: for it is written *Curfed is euery one that hangeth on tree,

14 That the blessing of Abraham might come on the Gētils through Christe Iesus,

Q.iii.

^b The false apostles taught that Christe professed nothing except they were circumcised, and that the Lawe was the perfection, and Christe doctrine only the rudiments there vnto.

^c The Lawe pronounceth not them iuste which beleue, but which worke.

And persons
sies of the
Lawe.

Gen. 15. b.

rom. 4. a.

iam. 2. d.

Gen. 12. d.

eccl. 44. c.

mat. 23. d.

Deut. 27. d.

Abac. 2. a.

rom. 1. b.

leb. 10. g.

Leuit. 18. a.

Deut. 21. d.

cap. III. v. 15

I wil vse a common exēple, that you may be ashamed to attribute lesse vnto God the fo suche couenāts which one man maketh to another.

e No more is the promes of God abrogate by the Lawe, nor yet is the Lawe added to the promes to take any thing away that was superfluous, or to supplie anything that wanted.

f That synne myght appeare, & be made more abundant, and so all thinge shut vp vnder synne.

and that we might receaue the^e promes of the Sprite through faith.

which is the Gospell

15 Brethren,^d I speake after the maner of men, * Thogh it be but a mā's Couenānt confirmed by autoritie, yet no man doth abrogate it, or^e addeth any thing therto.

C
Heb. 9. c.

16 To Abraham & his seed were the promises made. He sayth not, In the seedes, as of many but, In thy seede, as in one, which is Christe.

17 And this I say, That the Lawe which began afterwarde, foure hundred & therty yeres, can not disanul the Couenāt, that was confirmed afore of God in respect of Christe, to make the promes of none effect.

18 For if the inheritaunce come of the Lawe, it cometh not then of promes. but God gaue it vnto Abraham by promes.

19 Wherefore the serueth the Lawe? it was added because of^f transgressions, tyl the seede came to which the promes was made and it was ordeyned by^g Angels in the hande of a Mediatour.

* who as ministers gaue it to Moyles.

20 A Mediatour is not a Mediatour of one: but God is^h one.

* Constant & allwaies like him selfe,

21 Is the Lawe then against the promise of God? God forbid: for, if there had bene a Lawe geuen which could haue geuen lyfe, then no doute rightuousnes should haue come by the Lawe.

22 But the Scripture hath concluded all thynges vnder synne, that the promise by the faith of Iesus Christ, should be geuen to them that beleue.

D
The full reuelation of things, which were hid vnder the shadowes of the Lawe.

23 But beforeⁱ faith came, we were kept and shut vp vnder the Lawe, vnto^j faith which

which should afterward be reueiled.

Rom. 10. 4. 24 Wherefore, the *Lawe was our schole master to bringe vs to Christ, that we myght be made righteous by faith.

25 But after that faith is come, now are we no longer vnder a schole master.

26 For ye are all the sonnes of God, by fayth in Christ Iesus.

Rom. 6. 4. 27 *For all ye that are & baptized vnto Christe, haue put on Christe.

28 There is nether Iewe nor Gentil: there is nether man nor woman: but ye are all one in Christe Iesus:

*As all one man.

29 If ye be Christes, then are ye Abrahams seed, and heyres by promise.

g So that Baptisme succedeth Circumcision, and so through Christe both Iewe & Gentil is saued.

THE IIII. CHAPTER.

He sheweth wherefore the ceremonies were ordeyned, which being shadowes must end wth Christe the trueth commeth. He moueth them by certeyn exhortations, and confirmeth his argument with a stronge example or allegorie.

A Then I say, That the ^aheyre as long as he is a childe, differeth not from a seruant, though he be Lord of all,

^a The Churche of Israel was vnder the Lawe as the pupill subiect to his tutor, euē vnto the tyme of Christ whē she waxed stronge, and then her tutell shyp ended.

*That is the Lawe, which before he called a schole master.

*That is vnder the Lawe, which was but an, a. b. c.

2 But is vnder ^atutors and gouerners, vntill the tyme appoynted of the father:

3 Euen so, we, as long as we were children, were in bōdage vnder the ^arudiments of the worlde.

4 But when the tyme was ful come, God sent out his Sonne made of a woman, and made bonde vnto the Lawe,

5 To redeme them which were vnder the Lawe: that we ^amight receaue the adoption that belongeth vnto the *natural* sonnes.

Rom. 8. c.

6 Because ye are sonnes, God hath sent out the ^a Sprite of his Sonne into your hearts, which crieth, Abba, *that is*, Father.

^a For our ab-
pion vnto
Christe is se-
led by him.
^b Which maie
not vſe thy li-
bertie.

7 Wherefore, thou art no more ^a a seruāt, but a sonne: If thou *be* a sonne, *thou art* also the heyre of God through Christe.

8 Yea euen then, when ye ^b knewe not God, ye dyd seruice vnto them, which by ^a nature are not goddes.

B
^a Not indeede,
but in opiniō

9 But now seing ye know God, yea, rather are taught of God: how is it, that ye are tourned ^c backwarde vnto impotent and beggerly ceremonies, wher vnto *as* from the begynnyng ye wil be in bondage backwardly?

10 Ye obserue ^d dayes, and monethes, and times, and yeres,

11 I am in feare of you, lest I haue bestow-
ed on you labour in vayne.

12 Be ye as ^a I: for *I am* as you: brethren I besche you: ye haue not hurt ^a me at all.

^a So frendful
to me as I
am affectio-
ned toward
you.

13 Ye knowe, how through ^a infirmitie of the fleshe, I preached the Gospel vnto you at the fyrst.

^a For I pardon
ye you, if you
repent.
^b Being in gre-
at dangers &
afflictions.

14 And my tentation which *was* in my fleshe, ye despiced not, nether abhorred: but receaued me as an ^a Angel of God: yea as Christ Iesus.

^a For my mi-
nistries sake.

15 How great *was* the boasting of your felicitie then? for I beare you recorde, that yf it had bene possible, ye wolde haue plucked out your owne eyes, and haue ge-
uen them to me.

16 Am I therefore become your enemie, because I tel you the trueth?

17 They are gelous ouer you amyſſe, yea, they intende to exclude vs, that ye should
altogether

C

^b When ye recea-
ued the Gospel ye
were idolaters ther-
fore it is shame
for you to refuse li-
bertie & become
seruāts, yea & seig-
the Iewes desire to
be out of their tute-
leship.

^c The Galatians,
of Paynims began
to be Christiāns,
but by false apo-
stles were tourned
backward to begyn
a newe the Iewe
ceremonies: and so
insteade of goyng
forward toward
Christe, they ran
backward from
him.

^d Ye obserue
days, as Sabbaths,
newe mones, &c.
ye obserue mo-
neths, as the first &
seuenth moneth:
ye obserue tymes,
as Easter, withou-
te, the feast of Ta-
bernacles: ye ob-
serue yers, as the
Iubile, or, yere of
forgyuenes, which
beggerly ceremo-
nies are most per-
nicious to them
which haue recea-
ued the swete liber-
tie of the Gospel,
& thrust them bac-
ke into slaue-
rie.

altogether loue them.

18 But it is a good thing, to loue earnestly, so it be alwaies in a good thinge, and not only when I am present with you.

19 My lyttel chyldren of whom I trauayle in birth agayne, vntil Christe be ^uimprinted in you.

20 And I wolde I were with you now, ^yI might change my voyce: for I stande in doute of you.

21 Tel me, ye that desire to be vnder the Lawe, do ye not heare the Lawe?

22 For it is wrytten, that Abraham had two sonnes: the ^eone by a bonde mayde, the ^eother by a fre woman.

D 23 Yea and he *which was* of the bonde woman, was borne after the fleshe: but he *which was* of the fre woman, was borne by promes.

24 By the which thinges another thing is met: for these *mothers* are the two Testamētes, the one which is ^eAgar of mounte Sina, which gendreth vnto bondage,

25 For Sina is a mountaine in Arabia, & Ierusalem which now is, answereth to it in like sort, for it is in bondage with her children.

26 But Ierusalem, which is ^eaboue, is free: which is the mother of vs all.

27 For it is wrytten, ^{*}Reioyce thou barren that bearest no chyldren, breake forth & crie, thou that trauailest not: for the desolate hath many mo chyldren, then she which hath an housbande.

28 ^{*}Therefore brethrē, we are after the manner of Isaac, chyldren of the promes.

29 But as then he that was borne carnal-

And that in your hearts you loue none other.

Gm. 16. a.

Gm. 21. a.

That is, signifi-
he.

That is, out
of the lande
of promes.

Or, he & he
surely.

Esa. 54. a.

Meaning. Sa.
ra.

Rym. 9. b.

^e Agar, and Sina
represente the
Lawe, Sara and Je-
rusale the Gospel,
Israel the Iewe the
Synagoge, & Isaac
the Church of
Christe.

ly, persecuted hym that was borne spiritu-
ally: euen so it is now.

30 But, what sayth the Scripture? * Put away the bonde woman, & her sonne, for *Gen. 21. a.*
sonne of the bōde woman shal not be hey-
re with the sonne of the free woman.

31 So then brethren, we are not children *'For we are in*
of the bond woman, but of the free wo- *the Church*
mā, by that libertie wherewith Christ hath *of Christ*
deliuered vs. *which is our*
mother.

THE V. CHAPTER.

He laboureth to drawe them away from Cir-
cumcision, sheweth thē the batayle betwixt
the sprite and the fleshe, and the fruter of thē
both.

Stande faste therfore, and not contra- *A*
rely, wrap your selues in the yoke of *Act. 15. a.*
bondage.

3 * Beholde I Paul say vnto you, that if *1. Cor. 1. e.*
ye be circumcised, Christe shal profit you
nothing at all.

3 For I testifie agayne to euery man, & is
circumcised, that he is bounde to kepe *5*
whole Lawe.

4 Ye are gone quite from Christe as ma-
ny as are iustified by the Lawe, and are fal-
len from grace.

a We lyne in ho *5*
pe through that *We^a wayte for (by the Spirit through*
Spirit which cau- *faith) the hope of the ryghtuousnes.*
seth faith, & which

is geue to the faith *6*
ful that we shuld by *For in Iesus Christe, nether is Circum-*
faith & not by the *cision any thyng worth, nether yet vncir-*
Lawe obreyne the *cumcision, but faith & worketh by loue.*

croune of glorie, *7*
which Christ ge- *Ye dyd runne wel, who was a let vnto*
ueth frely. *you, that ye dyd not obeye the trueth?*

8 This perswasion is not of him that *8*
called you.

'The what so
euer is not
the worde of
God, is very
lies.
'which is,
God.

1. Cor. 5. b. B 9 * A lytel leuen dothe leuen the whole
lompe of dowe.

2. Cor. 1. b. 10 I haue truste in you through the Lord,
that ye wyl be none otherwyse myndedi:
but he that troubleth you, shal beare his
condemnation, whosoever he be.

which is, the doctrine of the Gospel. 11 And brethren, if I yet preache Circū-
cision: why do I then yet suffre persecu-
tion? Then is the slander of the ^crosse ce-
ased.

12 I would to God they were cut of from
you, which do disquiet you.

13 Brethren, ye haue bene called vnto li-
bertie, only let not your libertie be an oc-
casion vnto the fleshe, but in loue serue
one an other.

The seconde table. 14 For ^a all the Lawe is fulfilled in one
word, *which is this*, * Thou shalt louethy
neighbour as thy selfe.

Leuit. 19. d. C 15 If ye byte & deuoure one another, ta-
mar. 22. d. ke hede lest ye be consumed one of ano-
mar. 12. c. ther.

iam. 1. b. 16 Then I say, * walke in the ^aSpirite, and
ye shal not fulfil the lustes of the fleshe.

Rom. 13. d. 17 For the fleshe lusteth against the Spi-
1 pet. 2. c. rite, and the Spirite against the fleshe.
In the man regenerat. and these are contrary one to the other,
so that ye can not do the same things that
ye would.

18 And if ye be led of the ^bSprite, then
are ye not vnder the Lawe.

19 Moreouer the dedes of the fleshe are
manifeste, which are, aduoutry, fornication,
vncleannes, wantonnes,

20 Idolatrie, witchcrafte, hatred, vari-
ance, emulations, wrath, stryfe, sedicion,

b Yf you be guy-
ded by the Spirite
of adoption, that
which ye do is
agreable to God
althoght it be not
perfect.

heresies,

21 Enuie, murther, dronkenes, glottony, and such lyke, of the which I tel you before as I haue tolde you, that they which commit such thinges, shal not inherite, the kyngdome of God.

22 But the frute of the Spirite is, loue, ioye, peace, longe suffering, gentlenes, goodnes, faith,

23 Mekenes, temperancie, agaynst suche there is no Lawe.

For they are vnder the Spirit, or grace.

e Christe hath not only remitted the-
ir synnes but sanctified the to newnes of life.

24 For they that are Christes, haue crucified the fleshe with the appetites and lustes.

25 If we lyue in the Spirite, let vs walke in the Spirite.

26 Let vs not be desirous of vaine glorie, prouokynge one another, enuiing one another.

That being dead to synne, & lyuing to God we may declare the same in holynes and innocencie of lyfe.

THE VI. CHAPTER.

He exhorteth them to vse gentilnes toward the weake, and to shewe their brotherly loue and modestie. also to provide for their ministers: to perseuere: to reioyce in the Crosse of Christe: to newnes of life. And last of all, wisheth to them with the reste of the faithfull all prosperitie.

B Rethren, if any man be fallen by occasion into any faute, ye which are spiritual, helpe to amende him in the spirite of meknes: considering thy selfe, lest thou also be tempted.

A
Ether by reason of his flesh, or Satan.

2 Beare ye one anothers burthen, and so fulfil the lawe of Christe.

3 For if any man seme to him selfe, that he

a Christe exhorteth in sondry places to mutual loue & therefore brotherly loue is here called the Lawe of Christe, and his commandement, Iohn 13. b.

he is some what, whē *in dede* he his nothing,
the same deceaueth him selfe in his imagi
nacion.

4 But let euery man proue his owne wor
ke, & then shal he haue ^b reioycing in his
owne selfe and not in another.

1. Cor. 3. b. 5 * For euery man shal beare his owne
B burthen.

1. Cor. 9. a. 6 Let him that is taught in the worde, mi
nister vnto him that teacheth him, * in all
good thinges.

7 Be not deceaued : God is not mocked:
for whatsoeuer a man soweth, that shal he
also reape.

8 For he that ^c soweth to his fleshe, shal
of the fleshe reape death: he that soweth to
the spirite, shal of the spirite reape lyfe
euerlasting.

^b For his reioy-
sing is a testimonie
of a good consci-
ce. 2. Cor. 1. c. wherf
he may reioyce be
fore men, but not
before God.

^c He proueth
that the ministers
must be nourished:
for if me only pro
vide for worldly
things without re-
spect of the lyfe
euerlasting, then
they procure to
them selues death:
and mocke God,
who hath geuen
them his ministers
to teache the hea-
uently things.

2. Thes. 3. b. C 9 * Let vs not be weary of wel doynge : for
when the time is come, we shal ^a reape, if
we faint not.

*The fruite
which God
hath prome-
sed* 10. Whye we haue therfore tyme, let vs
do good vnto all men, and specially vnto
the which are of the housholde of faith.

11 Ye see how large a letter I haue writ-
ten vnto you wyth myne owne hande.

*By the outw
arde ceremo-
nies.* 12 As many as desire with outwarde appe
rance to please ^a carnally, they constrayne
you to be circumcised: only because they
would not suffre persecution with ^y crosse
of Christe.

D 13 For they them selues which are circum
cised, kepe not the Lawe: but desire to ha-
ue you circumcised, that they might reioy
ce ^a in your fleshe.

*That they ha
ue made you
Iewes.* 14 But God forbyd that I should reioyce,
but in ^y crosse of our Lord Iesus Christe:

By the worlde wherby the^d worlde is crucified vnto me,
 he meaneth all and I vnto the worlde.
 outwarde pōpe, ce.
 remonies, & thiſſe
 which pleaſe mens
 fantaſies.

15 For in Chriſte Ieſus, nether Circumciſion auayleth any thinge at all, nor vncircumciſion, but a newe creature.

16 And as many as walke according to this rule, peace ſhal be to them; and mercie, and vpon Iſrael that pertayneth to God.

e Let no mā trou-
 ble my preaching
 frō hence forth: for
 my markes are wit-
 neſſes how valiant-
 ly I haue fought.

17 From hence forth, let no man^e put me to buſynes: for I beare in my body the^e markes of the Lord Ieſus.

18 Brethren, the grace of our Lord Ieſus Chriſte be with your ſprite. Amen.

which are
 odious to the
 worlde, but
 glorious be-
 fore God.

Vnto the Galatians written from Rome.

THE ARGUMENT OF THE Epistle to the Ephesians.

WHile Paul was priſonner at Rome, ther entered in among the Ephesiāſ false teachers, who corrupted the true doctrine which he had taught them. by reaſon wherof, he wrote this Epistle to confirme them in that thing which they had learned of him. And firſt after his ſalutation, he aſſureth them of ſaluation becauſe they were ther vnto predeſtinate by the fre electiō of God, before they were borne, and ſealed vp to this eternal liſe by the holy Goſt, gene vnto the by the Goſpel, the which myſterie he prayeth God to confirme towarde them. And to thintent they ſhulde not glorie in them ſelues, he ſheweth them their extreme miſerie, wherein they were plunged before they knewe

knewe Christe, as people without God, Gentils,
 to whome the promises were not made: & yet
 by the fre mercie of God in Christe Iesus, they
 were saued, & he appointed to be their Apostle,
 and of all other Gentils: therefore he desireth God
 to lighte the Ephesians hartes with the perfect
 vnderstanding of his Sone, & exhorteth him like
 wyse to be mynde ful of so great benefite, neither to
 be moued with the false apostles, which seke to
 ouerthrowe their faith, and treade vnderfote the
 Gospel: which was not preached to them, as by
 chace or fortune, but according to the eternal co-
 unsel of God: who by this meanes preserveth on-
 ly his Church. Therefore the Apostle commen-
 deth his ministerie, forasmuche as God therby
 raigneth amog men: and causeth it to bring for-
 the moste pleiisful fruits, as innocencie, holynes,
 with all suche offices apperteyning to Godlynes.
 Last of all, he declareth not only in general what
 ought to be the life of the Christians, but also sheweth
 particulerly, what things concerne euery
 mans vocation.

R i.



THE EPISTLE

OF PAVL TO THE

Ephesians.

THE FYRST CHAPTER.

After his salutation he sheweth that the chiefe cause of their saluation standeth in the free election of God through Christe, next he declareth his good wil towarde them, geuing thanks and praying God for their faith. The maine title of Christe.



PAVL AN A
Apostle
of IESVS
Christe,
by the wil
of God,
to the ^{I. Cor. I. A.} Saints,
which
are at E-
phesus,
& to the
faithful

in Christe Iesus.

2 Grace be to you, & peace from God our
Father, and from the Lord Iesus Christe.

3 *Blessed

Col. 1. 4.

1. Pet. 1. 4.

2. Tim. 1. 9.

Col. 1. 1. c.

where Christs
iusticie is im-
puted ours.

B

The princi-
pal ende of
our election
is to praise &
glorifie the
grace of God.

In Christs.

C

The Iewes.

3 Blessed be God the Father of our Lord Iesus Christe, which hath blessed vs with all maner of spiritual blessinges in heauenly thinges in Christe,

4 According as he had chose vs in him, before the foundations of the world were layd, that we should be holy, and without blame before him through loue.

5 Who dyd predestinate vs, to be adopted through Iesus Christe vnto him selfe according to the good pleasure of his wil.

6 To the praise of the glorie of his grace, where with he hath made vs accepted in the beloued.

7 By whome we haue redēption through his bloude, *euen* the forgeuenes of synnes, of his riche grace.

8 By the which grace he aboded toward vs moste plētifully in all wisdom & vnderstanding.

9 And hath opened vnto vs the mysterie of his wil, according to his fre beneuolence, which he had purposed in him.

10 That in the dispensation of the ful tyme he myght gather together agayne all thinges, bothe which are in heauen, & also which are in earth, *euen* in Christe:

11 In whome also we are chosen when we were predestinate according to the purpose of him, which worketh all thinges after the counsel of his owne wil:

12 That we, which first trusted in Christ, shoulde be vnto the prayse of his glorie.

13 In whome also ye *haue trusted*, after that ye heard the worde of trueth, I *meane* the Gospel of your saluation, wherein also after that ye beleued, ye were sealed with

a As with the knowlage of God in Christe, with faith, hope, charitie, and other giftes.

b This electiō to life euerlasting cā neuer be changed; but in temporal of fices which God hath appointed for a certain space, where the terme is expired he chāgeth his election, as we see in Saul and Iudas.

c By this, he meaneth the whole body of the Church, which he diuideth into them which are in heauen, and them which are in earth: also the faithful which remaine in earth, stande of the Iewes and the Gentils.

the holy Spirite of promis.

14 Which is the earnest of our inheritance, that we might be fully restored to libertie, vnto the praise of his glorie.

15 Wherefore, after that I heard of the faith, which ye haue in the Lord Iesus, and loue vnto all the Sainctes:

16 I cease not to geue thanks for you, making mention of you in my prayers,

17 That the God of our Lord Iesus Christe the Father of glorie, myght geue vnto you the Sprite of wysedome, and open to you the knowledge of him.

Of Christe.

18 And lighten the eyes of your myndes, that ye may knowe what that hope is, where vnto he hath called you, and what the riches of hys glorious inheritace is in the Sainctes,

19 And what is the exceeding greatnes of his power to vsward, which beleue, according to the working of that his mighty power.

Col. 2. c. chap. 3. b.

20 Whych he wrought in Christe, when he rayfed hym from the dead, and set hym at his ryght hande in the heavenly places,

21 Farre aboue all Rule, and Power, and Might, and Domination, and euery Name, that is named, not in thys world only, but also in the world to come:

22 * And hath made all thinges subiect vnder his feete, and hath appointed him aboue all thinges, the head of y^e Church,

Psal. 8. b. heb. 2. b.

23 Which is his body, and the fulnes of him that filleth all in all thinges.

THE II. CHAPTER.

To magnifie the grace of Christe, which is the only

d Made him Governor of all things both in heauen & in earth: so that Christs body is now onely there, or els it shulde not be a true body. and his ascensio shulde be but a fantastical thinge and only imagined.

only cause of saluation. Paul sheweth the what manner of people they were before their conuersion. and what they are now in Christe.

Col. 3. b.

A And you hath he quickened also, y^e were dead in trespasses and synnes.

Chap. 6. b.

2 In the which, in tyme passed ye walked, according to the cource of thys worlde, & after the * Gouverner that ruleth in the ayre, and the spirit, that now worketh in the children of disobedience.

**Not by creation, but by Adams transgression, & so by synth.*

3 Among whome, we also had our cōuersion in time past, in the lustes of our fleshe, in fulfilling the wil of the fleshe, & of the mynde: and were^e naturally the children of wrath, euen as wel as other.

Both Iewe & Gentil.

4 But God w^h is riche in mercie, through his great loue wherwyth he loued vs,

5 Euen when we were dead by synnes, hath quickened vs^e together in Christ, by whose grace ye are saued,

6 And hath^a rayfed vs vp together, and made vs syt together in the heauenly places in Christe Iesus:

a We that are the members are rayfed vp from dearth & raigne with our head Christ in heauen by faith.

7 For to shewe in tyme to come the exceeding riches of his grace, through his kyndnes to vsuarde in Christe Iesus.

8 For by grace are ye made safe through fayth: and that not of your selues: it is the gyfte of God.

9 Not of workes, lest any man should boiste hym selfe.

**Here he meaneth, as concerning grace, & not by nature.*

10 For we are hys^e workemanship created in Christe Iesus vnto good workes, w^h God ordeyned, that we should walke in them.

b He sheweth here that the farther the Gētils were of from the grace of God, the greater detters they are now to the same.

C 11 Wherfore^b remember that ye beyng in

R iii.

time passed Gentils in the fleshe, and were called **vncircumcision*, of them, which are called Circumcision in the fleshe, and which is made by handes: 1. Sam. 17. d
ex. 44. b.

c It was but one Couenant, but because it was diuers tymes confirmed & established, therefore here he calleth them Couenants,

12 *Remember I say*, y^e ye were at y^e time wyth out Christe, and were reputed aliātes fro the cōmen welth of Israel, and were **strangers* from the **Couenants* of promis, and had no hope, & were without God in this world. Rom. 9. a

**where no promises is, there is no hope.*

13 But now in Christ Iesus, ye which once were farre of, are made nye, by the bloude *I say* of Christe.

14 For he is our peace, which hath made of bothe one, and hath broken the stoppe of the particion wall,

d For in Christe all things were accomplished, which were prefigure in the Lawe.

15 In abrogating through his **fleshe* the hatred, *that is to say*, the Law of commandments *which standeth* in ceremonies, for to make of twaine, one newe man in him selfe, *so making peace.*

16 And that he myght reconcile bothe vnto God in one body, by his **Crosse*, and slaye hatred therby.

**Or, death.*

17 And came, and preached peace to you which were a farre of, and nye.

D

18 **For* through hym we both haue an open way in, by one Spirit vnto the Father.

Rom. 5. a

19 Now therefore ye are no more strangers and foreners: but citesyns with the Sainctes, and of the houshold of God.

20 And are buylt vpon the foundatiō of the Apostles and Prophetes, Iesus Christ being the very corner stone,

21 In whom all the buyldyng coupled to gether, groweth vnto an holy temple in the Lord.

21 In

32 In whome ye also are buylte together,
and made the habitation of God by the
Spirite.

THE III. CHAPTE R.

*He sheweth the cause of his imprisonmēt, desi-
reth thē not to faint because of his trouble, and
prayeth God, to make thē stedfast in his Sprite.*

A **F**OR this cause I Paul, am y^e prisoner of
Iesus Christ for your sakes w^hare Gētils.

*His vocatiō
to preache vn-
to the Gētils.*

3 If ye haue heard of the ministratiō of
the grace of God, which is geuē me to you
warde.

*That is, in
the first chap.
of this Epi-
stle.*

3 *That is,* that God by reuelation hath she-
wed this mysterie vnto me, (as I wrote
aboue in few wordes,

4 Wherby whē ye rede, ye may knowe my
ne vnderstāding in the mysterie of Christ)

5 Which *mysterie* in tymes passed was
not opened vnto the sonnes of men, as it
is now declared vnto his holy Aposteles
and Prophetes by the Sprite.

B 6 That the Gentils should be inheriters
also, and of the same body, and partakers
of his promis *that is* in Christe, by the mea-
nes of the Gospel,

7 Wherof I am made a minister, by the
gyfte of the grace of God geuen vnto me
through the working of his power.

*Chap. i. d.
I. cor. 15. a.*

8 * Vnto me I say, the least of all Sainctes
is this grace geuen, that I should preache
among the Gentils, the vnsearcheable ri-
ches of Christe:

9 And to make all men se what the felow-
shype of the mysterie is, which frō the beg-
ynnyng of y^e world hath bē hyd in God,

R. iiii.

*a He reioyseth in
that, that he suf-
fred imprisonmēt
for the maintainan-
ce of Christs glo-
rie.*

*b Although the fa-
thers, and the Pro-
phets had reuelati-
ons certain: yet it
was not in compa-
rison of that abun-
dance which was
shewed whē the Gē-
tils were called: ne-
ther yet was the ry-
me, nor the maner
known.*

who made all thynges through Iesus Christe.

10 To the intet, that now vnto Rulers and Powers in heauenly places, myght be knowne by the Church, the manyfolde wysedome of God,

The Church being gathered of so many kyndes of people, is an example, or a glasse for the Angels to behold the wysdome of God in, who hath turned their particular discords into a vniuersal concorde, & of the Synagoge of bondage, hath made the Church of fredome.

The faithful which dyed before Christe came, were adopted by him, & make one familie with the Sainctes which yet remaine.

11 Accordyng to the eternal purpose, which he wrought in Christe Iesus our Lord.

12 By whome we haue boldnes and entrance with confidence, by the fayth which we haue in hym.

13 Wherefore I desire that ye faint not, because of my tribulations for your sakes, which is your glorie.

14 For this cause, I bowe my knees vnto the Father of our Lord Iesus Christ:

15 Of whome is named the whole familie in heauen and in earth,

16 That he myght grante you according to the riches of his glorie, that ye may be strengthened by his Sprite in the inner man.

17 That Christ may dwel in your hartes by faith, that ye, being roted and grounded in loue,

18 May be able to comprehend with all Sainctes, what is that breadth, and length, depth, and heygth:

19 And to knowe what is the loue of Christ, which loue passeth knowledge: that ye may be fulfilled with all manner of fulnes which cometh of God.

20 Vnto hym therefore that is able to do exceeding abundantly aboue all that we aske or thinke, according to the power which worketh in vs,

21 As prayse in the Church by Christe Iesus,

The Angels.

He that is not of the body of Christe is in death.

For we confesse that, which we beleue.

All perfection on euery syde is in him.

D

Rom. 16. d.

In that we feele Christe in vs.

Iesus, throughout all generations for euer.
Amen.

THE IIII. CHAPTER.

He exhorteth them vnto mekenes, longe sufferinge, vnto loue and peace, euery one to serue to edifie another with the gift that God hath geuen hym, to beware of strange doctrine, to lay asyde the olde conuersation of greedy lustes, and to walke in a new lyfe.

AI therefore, & am a prisoner in the^a Lord, I praye you that ye walke worthy of the vocation wher vnto ye are called,

^a For the
Lords cause.
Philip. I. d.
col. I. b.
I. thes. 2. c.

2 With all humblenes of mynde, and mekenes, with longe sufferinge, forbearing one another through loue.

3 Endeuoring to kepe the vnitie of the Sprite in the bonde of peace.

which by
dissentions you
separate a son
der.

4 Ther is^a one body, and one^a Sprite, euē as ye are called in one hope of your calling.

5 There is one Lord, one faith, one Baptisme.

Mak. 2. b.

^a In power.

^b By his prouidence.

Rom. 12. b.

I. cor. 12. b.

^a Which he geueth vs.

2. cor. 10. d.

Phil. 68. c.

6 *One God and Father of all, which is^a aboue all thing, &^a through all thyngs & in you all.

7 *But vnto euery one of vs is geuen grace, according to the measure of the^a gift of Christ.

8 Wherefore he sayth, *When he ascēded vp on hye, he^b led captiuitie captiue, and gaue gyftes vnto men.

^a Now

^b But

9 (Now, in that he Ascēded, what meaneth it, but that he hadē also descēded first into the lowest partes of the earth?

10 He that descended, is euen the same also, that ascēded vp, farre aboue all hea-

^a So that ye can not dissent one frō another, seing the Spīr which ioyneth you in one body can not dissent frō him selfe.

^b The Messias came downe frō heauen into the earth to triumphe ouer Satan, death, & synne. and led, them as prisoners and slaues, which before were conquerors, & kept all in subjection, which victorie he gaue, and also gaue it, as a more precious gift to his Church.

uens, to fulfil ^aall thinges.)

11 * He therfore gaue some to be Apostles, & some Prophetes, and some Euangelistes, and some Pastours, and Teachers:

12 That the Sainctes myght be gathered together, that the ministerie myght be ^auied, and that the body of Christe might be edified.

13 Tyl we euery one (in the vnitie offaith and knowledge of the Sōne of God) grow vp vnto a perfect man, after the measure of the age, of the fulnes of Christ.

14 That we hence forth be no more chyl dren, wauering and caried about wyth eue ry wynde of doctrine, as comely chanceth vnto men, & with craftines, wherby they laye in waye to deceaue.

15 But let vs folow the truth in loue, and in all thinges growe vp in to him, which is the ^chead, *that is to say* Christ:

16 In whom all the body being coupled and knit together in euery ioynt, wher with one ministreth to another (according to the effectual power, as euery parte hath it measure) increaseth the body, vnto the edifieng of it selfe in loue.

17 This I say therfore and restifie in the Lord, that ye hence forth walke not as ^a other Gentiles walke, in vanitie of their ^dmynde:

18 Hauing their cogitation darkened, & beyng strangers from the lyfe of ^aGod through the ignorance that is in them, because of the ^ahardenes of their ^aharte.

19 Which beyng past remorse of consci- ence haue geuen the selues vnto wantōnes, to worke all maner of vnclennes, euen

with

^a With his gifts & bene- fits.

C

1. Cor. 12. d.

^a That the bo- dy of Christe might be per- fect.

D

Rom. 1. c.

^a By the which God lyueth in his.

^a The harde- nes of hart is the founteyn of ignorance.

E

^a Christ being he- ad of his Church nourisheth his membres and ioy- neth them to ge- ther by ioyntes: so that euery part hath his iuste pro- portio of fode, that at length the body may growe vp to perfection.

^d Man not regene- rat hath his myn- de, vnderstanding, and hart corrupt.

with gredynes.

20 But ye haue not so learned Christ.

21 Yf so be ye haue heard hym, and haue bene taught by him, euen as the ^otrueth is in Iesus.

22 That is, ^{*}to lay asyde, concernyng the conuersation in tyme past, that ^oold man, which is corrupt through the deceueable lustes.

23 And be renewed in the sprite of your mynde.

24 ^{*}And to put on that new man, which ^after God is shapen vnto ryghteousnes, and true holynes.

25 ^{*}Wherefore put away lying, and speake euery man trueth vnto his neyghbour: for we are members one of another.

26 ^{*}Be ^cangry, but synne not: let not the ^osunne go downe vpon your wrath.

27 ^{*}Nether geue place to the deuil.

28 Let him that stole, steale no more: but let hym rather labour and worke with his handes the things which are good, that he may haue to geue vnto hym that needeth.

29 ^{*}Let no corrupt communication proceede out of your mouthes: but that which is good: to the vse of edifying, that it may minister ^ograce vnto the hearers.

30 And greue not the holy Sprite of God, by whome ye are sealed vnto the day of redemption.

31 Let all bytternes, fiercenesse, and wrath, roryng and cursed speaking be put away from you, with al maliciousnes.

32 Be ye courteouse one to another, and merciful, forgeuyng one another, euen as

e If it chanceth that ye be angry: so moderate your affectio that it burst not out into any euill worke.

f So be haue your selues that the holy Goff may willingly dwell in you and giue him no occasion to depart for sorrow.

As they are taught which truly knowe Christe.

Col. 3. 6. Your selues.

Rom. 6. 4.

Col. 3. 6.

heb 12. 4.

1. pet. 2. 4.

4. 4.

Which is cre and accordlyg to the image of God.

Zach. 8. c.

Let it be quickly pacified.

Psal. 4. 4.

Iam 4. 6.

Chap 5. 4.

col. 4. 4.

And cause them to profit, in godlynes.

God for Christes sake forgauē you.

THE V. CHAPTER.

He exhorteth them vnto loue, warneth them to beware of vncleannes couetousnesse, folyshetalking, and false doctrine: to be circumspecte, to annoyde dronkenesse, to reioyce and to be thankfull towarde God, to submit them selues one to another. He entreateth of corporal mariage, and of the spiritual betwixt Christ and his Church.

BEyetherfore folowers of God, as dere A
chyl dren.

2 * And walke in loue, euen as Christ loued Iohn 13. d.
vs, & gaue him selfe for vs, to be an offering 15. b.
and a sacrifice of a swete smelling sauē to 1. iohn 3. d.
God,

3 * So that fornication, and all vncleannes, Chap. 4. f.
or couetousnes, be not once named among col 3. a.
you, as it becommeth Sainctes: 2. thess. 2. d.

4 Nether fylthynges, nether folyshetalking, nether^a iestyng, which are thynges not comely: but rather, geuyng of thanks.

5 For this ye know, that no whoremonger ethervncleane person, or couetous person, which is^a an idolatrer, hath any inheritance in the kyngdome of Christ, and of God.

6 * Let no^b man deceaue you with vayne wordes. for, forsuche thynges, commeth the wrath of God vpon the chyl dren of disobedience.

7 Be not therfore companions wyth them.

8 For ye were once darkenesse, but are nowe lyght in the Lorde: walke as^c chyl dren

Iohn 13. d.

15. b.

1. iohn 3. d.

Chap. 4. f.

col 3. a.

2. thess. 2. d.

^a Because he thinketh that his life standeth in his riches.

B

Mat. 24. a.

mark 13. a.

luke. 21. b.

2. thess. 2. b.

^a which is ether vayne, or els, by example, and euill speaking, may hurt your neighbour: for otherwise ther be diuers exāples in the Scriptures of pleasant talke, which is also godly. as. 1. King. 18. e. 2. King. 2. d. Esai. 14. c. & c.

^b Either In excusing synne, or in mocking at the menaces, and iudgements of God.

being God
hath adopted
you for his.

children of lyght.

9 (For the fruite of the Sprite is in all goodnes, and rightuouſnes, and trueth)

10 Approouing that which is pleaſyng to the Lord.

11 And haue no fellowſhip with the vnfruitful workes of darknes: but rather re-
proue them.

12 For it is ſhame euen to name thoſe thinges, which are done of them in ſecret.

13 But all thinges when they are re-
proued of the light, are maniſeſt: for it is light that diſcouereth all thinges.

14 Wherefore he ſayth, Awake thou that ſleepeſt, and ſtande vp from death, and Chriſte ſhal geue thee lyght.

D 15 Take hede therefore that ye walke circumspectly: nor as ſoles: but as wyſe.

16 Redemyng the tyme: for the dayes are euyl.

17 Wherefore, be ye not vnwyſe, but vnder ſtande what the wyl of the Lord is.

18 And be not droncke wyth wine, wherein is exceſſe: but be fulfilled wyth the Sprite.

19 Speakyng vnto your ſelues in pſalmes, and hymnes, and ſpiritual ſonges, ſingyng and makyng melodie to the Lord in your heartes.

20 Gyuyng thanks alwayes for all thynges vnto God the Father, in the Name of our Lord Ieſus Chriſte.

E 21 Submitting your ſelues one to another in the feare of God.

22 Women, ſubmit your ſelues vnto your houſbandes, as vnto the Lord.

23 For the houſband is the wyues head,

c The worde of God diſcouereth the vices which were hid before.

d God thus ſpeaketh by his ſeruants to drawe the infidels from their blyndenes.

e In theſe perillous daies and craftes of the aduerſaries, take hede how to bye agayne the occaſions of godlynes which the world hath taken from you.

f Except our frienſhip be ioyned and knit in God, it is not to be eſteemed.

And make
them knowne
by your ho-
neſty and god-
ly life.

Col. 4. 4.

Selling all
worldly plea-
ſures to bye
tyme.

Rom. 12. 4.

1. theſſ. 4. 4.

Not only
with tongue.

Col. 3. c.

tit. 2. b.

1. pet. 3. 4.

Gen. 2. d.

euen as Christe is the head of the Church,
and the same is the sauour of his *^o bo-
dy.

1. Cor. II. 4.
* The Church.

24 Therefore as the Church is in subiection to Christe, lykewyse let the wyues be in subiection to their housbads in all thinges.

25 * Housbandes loue your wyues, euen as Christe loued the Church, and gaue him selfe for it.

Col. 3. d.

g Baptisme is a token that God hath consecrated the Church to him selfe, and made it holy by his worde, that is, his promise of fre iustification, and sanctification in Christe.

26 To sanctifie it, and cleanse it in the washing of water through the worde.

27 To make it vnto him selfe a glorious Church, without spot or wryncke, or any such thinge: but that it shoulde be holy & without blame.

* Because it is covered and cledded with Christs iustice and holynesse.

28 So ought men to loue their wyues, as their owne bodies. he that loueth his wyfe loueth him selfe.

29 For no man euer yet hated his owne flesh: but nourisheth and cherysheth it, euen as the Lord doth the Church.

30 For we are members of his body, ^h of his flesh, and of his bones.

h This our conjunction with Christ must be considered as Christ is the housband, & we the wife, which are not onely ioyned to him by nature, but also by the communion of substance, through the holy Ghost and by faith: the seale and testimonie therof is the Supper of the Lord.

31 * For this cause shal a man leaue father and mother, and shalbe ioyned to his wife, and they which were two, shalbe made one flesh.

Gen. 2. d.
mat. 19. d.
mark. 10. d.
1. cor. 6. d.

32 This is a great secrete, but I speake of Christ and the Church.

33 Therefore euery one of you *do ye so*: let euery one loue his wyfe, euen as him selfe and let the wyfe se that she feare her housband.

THE VI. CHAPTER.

How chyldren shoulde behaue them selues towards

to wardes their fathers and mothers, lyke wyse
 parents to wardes their chyldren. seruantes to wardes
 their masters, agayne, masters to wardes their
 seruantes: An exhortation to the spirituall bat-
 taylor, and what weapons Christen men shoulde
 fight withall.

A

Collos. 3. b.

Chyldren, obey your fathers and mo-
 thers in the Lord. for so is it ryght.

Eph. 2. 10. b.

deu. 5. b.

eccl. 3. b.

mat. 7. d.

mar. 15. 4.

By subiectie

Col. 3. d.

tit. 2. c.

1 pet. 2. c.

2 * Honour thy father & mother (that is the
 fyrst comādemēt that hath any ^a promis,)

3 That thou mayst be in good estate, and
 lyue longe on earth.

4 And ye fathers moue not your chyldren
 to wrath: but brynge them vp in instructiō
 and information of the Lord.

5 * Seruantes be obedient vnto your carnal
 masters, with feare and trembling in sin-
 glenes of your hearts, as vnto Christe:

6 Not with seruice in the eye sight, as mē
 pleasers: but as the seruantes of Christ, do-
 yng the wyl of God from the heart.

7 With good wyl seruyng the Lord, and
 not men.

8 And knowe ye that whatsoeuer good
 thyng any man doth, that same shal he re-
 ceauē agayne of the Lord, whether he be
 bonde or fre.

B

9 And ye masters, do euen the same thin-
 ges vnto them, putting away threatnynges:
 and knowe that euen your master also is in
 heauen, nether is there any ^a respect of per-
 son with him.

10 Finally my brethren, be stronge in the
 Lord, and in the power of his myght.

11 Put on the whole armour of God, that
 ye may stande stedfast against the craftie

^a This is the first
 comādemēt of
 the seconde table,
 & hath the promes
 with condition.

Deu. 10. d.

2. chr. 19. c.

ecl. 10. c.

rom. 2. b.

^a whether he
 be seruant or
 maister.

^a Or, complet
 harnesse.

6 The faithful haue not only to strine against me, and them selues, but against Satan the spiritual enemy, who is most dangerous.

assautes of the deuyl.

12 For we wrestle not against ^bfleshe and bloud: but against ^{*}Rulers, against Powers, *Chap. 3. 2.* and against the worldly Gouvernours, the *princes* of the darkenes of this worlde, against spiritual wickednesses, which are aboue.

13 For this cause, take vnto you the whole C armoure of God, that ye may be able to resist in the euyl day, and hauing finished all thynges, stand stedfast.

14 Stande therfore, and your loynes gyrd about with veritie, hauing on, the brest plate of ^{*}rightuoulnes:

15 And your fete shod with the preparation of the Gospel of peace. *Innocence & godly life.*

16 Aboue all, take to you the shield of fayth, wherwith ye may quenche all the *Psai. 59. c.* fyry dartes of the wycked.

17 ^{*} And take the helmet of ^{*}saluation, *1. thess. 5. b.* and the sword of the Sprite, which is, the *The saluation purchased by Iesus Christe.* worde of God.

18 And pray alwayes with all maner prayer and supplication in the Sprite: & watche therunto with all perseuerance & supplication, for all Sainctes.

19 ^{*} And for me, that viterance may be geuen vnto me, that I may open my mouth boldly, to vtter the secretes of the Gospel. *1. Thess. 5. c.*

20 Whereof I am messenger in bondes, that therin I may speake frely, as it becometh me to speake.

21 But that ye may also knowe myne affaires, and what I do, Tychicus, my deare brother and faythful minister in the Lord, shal shewe you of all thinges.

22 Whome

22 Whome I sent vnto you for the same purpose, that ye myght knowe what case I stande in, and that he myght comfort your hearts.

23 Peace be with the brethren, and loue with fayth from God the Father, and from the Lord Iesus Christ.

24 Grace be with all them which loue our Lord Iesus Christ, to their immortalitie.

Amen.

Of life everlasting, which is the ende of this grace.

Sent from Rome vnto the Ephesians by Tychicus.

THE ARGVMENT OF THE Epistle to the Philippians.

PAUL being warned by the holy Ghost to go to Macedonia, planted first a Church at Philippi, a citie of the same contrie. but because his charge was to preache the Gospel vniuersally to all the Gentils, he trauielled from place to place, til at the length he was taken prisoner at Rome, wherof, the Philippians, being aduertised, sent their minister Epaphroditus with relief vnto him: who declaring him the state of the Church, caused him to write this epistle: wherein he comendeth them that they stood manfully against the false Apostles, putting them in mynde of his good wil to warde them, and exhorteth them that his imprisonment make them not to shrink: for the Gospel therby was confirmed & not diminished. especially he desireth this

S.i.

to flie ambition, and to embrace modestie, promising to sende Timotheus vnto them, who shoulde instruct them in matters more amply. yea and that he him selfe wolde also come vnto them, adding like wise the cause of their ministers so long abode. And because ther were no greater enenemies to the crosse then the false Apostles, he confuteth their false doctrine, by prouing only Christe to be the ende of all true religion, with whome we haue all thing, and without whome we haue nothing, so that his death is our life, and his resurrection, our iustification. After this follo we certeyn admonitions both particuler and general, with testification of his affection towarde them, and thankfull accepting of their beneuolence.

THE

THE EPISTLE

OF PAUL TO THE

Philippians.

THE FYRST CHAPTER.

S. Paul discovereth his hart towarde them by his thanks geuing, prayers, and wishes for their faith and saluation. he sheweth the fruit of his crosse, and exhorteth them to vnitie and patience.

A PAUL AND TIMOTHEUS the seruantes of Iesus Christe, to all the Saictes in Christ Iesus which are at Philippi,

with the ^a Byishops, and Deacons:

2 Grace be to you, and peace from God our Father, and from the Lord Iesus Christ.

^a By bishops he, re he meaneth thā that had charge of the worde and governing, as pastors doctors, elders; by deacons, suche as had charge of the distribution, and of the poore and sicke.

3 * I thanke my God *hauing* you in perfect memorie. *1. Thess. 1.*

4 (Alwayes in all my prayers for all you, praying with gladnes)

5 Because of the fellowship which ye haue in the Gospel, from the first day vnto now. *With other Churches. That ye receaued the Gospel.*

6 And am suerly certified of thys, that he which began a good worke in you, shal go forth wyth it vntyl the day of Ies^s Christ. *When you shal receaue the crowne of glorie.*

7 As it becometh me so to iudge of you all, because I beare in perfect remembrance^b that both in my bandes, and also in my defence, and confirmation of the Gospel, you all were partakers of my^a grace.

8 For God beareth me recorde, how greatly I longe after you all from the very heart rote in Iesus Christe. *Or, peculiar benefite to liue for Christs sake.*

9 And thys I pray, that your loue may increase, yet more and more in knowledge, and in all iudgement. *B*

10 That ye may discern thynges that differ *one from another*, that ye may be pure, & go forwarde without any let, vntil the day of Christ.

11 Fylled wyth the fruites of^c ryghtuousnes, which come by Iesus Christe vnto the glorie and praise of God. *Rightuousnes is thers, good workes the fruit.*

12 I would ye vnderstode brethren, that the things which *haue happened* vnto me, are touned to the great furthering of the Gospel.

13 So that my bandes in^d Christ, are famous throughout all the^e iudgement hall, and in all other places. *which I b. freyne for Christe sake*

14 Insomuche that many of the brethren in the Lord are boldned through my bandes,

^b It was a sure token of their loue, that they dyd helpe him by all meanes possible, when he was abset and in prison, euén as if they had bene prisoners with him.

^c That you so increase in godlynes that not only ye can put difference betwene good and euil: but also that ye profit more & more without slipping backe, or standing in a staye.

^d That is, in the Court or Palais of the Emperour Nero.

Or, professe the Gospel. des, and dare more frankly speake the "worde.

15 Some there are which preache Christe of enuie and stryfe, and some also of good wyl.

with a corrupt mynde. 16 The one parte preacheth Christe of stryfe and not "purely, supposing to adde more affliction to my bandes.

17 The other parte of loue, knowing that I am set to defende the Gospel.

18 What then? So that Christ be preached all maner wayes, whether it be vnder a pretence, or sincerely: I therin ioye, yea, and wyl ioye.

19 For I knowe that this shal tourne to my saluation, through your prayer, and by the helpe of the Sprite of Iesus Christe.

C 20 As I hartely loke for, & hope, that in no thing I shalbe ashamed: but that wyth all confidence, as all wayes *in tymes past, euen so* now Christe shall be magnified in my body, whether it be through lyfe, or els death.

21 For Christe *is* to me both in life, and in death aduantage.

22 And whether to lyue in the fleshe, *we* re profitable for me, and what to chose I wote not.

23 For I am greatly in doubte on bothe sydes: desiring to be lowfed and to be wyth Christe, which thyng is beste of all.

Or, body.

24 Neuerthelesse, to abyde in the "fleshe *is* more needful for you.

25 And thys am I sure of, that I shal abyde, and wyth you all continue, for the furtherance and ioy of your faith.

26 That ye may more abundantly reioyce in

S.iii.

e Their pretence was to preache Christe, & therfore their doctrine was true: but they were ful of ambition & enuie thinking to deface Paul and preserre themselves.

f To lyue in the fleshe is to lyue in this brittle body, til we be called to lyue euerlastingly: but to liue according to the fleshe, or to be in the fleshe, signifie, to be delectable of the Spirit and to be plongeth in the filthy concupiscences of the fleshe.

Iesus Christe for me, by my cōming to you
agayne.

27 * Only let your conuersation be, as it be
commeth the Gospel of Christe: that whe-
ther I come and se you, or els be absent, I
may heare of your matters that ye " conti-
nue in one Sprite, and in one mynde figh-
ting all together through the fayth of the
Gospel.

Eph. 4.4
col. 1.6.
1. thess. 1.1.
D
"Or, stande.

28 And in nothing feare your aduersaries
which is to them a token of perdition, &
to you of saluation, and that of God.

29 For vnto you it is geuen for Christe,
that not only ye should beleue on him, but
also suffre for hys sake:

*God sheweth
by this man-
nes, who are
his, and who
are not.

30 Hauing euen the same fyght, which ye
sawe me haue, and now haue heard to be in
me.

g The more that
tyrants rage agāst
the Gospel, the mo-
re manifestly they
declare that they
rune to their owne
destruction, and a-
gaine constant per-
seuerance for Christs
sake is an euident
signe of saluation.

THE III. CHAPTER.

*He exhorteth them aboue all things to hu-
militie wherby pure doctrine is chiefly mayn-
teined, promising that he and Timotheus wil
spedely comme vnto them, and excuseth the lon-
ge tarying of Epaphroditus,*

IF there be therfore any consolation in
Christ, if there be any comfort of loue, if
there be any fellowship of the Sprite, if there
be any compassion and mercie:

2 Fulyl my ioye, that ye be like mynded,
hauing the selfe same loue, being of one
accorde, and of one iudgement.

3 That nothyng be done through strife or
vayne glorie, but that in mekenes of myn-
de * euery man esteeme other better then
him selfe.

Rom. 12.6

a From the con-
sent of wils and
myndes he proce-
derth to the agre-
ment in doctrine,
that there might
be ful and perfect
concorde.

4 And

4 And loke not euery man on his owne thynges, but euery mā also on the thynges of other men.

5 Let the same mynde be in you that was in Christe Iesus.

6 Who ^b beyng in the shape of God, thoght it no robbery to be equal wyth God:

7 But he made hym selfe of no reputati-
on, and toke on hym the " shape of a seruāt
and was made lyke vnto men, and was sou-
nde in " appearance as a man,

8 He humbled hym selfe, & became obe-
dient vnto the death, euē the death of the
crosse.

9 Wherefore, God hath highly exalted
him, & geuē him a Name aboue all names.

10 *That at y^e Name of Iesus shoulde eu-
ry^e knee bowe, bothe of thynges in heauen,
and thynges in earth, and thynges vnder
earth.

11 * And that euery tonge should confes-
se that Iesus Christ is the Lord, vnto the
prayse of God the Father.

12 Wherefore my dearly beloued, as ye ha-
ue alwayes obeyed, not whē I was present
only, but now muche more in mine absen-
ce, euē so ^c make an ende of your owne sal-
uation with " feare and trembling.

13 For it is God which worketh in you,
both the wil and also the dede, euen of his
fre beneuolence.

14 Do all thyngs wythout^e murmuring &
reasonnings:

15 That ye may be fautelesse, and pure,
and the sonnes of God without rebuke in
the middes of a naughtie & wicked nati-

S.iii.

^b Yf Christe be-
ing very God equal
with the Father, la-
yd asyde his glo-
rie, & being Lord,
became a seruāt,
and willingly sub-
mitted him selfe
to moste shameful
death: shal we
which are nothing
but vile slaues,
through arrogācie
treade downe our
brethren, & preter-
re our selues?

^c Runne forward
in that race of righ-
tuousnes wherein
God hath frely
placed you
through Iesus
Christe, and condu-
ceth you his chil-
dren by his Spirit
to walke in good
workes, and so to
make your vocati-
on sure.

The poore &
weake nature
of man.

He was sene
and heard of
men, so that
his behauiour
declared that
he was as a mi-
serable man.

Rom. 14. b.

Isa. 45. d.

*Worship, and
be subiect to
him.

John 13. b.

1. Cor. 8. 12. a

Which may
make you ca-
reful & dili-
gent.

1. Pet. 4. c.

on, among whych, ye shyne as lyghes in the worlde,

16 Putting forth the worde of lyfe: that I may reioyse in the day of Christ, that I haue not ruene in vayne, nether haue labored in vayne.

17 Yea and thogh I be offered ypon the offering and sacrifice of your fayth: I am glade, and reioyce wyth you all.

18 For the same cause also be ye glade, & reioyce with me.

19 I trust in the Lord Iesus, to sende Timotheus shortly vnto you, that I also may be of good comforte, when I knowe what case ye stande in:

20 For I haue no man that is so like mynded, whych wyth so pure affection careth for your matters.

21 For all other seke theyr owne, and not that whych is Iesus Christes.

22 Also ye knowe the profe of hym, how that as a sonne with the father, so wyth me bestowed he his labour in the Gospel.

23 Hym therefore I hope to sende assone as I knowe how it wyl go wyth me.

24 And trust in the Lord, that I also my selfe shal comme shortly.

25 But I supposed it necessary to seide my brother Epaphroditus vnto you my companio in labour, and felow souldier, your messenger, and he that ministred vnto me such things as I wanted.

26 For he longed after you, and was ful of heauines, because that ye had heard say, that he had bene sycke.

27 And no doute he was sycke, and that nye vnto death: but God had mercie on him:

C
As they which in the night set forth a candle to gyue light to others.
The Gospel.
To confirme you in your faith.

They rather sought profit by their preaching, then Gods glorie.

D

him: not on him only, but on me also: lest I sholde haue sorow vpon sorow.

28 I sent him therefore the diligentier, that when ye shoulde se him agayne ye myght reioyce, and I myght be the lesse sorrowful.

29 Receaue him therefore in the Lord wyth all gladnes, & make muche of such:

30 Because that for ^d the worke of Christ he ^d was nye vnto death, and regarded not his life, to fultyl that seruice which was lacking on your part towards me.

^d He calleth in here the worke of God to visit Christe, who was bonde in the personne of Paul, & was in neede of necessaries.

THE III. CHAPTER.

He warneth the to be ware of false teachers, against whome he setteth Christe, likewise himselfe and his doctrine, and reproveth mannes owne ryghteousnes.

A Moreouer, my brethren reioyce in the Lord. It greueth me not to wryte ^e the same thyngs to you: and for you it is a sure thing.

^e which ye haue often heard of me.

1 Beware of ^e dogges, beware of euil workers, beware ^e of the ^a concision.

^e which barre against the true doctrine ^e of cutting.

2 For we are Circumcision, which worship God in ^y spirite, & reioyce in Christ Iesus, and haue no confidence ^e in the fleshe:

^e in outward things.

3 Thoghe I haue wherof I might reioyce also in the fleshe. If any other man thinketh that he hath wherof he might trust in the fleshe: muche more I.

^a The false apostles gloried in the ⁱ Circumcision, wher vnto S. Paul here alludeth, calling them concision, which is cutting of & tearing a sunder of the Church.

4 Circumcised the eyght day, of the kindred of Israel, of the tribe of Benjamin, ^a an Hebrue of the Hebrues, ^a by profession, ^a Pharisei.

AB. 23. c.
2. cor. 11. e.
AB. 23. b.

6 And as concerning feruentnes, I persecuted the Church, and as touching the rightuousnes which is in the Lawe, I was vnrebukable.

7 But the thinges that were vantage vnto me, the same I couēted losse for Christes sake,

8 Yea douteles I thinke all thinges but losse for that excellēt knowledges sake of Christ Iesus my Lord: for whome I haue counted all things losse, and do iudge *the* but donge, that I might winne Christ:

9 And might be^e founde in him, *that is*, not hauyng myne owne rightuousnes, which is of the Lawe, but that which is through y^e faith of Christ, I meane, the rightuousnes which commeth of God through faith,

10 That I may knowe him, and the vertue of his resurrection, and the fellowship of his afflictions, & be made cōformable vnto his deathe:

11 If by any meanes I myght attayne vnto the^e resurrection of the dead.

^aAs one gratified in humble faith.

^bOr haue now taken full possession thereof, not that he doubted to attayne vnto it, but because he wolde declare the excellencie therof.

12 ^bNot as thogh I had alredey atteyned to *the marke*, ether were alredey perfect: but I followe, if that I may comprehend that for whose sake I am^e comprehended of Christ Iesus.

^cThat is, to liue euertlastig.

13 Brethren, I counte not my selfe, that I haue atteyned to *the marke*: but one thing I *do*, I forget that ^w is behynde, and endeavour my selfe vnto that which is before,

^cWe can runne no farther then God getteth vs straight, & so we with vs the way.

14 And follow hard vnto that marke appointed, to obayne the rewarde of the hye calling of God in Christe Iesus.

^e This perfection standeth in forsaking synne, and to be renewed through faith, by him which only is perfect.

15 Let vs therfore as many as^e be^e perfect, be thus wyse mynded: and if ye be other

^cOr, haue more profited then others.

other wyse mynded, God shal open euen the same vnto you.

That is, that this is the true wisdom, & straight rule of lyuing.
 16 Neuerthelesse, *in that* wherunto we are come, let vs procede by one rule, * that we may be affectionned a like.

Rom. 15. b.
1. cor. 1. b.
 17 Brethren be folowers of me, and loke on them which walke euen so, as ye haue vs for an ensample.

Rom. 16. e.
 18 * For many walke, of whome I haue told you often, & now tel you weping, *that they are the enemies of the Crosse of Christ,*

Or, reward.
 19 Whose ende is damnation, whose God is their bely, and whose ^dglorie is to their shame, which are worldely mynded.

In mynde, & affection.
1. Cor. 1. a.
itie 2. c.
 20 But our conuersation is in heauen, fro whence also we loke for the * Sauour, eue the Lord Iesus Christ,

d The vayne glorie which they seke after in this worlde shal tourne to their confusion, and shame.

21 Who shal change our vile bodie, that it may be fashioned lyke vnto his glorious body, according to the working, wher by he is able to subdue all thinges vnto him selfe.

THE IIII. CHAPTER.

He exhorteth them to be of honest conuersation, and thanketh them because of the prouision that they made for him being in prison, & so concludeth with salutations.

A Therefore my brethren dearly beloued and longed for, my ioy and croune, so continue in the Lord ye beloued, *as I haue tolde you.*

2 I pray Euodia, and beseeche Syntyche, y they be of one accord in the Lord.

3 Yea, and I beseeche thee faithful yock-felow, helpe the women which labored with me in the Gospel, wyth Clemente

a This boke Ezechiel calleth the writing of the house of Israel, and the secret of the Lord. Chap. 13. a.

also, and wyth other my labour felowes, whose names are in the ² boke of life.

4 Reioyce in the Lord alway, and agayne I say reioyce.

5 Let your patient mynde be known vnto all men. The Lord is euen ^o at hande.

6 ^{*} Be not careful: but in all thinges shewe your petition vnto God in prayer, and supplication wyth geuing of thanks.

7 And the peace of God which passeth all vnderstanding, shal defende your hartes and mindes in Christ Iesus.

8 Furthermore brethren, whatsoeuer thynges are true, whatsoeuer thynges are honeste, whatsoeuer thynges are iust, whatsoeuer thinges are pure, whatsoeuer thinges pertayne to loue, whatsoeuer thinges are of honeste reporte: if there be any vertuous thing, if there be any laudable thing, those same haue ye in your minde.

9 Which ye haue bothe learned and receaued, & heard, & also sene in me: those thynges do: and the God of peace shal be with you.

10 I reioyce in the Lord greatly, that now at the last ye are reuiued agayne to care for me, wherein notwithstanding ye were careful, but ye lacked opportunitie.

11 I speake not because of ^o necessitie. for I haue learned in whatsoeuer estate I am, therwyth to be content.

12 And I can be cast downe, and I can abunde. Euerywhere in all thinges I am instructed, both to be ful, & to be hongry, to haue plenty, and to suffre nede.

13 I can do al thynges through the helpe of ^o Christe, whych strengtheneth me.

14 Not

Luke. 10. a.
reue. 17. b.
psal. 69. f.
^o To succour you.
Matth. 6. 2.

B
^o From Satan who seeketh to take from vs this peace of consciēce.

^o That I was not able to endure my peruertie.

^o Not of his owne vertue or fre wil.

14 Notwithstanding ye haue wel done, y^e ye bare part with me in my tribulation.

15 And ye Philippians knowe also that in the "beginning of the Gospel, when I departed from Macedonia, no Church bare part with me as concerning ^bgeuing and receauing, but ye only.

when I first
preached the
Gospel vnto
you.

b He had giuen
of his part in com-
municating with
the spiritual things,
but he receaued no
thing of the which
ought at least to ha-
ue relieved him in
his necessitie.

D 16 For *when I was* in Thessalonica, ye sent once, and afterwarde agayne vnto my nedes.

17 Not that I desire a rewarde: but I desire the frute which may further your reke-ning.

18 I receaued all, and haue plenty: I was euen fylled, after that I had receaued of Epaphroditus that which *came* from you, an odour that smelleth swete, a sacrifice accepted and pleasant to God.

19 And my God shal fulfil all your nedes through his glorious ryches in Iesus Christe.

20 Vnto God & our Father be prayse for euermore. Amen.

21 Salute all y^e Sainctes in Christe Iesus. The brethren w^h are with me, grete you.

22 All the Sainctes salute you: and moste of all they which are of the "Emperours household.

"Of suche as
dyd belong
to the Empe-
rour Nero.

23 The grace of our Lord Iesus Christ be with you all. Amen.

Sent from Rome by Epaphroditus.

THE ARGUMENT OF THE

Epistle to the Colossians.

IN this Epistle S. Paul putteth difference betwene the true, effectual, and true Christ: & the fayned, counterfeit, and imagined Christ, whome the false apostles taught. And first he confirmeth the doctrine which Epaphras had preached, wishing them increase of faith; to esteeme the excellencie of Gods benefit towarde them: teaching them also that saluatiō, and whatsoever good thing cā be desired standeth only in Christe: whome only we embrace by his Gospel. But forasmuche as the false brethren wolde haue mixed the Lawe with the Gospel, he toucheth those flatterers vehemently, and exhorteth the Ephesians to staye only in Christ, without whome all things are but mere vanitie. And as for Circumcision, abstinēce frō meates, external holynes, worshiping of Angels as meanes whereby to come to Christe, he vicerly condemneth, shewing what was the office and nature of ceremonies which by Christ are abrogat: so that now the exercises of the Christians stāde in mortification of the fleshe, newenes of lyfe, with other like offices apperteyning both generally and particularly to all the faithfull.

THE

THE EPISTLE

OF PAUL TO THE

Colossians.

* * *

THE FIRST CHAPTER.

He geweth thanks vnto God for their faith, confirmeth the doctrine of Epaphras, prayeth for thincrease of their faith, he sheweth vnto them the true Christ, and discovereth the counterfeit Christ of the false apostles. he approueth his autoritie and charge, & of his faithfull executing of the same.

A **P**AVL AN
Apostle of
Iesus Chris-
te, by the
wil of God,
and Timo-
theus our
brother,
2 To them,
which are
at Collos-
sa, Sainctes
and faithfull in Christe, grace be to you, &
peace from God our Father, and from the
Lord Iesus Christe.

3 We geue thanks to God the Father of
our Lord Iesus Christe, alwayes praying
for you:

4 Since we heard of your faith^a in Christ

^a For without
Christe ther is no
faith to be sau'd
by, but only a vayne
opinion.

Iesus, and of your loue to all Sainctes.

5 For the hopes sake which is layd vp for you in heauen, of which hope ye haue heard before by *y* worde of trueth which is the Gospel.

6 Which is come vnto you, euē as it is vnto all the worlde, and is frutful, as it is also among you, from the *first* day, that ye heard & truely knewe the grace of God,

7 As ye also learned of Epaphras our deare felowe seruāt, which is for you a faithful minister of Christ: B

8 Who also declared vnto vs your loue, which ye haue ^oby the Spirit.

Which cometh of the holy Gost.

9 For this cause we also, since the day we heard of *it*, cease not to pray for you, and to desire that ye might be fulfilled with perfect knowledge of ^ohis wil, in all wisdom, and spiritual vnderstanding.

That is, Gods.

10 ^{*}That ye myght walke worthy of the Lord in all things that please, being ^{*}fruteful in all good workes, and encreasing in the knowledge of God:

*Eph. 4. d.
philip. 1. d.
1. thes. 1. c.
1. Cor. 1. d.*

11 Strengthened with all might, through his glorious power, vnto all pacience, and longe suffring, with ioyfulnesse,

12 Geuyng thanks vnto the Father, & hath made vs mete to be partakers of the inheritance of Sainctes in light:

13 Who hath deliuered vs frō the power of darknesse, and hath translated vs into the kyngdome ^{*}of his deare Sonne.

Mat 3. d.

14 In whom we haue redemptiō through his blood, *that is to say*, the forgyuenes of synnes,

17. d.

2 pet. 1. d.

Heb. 1. d.

15 Who is the ^{*}bimage of *y* inuisible God, the ^{*}first begotten of euery thing created.

Begotten before any thing was created.

16 ^{*}For

b For God is made visible, in the face of Christ, and the diuinitie dwelleth in him corporally.

John. 1. 4. 16 * For by him were *all things created,* which are in heauen, and which are in earth, things visible, and inuisible, whether they be Maiestie or Lordeship, ether Rule or Power: all things were created by him, and in him,

1. Cor. 15. c. C 17 And he is before all things, & in him all things haue their being.

1. Cor. 15. c. 18 And he is the heade of the body of the Church, *he is* the begynnyng, * and * first begotten of the dead. that in all he might haue the preeminence.

c He that rose first agayne fro the dead to take possession of life euer lasting, which rising may be called a new byrth.

That the Church which is his body might receiue of his abundance. That is, the whole Church.

19 For it pleased *the Father*, that in him should all fulnes dwell,

20 And by him to reconcile * all things vnto him selfe, and to set at peace through the bloude of his crosse, both things in earth, and things in heauen.

21 And you which were in times past strangers & enemies, because your myndes were set in euil workes, hath he now reconciled, 22 In y body of his fleshe through death, to make you * holy, vnblamable and without faute in his syght,

Luk. 1. g.

1. p. 1. a.

1. cor. 1. a.

1. p. 2. c.

John 15. a.

23 * Yfye continue, grounded and stablyfshed in the faith, and be not moued away from the hope of the Gospel, wherof ye haue heard *and which hath bene preached* to euery creature which is vnder heauen; wherof I Paul am made a minister.

d As Christe hath once suffered in him selfe to redeeme his Church, & to sanctifie it; so doeth he dayly suffer in his members, as partaker of their iniquities, and therefore a reuenger of their iniuries.

D 24 Now ioye I in my sufferings. *W I suffer* for you. & fulfyll y rest of the afflictions of Christ in my fleshe, for his bodyes sake, which is the Church.

Or, your commendation.

25 Wherof I am made a minister, according to the ordinance of God, which ordinance is geuen me vnto youwarde, to

fulfil the^r worde of God.

26* *Which is* y^e mysterie hyd since y^e worlde begā, & synce y^e beginnyng of generatiōs, but now is opened to his Sainctes,

which is the promises of Christe, & of the calling of the Gētils.

27 To whome God would make known what is the riches of this glorious mysterie among the Gentiles, which riches is Christ in you, *the hope of glorie,*

Rom 16. d. ephē. 3. b. 2. tim. 1. c. titē 1. a.

28 Whome we preache, warning euery mā, & teaching euery man in all wisdome, to make euery man perfect in Christ Iesus.

1. pet. 1. b. 1. Tim. 1. a.

29 Where vnto I also labour and stryue, euen as far forth as his working worketh in me mightely.

THE II. CHAPTER.

Having protested his good wil to warde the, he admonisheth the not to turne backe fro Christe to the service of Angels or any other inuention, or els ceremonies of the Lawe, which haue finished their office, and are ended in Christ.

FOR I would ye knewe what^r fyghtyng I haue for your sakes, and for them of Laodicea, & for as many as haue not sene my person in the fleshe,

Or, paynt, & care.

2 That their harts myght be comforted & knyt together in loue, and in all riches of perswaded vnderstāding, for to know the mysterie of God the Father and of Christ:

Me present in body.

3 In whome are hyd all the treasures of wysdome and knowledge.

4 And this I say lest any man should begyle you with entising wordes.

5 *For thogh I be absent in the^r fleshe, yet am I present with you in the^r sprite, ioying and beholding the ordre that ye kepe, and your

1. Cor. 5. b. In body. In mynde.

your stedfast faith in Christ.

6 As ye haue therefore receaued Christe Iesus the Lord, *enem* so walke in him.

B 7 Roted and built in him, and stedfast in the faith, as ye haue * learned, abunding therein with thankes geuyng.

1 Cor. I. a.

8 Beware lest any man come and spoyle you through ^a philosophie, and deceitful vanitie, through the traditions of men, according to the ordynances of the world, and not after Christ:

a Teaching you vayne speculatiōs, as worshiping of Angels, of blynde ceremonies, & beggetly traditions.

Chap. I. c.
John I. b.

9 * For in him dwelleth all the fulnes of the ^b Godheade bodyly.

b In saying that the (Godheade) is really in Christ, he sheweth that he is very God: also saying (in h^s) he declarereth two distincte natures: and by this worde (dwelleth) he proueth that it is ther for euer.

10 And ye are complete in him, which is the heade of all Rule and Power.

Rom. 2. d.

Eph. 2. e.

* Made by the Spirit of Christe.

Rom. 6. a.

Gala. 3. b.

Eph. 1. d.

Eph. 1. a.

11 In whom also ye are circumcised, with * Circumcision made without handes, by putting of the synful body of the fleshe, through the Circumcision, ^c y is in Christ:

12 In that ye are * buried wth him through Baptisme, in whom ye are also rysen agayne through * faith that is wrought by ^y operatiō of God which rayfed hym frō death.

13 * And ye which were dead in synne, & in the vncircumcision of your fleshe, hath he quickened with him, forgeuing you all your trespasses.

c The ceremonies & rites were as it were a publike profession, and had writing of the miserable state of man kynde: for Circumcision dyd declare our natural pollution, the purifying and washing signified the fylth of synne: the sacrifices testified that we were guiltie of death.

14 And putting out the ^c handwryting of ceremonies that was agaynst vs, which I say was cōtrarie to vs: he toke it out of the way, and hath fastened it on his crosse.

* As Satan and his Angels.

15 And hath spoyled ^d Rule and Power, & hath made a shewe of them openly, & hath triumphed ouer them in the same crosse.

16 Let no man therfore condemne you about meat and drincke, or for a peece

T. ii.

of an^d holy day, or of the newe moone, or of the Sabbath dayes. As to make difference betwixt dayes.

17 Which are nothing but shaddowes of thinges to come: but y^e body is in Christe.

18 * Let no man wilfully beare rule ouer you by humblenes, and worshipping of Angels, auancing him selfe in those thinges which he neuer sawe, rashely pufte vp with his fleshly mynde: Mat. 23. 4.

19 And holdeth not the heade, wherof all the body furnished and knit together by iointes & couples, encreaseth with the increasynge that commeth of God.

20 Wherefore, yf ye be deade with Christ & are fre from the ordināces of the world, why, as thogh ye yet lyued in the world, are ye burdened with traditions,

21 Of them that say, Touche not, Taste not, Handel not?

22 Which all^e perishe with the vsyng of them, and are after the * commandements and doctrynes of men. And apperteine nothing to the kyngdome of God.

23 Which thinges haue in deed a shewe of wysdome, in voluntarie worshipping and humblenes, and in not sparing the body: yet are of no value but apperteine to those things wherewith the^d fleshe is crammed. Esa. 29. d.

^d Their doctrine was rather what to eate and drinke, then how to serue God aright.

THE III. CHAPTER.

Against the false exercises and ceremonies of the false apostles he opposeth the true exercises of the godly, beginning at the founteyn, which is mortification & newnes of life, to the which he addeth exhortations both general and particular and so after his recommendations, he wisheth them all prosperitie.

If

A If yethen be ^{re}ysen agayne with Christe,
 I seke those thinges which are aboue, where
 Christ sitteth at ^hy ryght hāde of God.

and dead to
 beggerly ce-
 remonies.

2 Set your affection on thinges which are
 aboue, and not on thinges, which are on
 the earth.

*With Chri-
 ste.

3 For ye are ^o dead, and your lyfe is hyd
 with Christ in God.

4 When Christe which is our lyfe, shal
 shewe him selfe, then shal ye also appeare
 with him in glorie.

Ephs. 5. a.

5 * Mortifie therfore your members w^h
 are on the earth, fornication, vncleannes,
 wantonnes, euyl concupiscence, and coue-
 tousnes which is idolatrie.

a Extinguise all
 the strength of the
 corrupt nature
 which resisteth aga-
 inst the Spirit.

6 For w^h thinges sakes, the wrath of God
 commeth on the children of disobediēce.

7 In the which *vices* ye walked once, whe
 ye lyued in them.

Rom. 6. a.

ephe. 4. c.

heb. 11. a.

1 pet. 2. a.

Co 4. a.

B 8 * But now put ye also away all these thin-
 ges, wrath, fearcenes, maliciousnes, cursed
 speaking, filthy speaking out of your mou-
 thes.

9 Lye not one to another, seing that ye ha-
 ue put of the olde man with his workes,

10 And haue put on the newe, which is re-
 newed in knowledge * after the image of
 him that made him,

Gen. 1. d.

3. a. 9. b.

11 Where is nether Greke nor Iewe, Cir-
 cumcision nor vncircumcision, Barbarous,
 Scythian, bonde, fre: but Christ is all & in
 all thinges.

Ephs. 6. b.

*Or, the in-
 trailes of mer-
 cies.

C 12 * Now therfore as electe of God, holy &
 beloued, put on * rēdermercies, kyndnes, hū-
 blenes of minde, mekenes, longe suffring:

13 Forbearing one another, and forge-
 uing one another, yf any man haue a qua-

rel to another: euē as Christe forgave you,
euen so do ye.

14 And aboue all these thinges *put on* loue,
which is the bonde of perfectnes.

15 And the peace of God^r rule in your ha-
arts, to the which *peace* ye are called in one
body: and se that ye be amiable.

^r Let it *goude*
all your do-
ings.

16 Let the^r worde of Christ dwel in you
plenteously in all wysedome, teaching &
exhorting your owne selues, in ^b psalmes,
hymnes, and spiritual songes, synging w
a certeyn grace in your hearts, to y Lord.

^r The doctri-
ne of the Ge-
spel.

17 *And all thinges whatsoeuer ye do, in
worde or dede *do* all in the Name of the
Lord Iesus, geuyng thanks to God the Fa-
ther by him.

1. Cor. 10. 2.

18 *Wiues, submit your selues vnto your
owne housbandes, as it is comly in the
Lord.

D
Eph. 5. 1.

19 *Housbandes, loue your wiues, and be
not bytter vnto them.

1. Pet. 3. 4.

20 *Children, obey your fathers and mo-
thers in^r all thinges: for that is wel plea-
syng vnto the Lord.

Eph. 6. 4.
^r In the Lord

21 Fathers, prouoke not your children to
anger lest they cast downe their harte.

22 *Seruantes, be obedient vnto your bo-
dely masters in all thinges, not with eye
seruice as men pleasers, but in synglenes
of heart, fearing God.

Eph. 6. 4.
tite 2. c.
1. pet. 2. c.

23 And whatsoeuer ye do, do it heartely,
as thogh ye dyd it to the Lord, and not
vnto men.

24 Knowing that of the Lord ye shal re-
ceauē the reward of inheritāce, for ye ser-
ue the Lord Christe.

25 *But he^r that doth wronge, shal receauē
for

^r The cruel
matter.

^b Psalmes, pro-
perly contayne cō-
plainings to God,
narrations, & ex-
postulations: Hym-
nes, onely thanks
geuyng; Songes, cō-
teine praises, and
thanks geuyng, but
not so largely and
amply, as hymnes
do.

for the wrōge that he hath done: nether is there^{re} respect of personnes with God.

Rom. 2. b.

whether he be master or servant.

THE IIII. CHAPTER.

He exhorteth them to be seruēt in prayer, to walke wysely vnto them that are not yet come to the true knowledg of Christi, and salueth them.

A YE masters, do vnto your seruantes, that which is iust, and equal, knowing that ye also haue a master in heauen.

Luk. 18. a.

1. thess. 5. c.

Ephe. 6. b.

2. thess. 3. a.

That I may frely preache the Gospel.

2 * Continue in prayer, and watch in the same with thankes geuyng.

3 * Praying also for vs, that God open vnto vs the doore of vtterance, that we may speake the mysterie of Christ, wherfore I am also in bondes.

4 That I may vtter it, as it becommeth me to speake.

Ephe. 5. d.

To the commonitie of your neighbours.

Partayning to edification

5 * Walke wysely to them that are without, and a redeme the tyme.

6 Let your speache be gracious alwayes, & powdred with salt, that ye may knowe how to answer euery man.

B

7 Our deare brother Tychicus shal tel you of all my busynes, which is a faithful minister, and felowe seruante in the Lord,

8 Whom I haue sent vnto you for the same purpose that he myght knowe your affaires, and myght comforte your hearts.

Phile. b.

9 * With Onesimus a faithful & a beloued brother, which is one of you. They shal shewe you of all thinges which are done here.

10 Aristarchus my prison felowe salu-

T.iiii.

a Bestowe the tyme wel, which the malice of men euery where plucketh from you and causeth you to abuse it.

10. I send you, & Marcus, Barnabas systers sonne (touching whom, ye receaued comāde mētes, If he come vnto you, receaue him)

b Yf they only dyd helpe him to preache the Gospel at Rome, wher was Peter? or those fyue & twenty yers that they sayne he abode at Rome?

11. And Iesus which is called Iustus, & are of the Circumcision. These^b onely are my workes felowes vnto y^e kyngdome of God, which were vnto my consolation. In preaching the Gospel.

12. Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes laboureth feruently for you in prayers, that ye may stande perfect and full in all, that is the wil of God.

13. For I heare him recorde, that he hath a feruēt mynde toward you, & toward the of Laodicea, and them of Hierapolis.

14. Deare^a Lucas the Phisiriō greteth you, and Demas. 2. Tim. 4. c.

15. Salute the brethren which are of Laodicea, and salute Nymphas, and y^e Church, which is in his house.

16. And when this Epistle is read of you, cause that it be read in the Church of y^e Laodiceans also, & that ye lykewyse reade the epistle writ from Laodicea.

17. And say to Archippus, Take hede to y^e office, that thou hast receaued in the Lord, that thou fulfyl it.

18. The salutation by the hand of me Paul. Remember my bandes. Grace be with you. Amen.

^a Either to Paul or els which they wolde write as an answer to this epistle sent to the Colossians.

Sent from Rome by Tychicus, and Onesimus.

THE

THE ARGUMENT OF THE
first Epistle to the Thessalonians.

After that the Thessalonians had bene wel instructed in the faith, persecutio, which perpetually followeth the preaching of the Gospel, arose against the which although they dyd constantly stand: yet S. Paul (as moſte careful for them) ſent Timothe to ſtrengthen the. who ſont after admoniſhing hi of their eſtate gaue occaſion to the Apoſtle to confirm the by diuers arguments to be conſtant in faith, & to ſuffre whatſoeuer God calleth them vnto for the teſtimonie of the Goſpel. exhorting them to declare by their godly lyuing the purſue of their religion. And as the Church can neuer be ſo purged, that ſome cockle remaine not among the wheat, ſo ther were among them wicked men, which by mouing vayne and curious queſtions to ouerthrowe their faith, taught falſely as touching this point of the reſurreccio from the dead: whereof he briefly inſtructeth the what to thinke, earnestly forbidding them to ſeek curioſly to knowe the tyme, willing the rather to watche leſt the ſodeyn comming of Chriſt come vpo them at vnwares: and ſo after certein exhortations, and his commendations to the bretherne he endeth.



THE FYRST

EPISTLE OF PAVL TO

the Thessalonians.

* *

*

THE FYRST CHAPTER.

*He thanketh God for the, that they are so sted fast in faith, & good workes, and receaue the Gospel with suche earnestnes, that they are an ex-
ple to all others.*



PAVL and A
Siluanus,
and Timo-
theus, vn-
to y^e Chur-
che of the
Thessa-
lonians,
which is
in God y^e
Father, &
in y^e Lord

IESVS CHRISTE, grace be to you, and
peace from God our Father, and from the
Lord Iesus Christe.

2 *We geue God thanks always for you *2. Thess. 1. a*
all, making* mention of you in our pray- *Philip. 1. a.*
ers:

3 With

3 Without ceasing remembre your effectual faith, and diligent love and persevering *which standeth in* hope of our Lord Iesus Christe, in the sight of God our Father.

4 Because we know brethren beloved, how that ye are elect of God.

5 For our ^a Gospel came not vnto you in worde only, but also in power, and also in the holy Ghost, and in much certaintie of perswasion, as ye know after what manner we behaued our selues among you for your sakes.

^a The effectual preaching of the Gospel is an euident token of our election.

C 6 And ye became followers of vs and of the Lord, and receaued the worde in much affliction, with ^b ioye of the holy Ghost:

^b To beleue, & to be fully persuaded to haue the gift of the holy Ghost, and ioyfully to suffer for Christs sake are most certaine signes of our election.

^c Or, patrons. 7 So that ye were as ^d ensamples to all that beleue in Macedonia and Achaia.

8 For from you sounded out the worde of the Lord, not in Macedonia and in Achaia only: but your faith also which ye haue vnto God, spread abroad in all quarters, that it needeth not vs to speake any thinge at all.

^e All the faithful.

9 For ^e they them selues shewe of you what manner of entering in, we had vnto you, and how ye turned to God from idols, for to serue the ^f lyuing and true God.

^f For idols are dead things & only fained fantasies.

10 And for to loke for his Sonne from heauen, whome he raysed from death, I mean Iesus which deliuereth vs from the wrath to come.

THE II. CHAPTER.

To the intent they shoulde not faint vnder the

croffe, he comendeth his diligence in preaching, and theirs in obeying. he excuseth his absence, that he colde not come and open his heart to them.

FOr ye your selues knowe brethren, that **A**
 Four entrance in vnto you, was not in
 vayne.

2 But euen after that we had suffered be-
 fore, and were shamfully entreated at ^{Act. 16 e.} Phi-
 lippi (as ye knowe) then were we bolde ^{By his helpe} in
 our God, to speake vnto you the Gospel of ^{and grace.} God, wyth muche stryuyng.

3 For our exhortation was not to vse de-
 ceite, nor yet wickednes, nether was it with
 gyle.

4 But as we were alowed of God, that the
 Gospel should be committed ^{vnto vs}: euen
 so we speake, not as they that please men,
 but God which tryeth our heartes.

5 Nether yet dyd we euer vse flatterying
 wordes, as ye knowe, nether dyd ^B we any thing
 in coulored couetousnes, God is recor-
 de.

6 Nether soght we prayse of men, nether
 of you, nor yet of any other:

7 When we myghte haue bene chargea-
 ble, as the Apostles of Christe: but we were
 gentil among you, euen as ^a a norisse cheris-
 sheth her chyldren.

8 Thus, being affectioned towarde you,
 our good wil was to haue dealte vnto you,
 not the Gospel of God only: but also our
 owne soules, because ye were deare vnto
 vs.

9 For ye remember brethren, ^{Act. 10. g.} our labour, ^{1. cor. 4 c.}
 & trauayle: for we laboured day & nyght, ^{2. thess 3 b.}
 because

^a He humbled
 him selfe, to sup-
 port all things,
 without all respec-
 t of lucre: euen
 as the tender mo-
 ther which nour-
 ceth her children,
 and thinketh no
 office to vile, for
 her childrés sake

because we would not be chargeable vnto any of you, & preached vnto you the Gospel of God.

C 10 Ye are wytnesses, and so is God, how holyly, and iustly, and vnblamably, we behaued our selues amōge you that beleue.

11 As ye know how that we exhorted, and comforted, and besoght euery one of you, as a father his chyldren.

12 That ye would walke worthy of God, which hath called you vnto his kyngdome and glorie.

13 For this cause also thanke we God with out ceasyng, because that when ye receaued of vs the worde wherwith God was preached, ye receaued it not as the worde of men: but (euen as it was in dede) the worde of God, which worde also worketh in you that beleue.

D 14 For ye brethren, are become folowers of the Churches of God, whych in Iewrie are in Christ Iesus, because ye haue suffered like things of your owne contrey men, as they haue suffered of the Iewes.

15 Whych both kyllled the Lord Iesus and theyr owne Prophetes, and haue persecuted vs: and God they please not, and are contrary to all men.

And wolde hinder all me from their saluation.

16 And forbyd vs to preache vnto the Gentils, that they myght be saued, to fulfyll their synnes always: for the wrath of God is come on them, euen to the vtmost.

b He meaneth not this of all the Iewes in general: but of certeyne of them particularly which ceased not after they had put Christ to death to persecute his worde and his ministers.

17 Forasmuche brethren, as we are kept from you for a season, as concerning the bodily presence, but not in the heart, we * enforced the more to se your face wyth great desire.

Rom. 1. 6.

18 And therefore we would haue come vn
to you, (I Paul) once or twise: but Satā with
stode vs.

19 For what is our hope or ioye, or croiue
of reioysing? are not^e ye it in the presēce of
our Lord Iesus Christ at his commynge?

20 Yes, ye are our glorie and ioye.

^e Therefore I
colde not for
get you, ex-
cept I woulde
forget my selfe

THE III. CHAPTER.

*He sheweth how great ye he was affectioned
towards them both in that he sent Timotheus to
them, and also prayed for them.*

Vherfore since we could no lenger for
beare, we thought it best to remayne at A
Athens alone:

2 * And sent Timotheus our brother and
minister of God, and our labour felowe in *Act. 16. d.*
the Gospel of Christe, to stablishe you, and
to comfort you touching your faith

3 That no man should be moued with the-
se afflictions. for ye your selues knowe, that
we are euen appoynted there vnto.

4 For verely when we were wyth you, we
tolde you before that we shoulde suffre
tribulation, euen as it cameto passe, and as
ye knowe.

5 For thys cause when I coulde no lenger
forbeare, I set him, that I myght haue know
ledge of your fayth, lest the tempter had
tempted you in any sort, and that our la-
bour had bene bestowed in vayne.

B
His great affe-
ction towards
the smallest of
ke.

6 But nowe lately when Timotheus came
from you vnto vs, and declared to vs your
fayth, and loue, and how that ye haue
good remembrance of vs, alwayes desiring
to se

to se vs, as we also desire to se you.

C 7 Therefore brethren we had consolation in you, in all our aduersitie and necessitie, through your fayth.

*if you perse-
uer in faith.* 8 For now are we^a al yue, if ye^a stande sted fast in the Lord.

9 For what thanks can we recompence to God agayne for you, for all the ioye that we ioy for your sakes before our God,

Re. 1. 6. 15. e. 10 Night and day * praying exceedingly that we might se you presently, and might^a fulfil that which is lacking in your faith?

*we must dal-
ly growe fro
faith to faith.*

D 11 God hym selfe our Father, and our Lord Iesus Christe gyde our iorney vnto you.

12 And the Lorde increase you and make you flowe ouer in loue one towarde another, and to warde all men, euen as we do towarde you.

*Chap. 5. d.
1. cor. 1. a.*

13 * To make your hearts stable and vnblamable, in holynes before God our Father, at the comming of our Lord Iesus Christe with all his Sainctes.

THE IIII. CHAPTER.

*He exhorteth them to holynes, innocencie, so-
ue, labour, and moderation in lamenting for
the dead, describing the ende of the resurre-
ction.*

A

*And as it we
re, ouer come
your selues.*

F Vrthermore we beseeche you brethren, and exhorde you in the Lord Iesus, that ye excel more and more, euen as ye haue receaued of vs, how ye ought to walke and to please God.

2 For ye knowe what^a commandemēts we

*a Yf ye remayne
constant in faith
and true doctrine I
shall thinke that
all my afflictions
be so many pleasu-
res, and shalbe re-
stored from death
to life.*

*a The greke wor-
de signifieth suche
commandements
as one receaueth
from some man to
gyue them in his
name to others.*

gave you from our Lord Iesus Christ.

3 * For thys is the wyl of God, euen that ye should be holy, and that ye shuld abstaine from fornication.

Rom. 13.4
ephe. 5.4

4 That euery one of you should know, how to kepe his vessel in holynes and honour.

Or, body.

5 And not in the luste of concupiscence, as do the Gentils which knowe not God.

B

6 * That no man oppresse and defraude his brother in any matter: for the Lord is a venger of all suche thinges, as we tolde you before tyme and testified.

1. Cor. 6.6.

7 * For God hath not called vs vnto vncleannes, but vnto holynes.

2. Cor. 1.4.

8 He therefore that despiseth *thesethings*, despiseth not man, but God who hath geuen * you his holy Sprite.

1. Cor. 7.8.

9 But as touching brotherly loue, ye nede not that I write vnto you: * for ye are taught of God to loue one another.

C

John. 13.34.

and 15.12.

10 Yea and that thyng verely ye do vnto all the brethren, which are throughout all Macedonia: we beseeche you brethren, that ye excel more and more.

1. John. 2.10.

and 4.19.

11 * And that ye studie to be quiet, and to medle wyth your owne busines, and to worke with your owne handes, as we commanded you.

2. Thess. 3.11.

* And not be idle.

12 That ye behaue your selues honestly toward them that are without, and that nothing be lackyng vnto you.

* As strangers and in fideles

13 I woulde not brethren, haue you ignorant concerning them which are fallen a slepe, that ye sorowe not as other do which haue no hope.

14 For if we beleue that Iesus dyed, and rose agayne: euen so them also whych slepe

D

in

b By these precepts of godly life ye appeareth what were the commandments which Paul gave vnto them.

c But that ye may be able by your diligence, to supply your want, and necessities.

Or, haue con-
tained constā-
cy in the
faith of Chri-
st.
By raising
their bodies
out of the gra-
ue.

1. Cor. 15. 2.

Mat. 24. 2.

1. Cor. 15. 8.
Meaning them
which shal be
fodde a lyue.

1. Cor. 15. d.

in Iesus, wil God bring with him.

15 For this say we vnto you in the words
of the Lord, * that we which lyue, & are re-
mayning, in the comming of the Lord, shal
not preuent them which slepe.

16 For the Lord him selfe shal descend
from heauen with a showte, and the voyce
of the Archangel and * trompet of God: &
the dead in Christ shal rise firste:

17 Then shal we which liue and remaine
be caught vp with them also in the clou-
des, to mete the Lord in the ayer: & so shal
we euer be with the Lord.

18 Wherefore, comfort your selues one a-
nother with these wordes.

d which is in
the Name of the
Lorde, and as he
sholde speake him
selfe.

e In this soden ta-
king vp, ther shal
be a kynde of mu-
tation of the qua-
lities of our bodi-
es which shalbe as
a kynde of death.

THE V. CHAPTER.

*He enfourmeth them of the day of dome & co-
ming of the Lord, exhorteth them to watche, and
to regard such as preache Gods worde among the.*

A

BVt of the tymes and seasons brethren,
ye haue no nede that I wryte vnto you.

2 For ye your selues knowe perfectly, that
the * day of the Lord shal come, euen as a
theft in the nyght.

3 For when they shal say, Peace, and all
things safe, then commeth on them soden
destruction, as the trauayling of a woman
with childe, and they shal not escape.

4 But ye brethren are not in darkenesse,
that that day should come on you as it we-
re a theft.

B

Ye are all the children of light, and the
chylde of the day: we are not of the nyght
nether of darknes.

6 Therefore let vs not slepe as do other,

a So muche the
more we ought to be
ware of all dreames
and fantasies
of men which wea-
ry them selues and
others in searchig
our curiously the
tyme that the Lor-
de shal appeare, al-
leaging for them
selues a wayne pro-
phetic, & most fal-
sely ascribed to E-
lias, that 2000 ye-
re before the Lawe,
2000 vnder the La-
we, and 2000 after
the Lawe the world
shal endure.

Here slepe is
take for con-
tempt of sal-
uation.

but let vs watche and be sober.

7 Forthey that slepe, slepe in the night, and they that be droncken, are droncken in the nyght.

8 But let vs whych are of the day, be sober, * armed with the breste plate of sayth and loue, and wyth hope of saluation as an helmet. *Esai. 59.c. eph. 6.c.*

9 For God hath not appoynted vs vnto wrath: but to obayne saluatiō by the meanes of our Lord Iesus Christ.

10 Which dyed for vs, that whether we wake or ^a slepe, we shoulde lyue together wyth him.

11. Wherefore exhorte one another, and edifie one another, euen as ye do.

12 We beseeche you brethren, that ye knowe them, which labour among you, and haue the ouersyght of you in the Lord, ^b and geue you exhortation.

13 That ye haue them the more in loue for ^a their workes sake, and be at peace amonge your selues.

14 We desire you brethren, warne them that are vnruely, comforte the feble mynded, forbear the weake, be patiente toward all men.

15 * Se that none recompence euyl for euyl vnto any man: but euer folowe beneuolence, both amonge your selues, and to all men.

16 ^c Reioyce euer.

17 * Pray continually.

18 In all thynges geue thanks: for thys is the * wyl of God in Christ Iesus toward you.

19 Quenche

Here it is taken only to dye, and meaneth of the faithful.

C
When this cause ceaseth, that they worke not, the honor also ceaseth, and they must be expelled as wolves out of the flocke.

Prou. 17.f. 20.a.

mat. 5.c. rom 12.d. 1 pet. 3.b.

D
Luke. 18.g. eccle. 18.a. colo. 4.a. Rom 8.f. phil. 1.d. mat. 5.b.

b As the flocke is bounde to loue the shepherde, so is it his duerie to teache them and exhort them in true religion.

c Haue a quiet mynde and confidence in Christe which shal make you reioyce in the myddes of sorrowes. *Rom. 5.a. 2. cor. 6.c.*

*the preaching
of the worde
of God.*

*Chap. 3. d.
1. cor. 1. b.
Or, mynde.*

*Nom. 15. c.
1. cor. 1. b.*

- 19 Quenche not that ^dSprite.
20 Despice not ^rprophecying.
21 Examen all thinges, & kepe that which
is good.
22 Abstayne from all kynde of euil.
23 That God^{*} of peace sanctifie you through
our- and I pray God that your^e whole^r spri-
te both soule and body, be kept faultlesse
vnto the cōming of our Lord Iesus Christ.
24^{*} Faythful is he which called you, which
wyl also do it.
25 Brethren, praye for vs.
26 Grete all the brethren wyth an holy
kysse.
27 I charge you in the Lord, that thys epi-
stle be read vnto all the brethren the Sain-
tes.
28 The grace of the Lord Iesus Christ be
with you. Amen.

d God that hath
geuen his Spirit
to his elect wil ne-
uer suffer it to be
quenched, but hath
reueiled by what
means it may be
maynteyned, that
is, by suche exhor-
tations as these, &
by continual in-
crease in godlynes.

e Then is a man
fully sanctified &
perfect, when his
minde thinketh no-
thing: his soule,
that is, his vndersta-
nding and wil, con-
ceiteth nothing: ne-
ther his
body doth execute
any thing contrary
to the wil of God.

The fyrst epistle vnto the Thessalonians.
sent from Athens.

V.ii.

THE ARGUMENT OF THE
seconde Epistle to the Thessa.

LEST the Theſſalonians ſhulde thinke that Paul neglected them, becauſe he went to other places, rather then came to them, he writeth vnto them, and exhorteth them to patience & other fruits of faith: neither to be moued with that vayne opinion of ſuch as taught that the coming of Chriſt was at hand. foras- muche as before that day there ſhulde be a falling away from true religion, enen by a greate part of the worlde, and that Antichriſt ſhulde raigne in the temple of God. finally commending him ſelfe to their prayers, and encouraging them to conſtance, he willet them to correct ſuche ſharply, as byue idely of other mens labours, whome, if they do not obey his admonitions, he commandeith to excommunicat.

THE

THE SECONDE

EPISTLE OF PAVL TO

the Thessalon.

* *
*

THE FYRST CHAPTER.

He thanketh God for their fayth, loue, and patience, he prayeth for the encrease of the same, and sheweth what fruit shal come thereof.

A **P**AVL AND Siluanus, & Timotheus, vnto the Church of the Thessalonians, *which is in* God our Father, and in the Lord Iesus Christe:

2 Grace be to you, and peace from God our Father, and from the Lord Iesus Christ.

1. Thess. i. a. 3 * We are bounde to thanke God alwayes for you brethren, as it is mete, because that your fayth groweth exceedingly, and the loue of euery one of you toward another aboundeth.

B 4 So that we our selues reioyce of you in V.iii.

the Churches of God, *that is*, of your paciēce and fayth in all your persecutions and tribulations that ye suffre.

a The faithful by their afflictions, as in a cleare glasse the ende of Gods iuste iudgement, when as they shal raygne with Christ which haue suffered with him, and the wicked shal feele his extreme wrath and vengeance.

5 * Which is a token of the righteous iudgement of God, that ye are counted worthy of the kingdome of God, for which ye also suffre.

Inde a.

6 For it is verely a ryghtuous thyng with God, to recompence tribulation to them that trouble you:

C

7 And to you which are troubled, reſte wyth vs * when the Lord Iesus shal shewe him selfe from heauen wyth hys myghty Angels,

1. Thess. 4. d

8 In flamyng fyre, rendryng vengeance vnto them that do not knowe God, neither obeye vnto the Gospel of our Lord Iesus Christe.

** By whome he declareth his might.*

9 Whych shalbe punished wyth * euerlasting damnation, from the presence of the Lord, and from the glorie of hys power.

Luk. 16. d.

Wisd. 4. c.

D

10 When he shal come * to be glorified in hys Sainctes, and to be made maruelous in all them that beleue (because our testimonie was beleued of you) in that day.

Mat. 23. c.

b The fre beneuolence of Gods goodnes, comprehendeth his purpose, his predestination, and vocation: the worke of faith contryneth our iustification: to the which God addeth glorification and all these he worketh of his mere grace through Christe.

11 Wherefore, we praye alwayes for you, that our God make you worthy of this calling, and fulfyl^b all the fre beneuolence of his goodnes, and the * worke of fayth, with power.

** Faith is Gods wonderfull worke in vs.*

12 That the Name of our Lord Iesus Christe may be * glorified in you, and ye in him through the grace of our God, and of the Lord Iesus Christe.

** As the head with the body.*

The

THE II. CHAPTER.

He sheweth the that the day of the Lord shal not come, tyl the departing from the faith come fyrst, and the kyngdome of Antechrist, and therfore he exhorteth them not to be deceaued, but to stande stedfast in the thinges that he hath taught them.

A VVe beseeche you brethren, by the coming of our Lord Iesus Christ, & in that we shal assemble vnto him,

2 That ye be not sodely moued from your mynde, and be not troubled nether by^a spirir, nether by^a wordes, nor yet by letter & should seme to come from vs, as thogh the day of Christe were at hande.

^aOf false reuelation, or dreames, which are spokē or writen.

Mat. 23. a.

mar. 13. d.

luk. 21. d.

ephe. 5. b.

3 * Let no man deceaue you by any meanes, for the day of Christ shal not come, except there come a departing fyrst, & that that^a sinful man be disclosed, the sonne I say of perdition.

^a This wicked Antechrist cōprehendeth the whole succession of the persecuters of the Church, and all that abominable kyngdome of Sarā, wherof some were beares, some lyōs, others leopardes as Daniel describeth them.

4 Which is an aduersarie, and is exalted aboue all that is called God, or y is worshypped: so that he shal syt as God in the temple of God, and beare in hand that he is God.

^b Because the false apostles had perswaded after a sort the Thessalonians, that the day of the Lord was nye, and so the redemption of the Church, S. Paul teacheth the to loke for this horrible dissipation before, and therfore rather to prepare them selues to patience, then to rest and quietnes.

B 5 Remember ye not, that when I was yet with you, I tolde you these thinges?

6 And now ye knowe what^b withholde: euen that he might be vttered at his tyme.

^aPrinely.

7 For the mysterie of the iniquitie doth already^a worke, onely he & now letteth, shal let til he be taken out of the way.

Esa 11. a.

^aThat is, with his worde.

8 And then shal that wicked man be vttered, whom the Lord shal consume with y^a Sprite of his mouth, and shal destroye

V.iiii.

him with the appearance of his comming.

9 *Euen him whose comyng is by the working of Satan, with all power, ^{*signes,} and ^{Mat. 24. 24.} lying wonders.*

10 And in all deceauablenes of vnrighteousnes, amōge them that ^{perishe:} because they receaued not the loue of the truth, that they myght be sauēd. ^{*Satan's power is limited.}

11 And therfore God shal sende them stro C
ge delusion, that they should beleue lyes,

12 That all they myght be damned which beleued not the trueth, but had ^{pleasure} in vnrighteousnes. ^{*Delited in false doctrine.}

^a The fonteyn of our election, is the loue of God: the sanctificatiō of the Spirit, & beleuing the trueth, are testimonies of the same election.

13 But we are bounde to geue thanks alway to God for you brethren ^cbeloued of the Lord, for because that God hath from ^{the} begynnyng chosen you to saluation, through sanctifying of the Sprite, and the faith of ^{the} trueth,

14 Wherunto he called you by ^{our} Gospel, to obtayne the glorie of our Lord Iesus Christ.

15 Therfore brethren stande faste, and kepe the ^{the} instructions which ye haue learned: whether it were by our preaching, or by epistle.

16 Our Lord Iesus Christ him self, & God our Father which hath loued vs, and hath geuen vs euerlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in all doctrine and good doing.

THE III. CHAPTER.

He desireth them to pray for hym that the Gospel may prosper, and geueth the warning to reprove the ydle, and so wisheth the all wealth.

Furthermore

A *Eph. 6. c.* *col. 4. a.* **F**urthermore brethre praye for vs, that the worde of God may haue fre passage, and be glorified, as it is with you.

Althow they lack the fel- uer therof. From the brightnes of Satan. **2** And that we may be deliuered from vnreasonable and euil men: for all men haue not faith:

3 But the Lord is saythful, which shal stablyshe you, and kepe you from euyl.

4 We haue confidence through the Lord to youwarde, that ye both do, and wil do, that which we commande you.

5 And the Lord guyde your hearts to the loue of God, and the weating for of Christe.

which is, to trauail, if he wil care. **B 6** We commande you brethren in the Name of our Lord Iesus Christ, that ye withdraw your selues from euery brother that walketh inordinately, and not after the instruction which he receaued of vs.

1. Cor. 11. a. *1. thes. 4. c.* **7** For ye your selues knowe how ye ought to folowe vs: *for we behaued not our selues inordinately among you,

Ab. 20. f. *1. cor. 4. c.* *2. thes. 2. b.* *Or, are.* **8** Nether toke we breade of any man for nought: but wrought with labour & trauaile nyght and day, because we would not be chargeable to any of you:

1. Cor. 12. b. **9** Not, but that we had auctoritie: *but to make our selues an ensample vnto you, to folowe vs.

C 10 For when we were with you, this we warned you of, yf there were any which wolde not worke, that *the same should* not eat.

11 For we heard say, that there are some, which walke among you inordinately, & worke not at all, but are busy bodies:

12 Them that are suche, we commande &

a The by the worde of God none ought to lyue ydelly, but ought to gyue him selfe to sommeuocation, to get his lyuing by, and to do good to others.

exhorte by our Lord Iesus Christe, y they worke with quietnes, and eat their owne breade:

13^a And brethre be not wery in wel doing. *Gal. 6.2.*

14 If any man obey not our sayings, send D vs word of him by a letter: * & haue no cō *Mat. 18.2.* pany with him, that he may be ashamed. *1. cor. 5.5.*

15 Yet count him not as an^b enemy: but warne him as a brother.

Excommuni-
cation.

16 Now the Lord of peace geue you peace alwayes, by all meanes, y Lord be with you all.

17 The salutation of me Paul, with myne owne hande, which is the * token in all epi-
stles: so I write.

* Whether
they be my
Epistles or
other mens.

28 The grace of our Lord Iesus Christ be w you all. Amen.

The seconde Epistle to the Theſſalonians,
sent from Athens.

THE ARGVMENT OF THE
first Epistle to Timothie.

IN writing this Epistle Paul se-
med not only to haue respect to tea-
che Timothie, but chiefly to kepe
other in awe which wolde haue
rebelled against him, because of
his youthe. And therefore he doth arme him aga-
inst those ambitious questionistes, which vnder
pretence of zeale to the Lawe disquieted the God-
ly with folishe and vnprofitable questiōs, wher-
by they declared, that professing the Lawe they
knewe not what was the chiefende of the Lawe.
and as for him selfe he so confesseth his vnwor-
thines,

^b The ende of ex-
communication is
not to dryue from
the Church suche
as haue fallen, but
so wone them to
the Church by
amendement.

thines, that he sheweth to what worthines the
 grace of God hath preferred him, and therefore he
 willett prayers to be made for all degrees and sor-
 tes of men, because that God by offering his Gos-
 pel and Christ to them all, is indifferent to all,
 as his Apostleship, which is pecutier to the Gē-
 tiles, witnesseth. And forasmuche as God hath
 left ministers as ordinayie meanes in his Church
 to bring mē to saluation, he describeth what
 maner of men they ought to be, to whome the my-
 sterie of the Sonne of God manifested in fleshe is
 committed to be preached. After this he sheweth
 him what troubles the Church at all tymes shal
 susteine, but specially in the later dayes, whē as
 vnder pretence of religion mē shal teache things
 contrary to the worde of God. This done, he tea-
 cheth what wydowes sholde be receaued or re-
 fused to minister to the sicke: also what elders
 ought to be chosen into office, exhorting him ne-
 ther to be hastie in admitting, nor in iudging
 any, also what is the ductie of seruants, the natu-
 re of false teachers, of vaine speculations, of con-
 tiousnes, of riches, and about all things he char-
 geth him to beware false doctrine.



THE FYRST

EPISTLE OF PAVL

to Timothie.

* *

THE FYRST CHAPTER.

*He exhorteth Timothie to wayte vpon his of-
fice, namely, to se that nothinge be taught but
Gods worde, &c. declaring that faith, with a
good conscience, charitie, and edification are
the ende therof, and admonisheth of Himeneus
and Alexander.*



PAVL AN A
Apostle
of IESVS
CHRIST,
by the cō
missiō of
God our
Saiour,
& of our
Lord Ie-
sus Chri-
ste, which

is ^{our} hope:

2 Vnto Timothie his natural sonne in the
faith: grace, mercie, and peace be to thee
from

*AF. 16.4.
colof. 1. d.*

from God our Father, and Christe Iesus our Lord.

3 As I besoght thee to abyde styl in Ephe sus when I departed into Macedonia, *even so do*, that thou mayest commande some, that they teache no nother doctrine.

4 Nether that they geue hede to * fables and genealogies * which are endlesse, and brede doutes more then Godly edifying which is by faith:

5 For *the ^a ende of the ^c Commandement is loue out of a pure heart, & of a good conscience, and of faith vnfayned:

B 6 From the which thinges some haue erred, and haue turned vnto vayne iangel yng.

7 Because they would be doctours of the Lawe, and yet vnderstande not what they speake, nether where of they affirme.

8 *We knowe, that the Lawe is good, yf a man vse it lawfully.

9 Vnderstanding this, how that y ^a Lawe is not geuen vnto a ^b righteous man, but vnto the lawles and disobediēt, to the vngodly, and to synners, to vnholý, and vn cleane, to murtherers of fathers, and mothers, to mansleas,

10 To whoremongers, to them that defyle them selues with mākynde, to men stealers, to lyers, to periured, and yf there be any other thinge, that is contrary to holsome doctrine:

11 Which is according to the glorious Gospel of the *blessed God, which Gospel is committed vnto me.

C 12 Therefore ^cI thanke him, which hath made me stronge, *that is* Christe Iesus our

a Because these questionistes preferred their curi ous fables to all other knowlage, & beutified the with the Lawe as if they had bene the very Lawe of God, S. Paul sheweth that the ende of Gods Lawe is loue, which can not be without a good conscience, nether a good conscience with out faith, nor faith without the worde of God.

b whose hartes Gods Spirit dorth direct to do that willingly which the Lawe requireth: so that their Godly affectiō is to them as a Lawe without farther cōstraint.

c He declarath to Timothie the excellent force of Gods Spirit in the whome he hath cho sē to beare his wor de, although before they were Gods vt ter ennemies, to en courage hi in this bataille that he shulde fight agāst all infideles & hypocrites.

Chap. 4. b.

iii. 1. d.

Chap. 6. a.

Rom. 13. c.

^aOr, of the Lawe.

Rom. 7. c.

Gala. 3. d.

exo. 15. a.

^aSuch as one ly delite in synning.

^bOr, beaters.

Chap. 6. c.

Lord: for he counted me faithfull, and put me *in his* seruice,

13 When before I was a blasphemers, and a persecuter, and an oppresser. but he shewed mercie on me: for I dyd it ignorantly through vnbeliefe.

*Not know-
ing that I fought
against God.*

14 Yet *by* grace of our Lord was more abundant with *faith* and *longe* *which* is in Christ Iesus.

*which chased
away in
deliries.*

15 This is a true saying, and by all meanes worthy to be receaued, *which* Christ Iesus came into the world to saue sinners, of whom I am chiefe.

*which were
come cruci-
fied.*

Mat. 6. b.

mar. 2. c.

16 Notwithstanding, for this cause was mercie geuen vnto me, that Iesus Christ should fyrst shewe on me all *longe* patience, vnto the ensample of them which shal in tyme to come, beleue on hym vnto eternal lyfe.

D

"Or, mercie"

17 So then vnto the kynge euerlasting, immortal, inuisible, vnto God, which is only wise, be honour and prayse for euer, and euer. Amen.

18 This comendement commit I vnto thee sonne Timothie, accordyng to the *prophecies*, which in tyme past were prophesied of thee, that thou by them shouldest fyght a good fyght,

*It appeareth
that the vocation
of Timothie was
approved by nota-
ble prophecies
which the were re-
ueiled in the primi-
tiue Church, As
Paul & Barnabas
by the oracle were
appointed to go
to the Gentils.*

19 *Hauing* *faith* and good conscience, *which* some haue put away from them, and as concerning *faith* haue made shypwrake.

Chap. 3. c.

*"That is four
of doctrine."*

20 Of whose nombre is Hymeneus, and Alexander, *which* I haue *deliuered* vnto Satan, that they might learne not to blaspheme.

1. Cor. 5. b.

*"Excommuni-
cat, and cast
out of the
Church."*

THE Church.

THE II. CHAPTER.

He exhorteth to pray for all men, how, and wherefore. As touching the apparel and modestie of women.

A I exhorte therefore, that aboue all thinges, supplications, prayers, intercessiōs, and geuyng of thankes be had for ^a all men.

1 Pet. 3. c. **2** * For ^b kynges, and for all that are *therefore* in auctoritie, that we may lyue a quiet and a peaceable lyfe, in all godlynnes & honestie.

1 Tim. 2. c. **3** For this is good & accepted in the sight of God our Sauour,

1 Pet. 3. b. **4** * Which wil haue ^c all mē saued, and to come vnto the knowledge of the truth.

As Iew, & Gentil: poore and riche. **5** For there is one God, and one Mediatour betwene God and man, *which is the* ^d man Christ Iesus,

who being God was made man. **6** Which gaue him self a raunsome for all ^e men, *which is* that testimonie appointed at his tyme.

1 Tim. 1. c. **7** * Of the which testimonie I am ordeined a preacher and an Apostle (I tel the trueth in Christ, and lye not) a teacher *I meane* of the Gentiles in faith and veritie.

8 I wil therfore ^f the mē pray, euery where lifting vp pure handes without wrath, or douting.

1 Pet. 3. d. **C 9** * Likewyse also the women, that they araye them selues in comely apparel, with shamefastnes and modestie, not with broyded heare, other golde, or pearles, or costly araye:

10 But (as becommeth women ^g professing the feare of God) with good workes.

^a That is, of every degree, & of all sortes of people.

^b Although they persecute the Church of God, so it be of ignorance, els if they do it maliciously, as Iulianus apostata, they may not be prayed for. Gal. 5. b. 1. thes. 2. b. 2. tim. 4. c. 1. iohn 5. d.

^c Which the Prophetes testified, that Christe shuld offre him selfe for the redemptiō of man at the tyme that God had determined.

11 Let the woman learne in silence with all subiection.

12 *I suffre not a woman to teache, nether to vsurpe auctoritie ouer the man, but for to be in silence. 1. Cor. 14. 8. Publykly.

13 For *Adam was fyrst formed, and then Eue. D

d The womā was first deceaued, & so became the instrument of Sars to deceaue the man, and thogh therfore God poniseth the with subiection; yet if they be faithfull and godly in their vocation they shal be saued.

14 *And Adam was not deceaued, but the woman was deceaued, and was made gilty of the transgression. Gen. 1. d. Gen. 3. 4.

15 Notwithstanding, through bearing of children they shalbe saued, so they continue in faith, loue, and holynes with modestie. Women.

THE III. CHAPTER.

He declareth what is the office of ministers, and as touching their families, the dignitie of the Church, and the principal point of the heavenly doctrine.

a With a seruent seale to profit the Church of God, wher soeuer he shal call him.

This is a true saying, *If a man desire the office of a bishoppe, he desireth a worthie worke. A Tit. 1. b.

1 A byshop therfore must be faultlesse, the housband of one wyfe, watching, sober, modest, harberous, apt to teache,

2 Not geuen to wyne, no fighter, not geuen to fylthy lucre: but gentle, abhorring fyghtyng, abhorring couetousnes,

3 One that can rule his owne house honestly, hauyng children vnder obedience with all honestie.

4 For yf a mā can not rule his owne house, how shal he care for the Church of God? B

5 He may not be a yonge scholer, lest he swel,

a whether he be Pastor or Elder.
*For in thols contreis at that tyme so me men had mo then one.

a In the doctryne of faith.

swel, and fall into the^b condemnation of the deuill.

7 He must also be wel reported of amōg them which are without, lest he fall into rebuke, and the snare of the deuyl.

8 Lykewyse must Deacons be honest, not double tonged, nor geuen vnto muche wyne, nether to fylthy lucre.

9 * But^c hauing the mysterie of the faith in pure conscience.

10 And let them fyrst be proued, and thet let them minister, yf they be founde faultlesse.

11 Euē so must their^d wyues be honest, not euyl speakers, but sober, & faithful in all thinges.

12 Let the Deacons be the housbandes of one wyfe, and suche as can rule their children wel, and their owne householdes.

13 For they y haue ministered wel, get the selues a good degree, and great libertie in the faith, which is in Christ Iesus.

D 14 These thinges write I vnto thee, trusting to come very shortely vnto thee:

15 But and if I tary longe, that then thou mayest yet haue knowledge, how thou ogh test to behaue thy selfe in y house of God, which is the Church of the lyuing God, the^d pyllar and grounde of trueth.

16 And without nay, great is the mysterie of Godlynes: God is shewed in the fleshe, iustified in y Sprite, sene of Angels, preached vnto y Gētiles: beleued on in earth, and receaued vp in glorie.

^b Left being proude of his degree he be lykewy, se condēd as the deuill was for lusting vp him selfe by pride.

^c Hauing the true doctrine of the Gospel, and the feare of God.

^d This is spoken in respect of men, for as muche as in this worlde the trueth only remaineth in the Church, by reason of Gods worde: for otherwise Christe is the foundation, & the corner stone, which both beareth, & maīteyneth his Church.

THE IIII. CHAPTER.

He teacheth him what doctrine he ought to folow.

X. i.

^a As being disfaimed shoulde become impatient, and so muche harme.

Chap. i. d.

^e Of the bishopes and Deacons.

^f Approued in that he was not only a mā, but God also.

and what so followe: & wher in he ought to exercise him selfe continually.

THe Spirite speaketh euidently, that in A
 y later tymes some shal depart fro the
 faith, and shal geue hede vnto ^{2. Tim. 3.4.} sprites of
^{2. pet. 2.4.} error, and doctrines of deuils,
^{iude c.}

2 Which speake false through hypocrisie,
 and haue their ^{False teachers.} consciences burned with
 an hote yron:

a Their dull consciences first waxed harde, the after, canker and corruption brede therin, last of all it was cut of with an hote yron.

3 Forbydding to mary, and commanding
 to abstayne from meates which God hath
 created to be receaued with geuyng than-
 kes, of them which beleue and knowe the
 trueth.

4 For all the creatures of God are good, B
 and nothing ought to be refused, yf it be re-
 ceaued with thankesgeuyng.

5 For it is sanctified by the worde of God, ^{Vnto vs,}
 and prayer. ^{which receiue it, as at Gods hand.}

6 If thou put the brethren in remembrance
 of these thinges, thou shalt be a good mi-
 nister of Iesus Christe, which hast bene no-
 rished vp in the wordes of faith, and of
 good doctrine, which doctrine thou hast
 continually folowed.

7 *But cast away prophane, and olde wy-
 ues fables: and exercise thy selfe vnto god
 lynes. ^{Chap. 1.4. 6. d.}

8 For bodely exercise profiteth lytle: but
 godlynes is profitable vnto all thinges, as
 a thing which hath promise of the lyfe y
 is now, and of the lyte to come. ^{2. tim. 2. d. site 3. c.}

9 This is a sure saying, and of all parties
 worthy to be receaued.

10 For therfore we labour and suffre re-
 buke, because we haue sure hope in the
 lyuing

lyuing God, which is the^b Sauour of all men, but specially of those that beleue.

^b The goodnes of God declareth it selfe towarde all men: but chiefly towarde the faithful by preserving them, and here he meaneth not of li. se ouerlasting.

11 These thinges commande and teache.

12 Let no man despice thy youth, but be vnto them that beleue an ensample, in worde, in conuersion, in loue, in sprite, in faith, and in purenes.

^a Godly
scale or gifts
of the Spirit.

13 Tyl I come, geue attendace to reading, to exhortation, and to doctrine.

^c And reuelation
of the
holy Gost.

D 14 Despice not that gyft that is in thee, which was geuen thee^b by prophecie with the laying on of the hādes, by the^c Eldership.

^c Vnder this name he conteyneth the whole ministerie of the Church which was at Ephesus.

15 These thinges exercise, & geue thy selfe vnto the, that it may be sene how thou profitest among all men.

16 Take hede vnto thy selfe, and vnto learning, and continue therein: for yf thou shalt so do, thou shalt saue thy selfe, & the that heare thee.

THE V. CHAPTER.

He teacheth him how he shal be haue him selfe in rebuking all degrees. An ordre concerning widowes, the establishing of ministers, the gouernance of his body, & the iudgement of synners.

A R Ebuke not an elder, but exhort him as a father: & the yonger men as brethre.

2 The elder womē as mothers, the yonger as sisters, with all purenes.

^a Take care
for them.

3 Honour wyddowes, which are true wyddowes.

4 If any wyddowe haue chyldren or nesues, let^a them learne first to shewe godlynes towarde their owne houses, and to re-

^a Paul willeth that the wyddowes put the Church to no charge which haue ether chyldre or kynfolkes, that are able to releue the, but that the children nourishe their mother or kynfolkes according as nature byndeth them.

compence their kynred: for that is an honest thing and acceptable before God.

5 She that is a very wyddow and frendlesse, putteth her trust in God, and continueth in supplications and prayers nyght and day.

6 But she that lyueth in pleasure, is ^adead, euen yet alyue,

^a Because she is vicerly profitable.

7 These things therefore cōmande, that they may be wythout fault.

8 If there be any that prouideth not for his owne, and namely for them of his householde, the same denieth the faith, and is worse then an infidel.

9 Let no wyddowe be chosen vnder thre score yere olde, and suche a one as was the wyfe of ^bone man:

B

^b He meaneth in che wydowes which beſe iuſtly diuorced frō their fiſt houſbands, married agayne to the ſlander of the Church: for els he doth not reprove the wydowes that haue bene oftener married then once.

10 And wel reported of in good workes: if she haue noryſhed her children, if she haue bene liberal to ſtrangers, if she haue waſhed the Sainctes fete, if she haue miniſtered vnto them which were in aduerſitie, if she were continually geuen vnto all manner good workes.

11 The yonger wyddowes reſuſe: for whē they haue begōne to waxe wanton againſt Chriſte, they wil mary:

^c Forgetting their vocatiō.

12 Hauing ^cdamnation, becauſe they haue broken the fiſt faith.

^c Nor onely haue ſlādered the Church in leauiſg their charge, but haue forſake their religion, & therefore ſhalbe puniſhed with euerlaſting death.

13 And alſo they learne to go from houſe to houſe ydle: yea not ydle only, but alſo triſling, and beſibodies, ſpeakiſg thinges which are not comely.

14 I wyl therfore that the yonger women mary and beare children, & geue none occaſion to the aduerſarie to ſpeake euil.

C

15 For many of them are alredy turned backe,

backe, and are gone after Satan.

16 And yf any man or woman that beleueth haue wyddowes, let them minister vn to them, and let not the Church be charged, that ye may haue sufficient for them that are wyddowes in dede.

which are without all mischance & succour.

17 The Elders that rule wel, are worthy of double honour; moſte ſpecially they which labour in the worde and teaching.

Deut. 25. d.

1. cor. 9. a.

Mat. 10. b.

Luk. 10. b.

18 For the Scripture ſayeth, * Thou ſhalt not mouſel the mouthe of the oxe that treadeth out the corne. And, * The labourer is worthy of his rewarde.

19 Againſt an Elder receaue none accuſation, but vnder two or thre witneſſes.

d Except that he which doth accuſe him, haue at leſt two witneſſes which promes, with the accuſer to proue that which they laye to his charge.

Chieſely the miniſters and all others.

20 Them that ſinne, rebuke openly, that other may feare.

Chap. 6. c.

21 * I teſtifie before God and the Lord

Ieſus Chriſt and ſelected Angels, that thou obſerue theſe thinges without preferring one to another, and do nothing partially.

** In admitting them without ſufficient trial Fro iuſtice of ſence.*

22 Lay handes ſodenly on no man, neither be partaker of other mens ſinnes, kepe thy ſelfe pure.

23 Drinke no longer water, but uſe a little wine for thy ſtomakes ſake, & thine often diſeaſes.

** As Simo the ſorcener.*

24 Some mens ſinnes are open before hãde, and go before vnto iudgement: ſome mens ſinnes * folowe after.

25 Likewyſe alſo good workes are manifeſte before hãde, and they that are other wiſe, can not be hid.

e Their ſinnes followe, which for a tyme haue deceaſed the Godly, and after are detected as Saul, Iudas, & other hypocrites.

THE VI. CHAPTER.

The dutie of ſeruantes towards their maſters. Againſt ſuche as are not ſatiſfied with the
X.iii.

worde of God. Against conelousnes, of true godlynnes, and conentation of mynde. a charge geuē to Timothie.

Like as many seruātes as are vnder the yo
like, counte their masters worthy of all
honour, that the Name of God, & his do-
ctrine be not euyl spoken of.

A
Eph. 6. 8
col. 3. 24
1. pet. 2. 13

2 Se y they which haue beleuing masters,
despice the not, because they are brethren:
but the rather do seruice, forasmuche as
they are faithful, and beloued, and parta-
kers of the benefite. These thinges teache
and exhorre.

Of the gra-
ce of God, in
their seruice
are.

3 If any man teache other doctrine, and is
not content with the wholesome wordes
of our Lord Iesus Christe, & with the do-
ctrine, which is according to godlynnes:

4 He is puffed yp and knoweth nothing: B
but wasteth his braines about *questiōs &
strife of wordes, wherof sprynge enuie,
strife, raylinges, euil surmisinges,

Chap. 1. 4

5 Vayne disputatiōs of men with corrupt
minde, and destitute of the trueth, which
they thinke that luere is godlynnes. from suche
separate thy selfe.

6 *Godlynnes is great riches, if a man be
content with that he hath.

7 *For we broght nothing into the worl-
de, and it is certeyne, that we can cary no-
thing out.

Iob 1. d.
pro. 27. d.
eccl. 5. c.

8 When we haue fode and rayment, let vs
therwith be content.

9 They that wil be riche, fall into tenta-
tion and snares, and into many folyeshe &
noysome lustes, which drowne men in per-
dition and destruction.

C

a They that mea-
sure religion by ri-
ches, are here
taught, that only
religion is the true
riches.

10 For couetousnes of money is the rote of all euil, which while some luste after, they erred from the faith, and perced them selues throwe with many sorowes.

whome
Gode's. Iris
doth rule.

11 But thou o' mā of God, flye suche thinges: and folowe rightuousnes, godlynes, faith, loue, pacience, and meaknes.

12 Fyghte the good fight of faith: laye hāde of eternal life, wherunto thou art also called, and hast professed a good profession before many witnesses.

Chap. 5. d.

13 *I geue thee charge in the sight of God, which quickneth all thinges, and before Iesus Christ which vnder Poncius Pilate *witnessed a good wytnessyng,

Mat. 27. b.

Iohn 18. g.

14 That thou kepe this commandement, and be without spot & vnrebukeable, vntyl the famous appearing of our Lord Iesus Christ.

Chap. 1. b.

ruue. 17. d.

19. c.

15 Which appearing (when the tyme is come) he shal shewe, that is *blest & prince only, ^b Kyng of kynges, and Lord of lordes,

Iohn 1. b.

1 Iohn 1. a.

16 Which only hath immortalitie, and dwelleth in the lyght that no man can at-
tayne vnto, *whome neuer mā say, nether can se, vnto whome be honour and power cuerlasting. Amen.

^b By this mightie power of God the faithful are admonished boldly to stande in their vocation, although the worlde, Satan, and hell rage against them.

D 17 Charge the ^fy are ryche in this world, that they be not high minded, and ^fy they *trust not in the vncertain riches, but in ^fy liuing God (which geueth vs, abundantly all thinges to enioye,)

*In thigs per-
tryng to
this life.

Mar. 4. b.

luk. 22. b.

*Or be com-
municative.

Mat. 6. c.

luk. 6. b.

18 That they do good, and be riche in good workes, and redye to geue and ^distribute.

19 *Laying vp in store for them selues a

good foundation agaynst the tyme to come, that they may obtrayne eternal lyfe.

20 O Timothie: saueth that ^{is} is geueth thee to kepe, and ^{to} auoyde vngostly vanities of voyces, and ^{the} oppositions of science falsly so called,

21 Which science whyle some professe, they haue erred as concerning the faith. Grace be with thee. Amen.

The gifts of
God for the
villitie of the
Church.

Chap. I. 4.

4 b.

As when que
stion engen
dred the que
stion.

The first Epistle to Timothie sent frō Laodicea, which is the chiefest citie of Phrigia Pacaciana.

THE ARGUMENT OF THE seconde Epistle to Timothie.

He Apostle being now ready to confirme that doctrine with his blood which he had professed & taught, encourageth Timothie (in hⁱ all the faithful) in the faith of the Gospel, and in the constant and sincere confession of the same: willing him not to shrink for feare of afflictions, but patiently to attende the issue, as do householde men, which at length receaue the fruits of their labours. and to cast off all feare and care, as souldiers do which seke only to please their Capitayn. shewing him briefly the some of the Gospel, which he preached, commanding him to preache the same to others, diligently taking hede of contentions, disputations, and vayne questions, to thintent, that his doctrine may all together edifie. Considering that the exāples of Hymeneus and Philetus, which subverted the true doctrine of the resurrection, was

so

so horrible: and yet to thintent that no mā should
 be offended at their fall, being men of auctoritie
 and in estimatiō, he sheweth that all that profes
 se Christ are not his, and that the Church is
 subiect to this calamitie that the euil must dwel
 among the good til Gods trial come, yet he reser
 ueth them whome he hath elected euen to the en
 de. And that Timothie shulde not be discoura
 ged by the wicked, he declareth what abomina
 ble men and dangerous tymes shal followe, wil
 ling him to arme him selfe with the hope of the
 good issue that God wil giue vnto his, and to
 exercise him selfe diligently in the Scriptures,
 both against the aduersaries, and for the vilitie
 of the Church, desiring him to come to him for
 certeyn necessarie affaires, and so with his and
 others salutations endeth.



THE SECONDE

EPISTLE OF PAVL

to Timothie.

* *

THE FYRST CHAPTER.

Paul exhorteth Timothie to stedfastnesse and patience in persecution, and to continue in the doctrine, that he had taught hym, wherof his bonds and afflictions were a gage. A commendation of Onesiphorus.

a Being sent of
God to preache
that life which he
had promised in
Christ Iesus.



PAVL AN A
Apostle
of Iesus
Christe,
by ſ wil
of God,
a accor-
ding to ſ
promis
of lyfe,
which li
fe is in

CHRIST IESVS.

2 To Timothie my beloued sonne: grace,
mercie, and peace from God the Father, &
from Iesus Christe our Lord.

3 I thanke God, * whome I serue fro myne
elders

AR. 23. 4.

belders with pure conscience, that without ceasing I haue remembrance of thee in my prayers nyght and day.

4 Desiring to se thee, myndful of thy teares: that I may be fylled with ioye:

B 5 When I call to remembrance the vnfaigned sayth that is in thee, whych dwelt fyrst in thy grandmother Loide, and in thy mother Eunice: & am assured that it dwelleth in thee also.

6 Wherefore, I warne thee that thou esteeme vpon the gyfte of God which is in thee, by the putting on of my handes.

*As though god
would destroye
vs.*

7 For God hath not geuen to vs the Spirit of feare, but of power, and of loue, and of a sounde mynde.

C 8 Be not therefore ashamed to testifie our Lord, nether be ashamed of me which am bounde for hys sake: but be partaker of the afflictions of the Gospel, through the power of God,

1 Cor. 1. a.

eph. 1. a.

Tit. 3. b.

9 Who saued vs, and called vs wyth an holy calling, not according to our dedes, but according to hys owne purpose & grace, which grace was geuen to vs through Christe Iesus before the worlde was.

Rom. 16. d.

eph. 3. b.

col. 1. d.

tit. 1. a.

1 pet. 1. d.

10 But is now declared openly by the glorious appearing of our Sauour Iesus Christe, who hath put away death, and hath brought lyfe and immortalitie vnto lyght through the Gospel.

1 *Time. 2. b.* 11 * Wherunto I am appoynted a preacher and Apostle, and a teacher of the Gentils.

12 For the which cause I also suffre these thynges, nether am I ashamed: for I knowe him whome I haue beleued, and I am per-

b Following the steppes of myne ancestors, as Abraham, Isaac, Iacob, and others of whome I am come, and of whome I receaued the true religiō as by succession.

c The gift of God is a certeyn lynely flame kindeled in our hartes, which Satan & the fleshe labour to quēche. & therefore we must nourishe it, & stee it vp.

d He speaketh here of his first coming, which though it seemed poore & contemptible: yet was honorable and glorious, therefore our myndes ought to be lifted vp fro the consideratiō of worldly thynges, to contēplate the maiestie therof.

suaded that he is able to kepe ^ⁱ which I haue committed to his keeping, against that day. ^ⁱ which is my selfe.

13 Se thou haue the ensample of the wholsome wordes, which thou heardest of me in fayth, and loue which is in Christe Iesus.

14 That ^ⁱ worthy thyng, which was committed to thy keepyng, kepe through the holy Gost, which dwelleth in vs. ^D The graces of the holy Gost.

15 This thou knowest, how that all they which are in Asia, be turned from me: of which sorte are Phigellus and Hermogenes.

16 The Lord geue mercie vnto the house of Onesiphorus. for he ofte refreshed me, and was not ashamed of my chayne.

17 But when he was at Rome, he sought me out very diligently, and founde me.

18 The Lord graunt vnto him, that he may finde mercie wyth the Lord at that day. & in how many thinges he ministred vnto me at Ephesus, thou knowest very wel.

THE II. CHAPTER.

He exhorteth hym to be constant in trouble, to suffer manly, and to hyde faste in the wholsome doctrine of our Lord Iesus Christe, shewing him the fidelitie of Gods counsel touching the salvation of his, and the marke therof.

Thou therefore my sonne, be stronge in ^A the grace that is in Christ Iesus.

2 And what thinges thou hast hearde of me, many bearyng wytnes, the same deliuer to faythful men, which are ^ⁱ apte to teache other also. ^ⁱ So that the trueth of God may remayne perfecte.

3 Thou

3 Thou therefore suffre affliction as a good souldier of Iesus Christe.

As with his
householde &
other ordina-
rie affaires.

4 No man that warreth, entangleth him selfe with worldly busines: because he wolde please him that hath chosen him to be a souldier.

5 And thogh a man stryue for a masterie, yet is he not crowned, except he stryue as he ought to do.

B 6 The housband man, must fyrst by laboryng receaue the frutes.

7 Consider what I say. and the Lord geue thee vnderstanding in all thinges.

8 Remember that Iesus Christe made of the sede of Dauid, rose agayne from death accordyng to my Gospel.

9 Wherin I suffre trouble as an euyl doer, euen vnto bondes: but the worde of God is not^a bounde.

2. Cor. 1. a.
colo. 1. d.

10 Therefore I suffre all thynges, for the^b electes sakes, that they myght also obtayne that saluation which is in Christe

C Iesus, wyth eternal glorie.

Rom. 6. b.

11 It is a true saying. For if we be^{*} dead wyth hym, we also shal lyue wyth hym.

Mat. 10. d.
mar. 8. d.

12 If we suffre, we shal also raygne wyth hym: ^{*} if we denye him, he also shal denie vs.

Rom. 3. a. 9 b

13 If^{*} we beleue not. yet abideth he faith ful, he can not denie him selfe.

14 Of these thinges put them in remembrance, and testifie before the Lord, that they stryue not about wordes: which is to no profit, but to the peruertering of the hearers.

15 Studie to shewe thy selfe approued vnto God, a workeman that nedeth not to be

^a Not withstanding myne imprisonment the worde of God hath its race, & increaseth.

^b To confirme their faith, more esteeming the edification of the Church then him selfe.

ashamed, " diuiding the worde of trueth iustly.

16 * Suppressle prophane and vayne wordes. For they shal encrease vnto greater vngodlynnes.

17 And their wordes shal fret euen as doth a cancre: of whose numbres is Hymeneus and Philetus.

18 Which as concerning the trueth haue erred, saying that the resurrection is past already, and do destroye the fayth of diuers persons.

19 But the sure ground of God remayneth, D^d & hath thys seale, The Lord knoweth who are hys, and, Let euery one that calleth on the Name of Christe, departe frō iniquitie.

20 Notwithstanding in a ^c great house are not only vessels of gould & of syluer, but also of wood and of earth, some for honour, and some vnto dishonour.

21 If a man therfore purge him selfe frō these, he shalbe a vessel vnto honour, sanctified, and mete for the Lord, and prepared vnto all good workes.

22 Lustes of youth auoyde, and folowe ryghtuousnes, fayth, loue, and peace, wyth the that *call on the Lord with pure heart.

23 * Follishe and ^v vnlearned questions put from thee, remembryng that they do but gendre stryfe.

24 But the seruant of the Lord muste not stryue: but muste be peasable vnto all men apte to teachie, and one that can suffre the euyl men patiently.

25 And can informe the that ^d are contrary mynded *proving* if God at any tyme wil geue them grace, that being conuerted they may

^a Gentiles
uery one his
iuste portion.
1. Tim 4. b.
and 6. d.

^c That is, be-
the separat
selfe from the
wicked: and al-
so purge his
natural corru-
ptio by Gods
Spirit.

2. Cor. 1. a.
1. Tim. 1. c.
4 b.

the 3 c.
^e which donot
edific.

^e Because the wicked shoulde not conuer them selues vnder the name of the Church, he sheweth by this similitude, that both good & bad may be therein.

^d He meaneth not this of Apostates, or heretikes, whome he willett to flie: but of them only which as yet are not come to the knowledge of the trueth, and fall through ignorance.

may knowe the trueth.

26 And being deliuered out of the snare of the deuyll, may come to amendement, & performe hys wyl.

THE III. CHAPTER.

He prophesieth of the parelous times, setteth out hypocrites in their colors sheweth the state of the Christians, and how to auoyde dangers: also what profit commeth of the Scriptures.

A T Hys vnderstāde, that in the laste dayes shal come parelous tymes.

1. Tim. 4. a. 2 For ^a men shalbe louers of their owne
2. pet. 3. a. selues, couetous, bosters, proude, coursed
inde. speakers, disobedient to father & mother,
vnthankful, vnholly,

^a He speaketh of them which make profession to be Christians.

3 Without charitie, trucebreakers, false accusers, riatours, fearce, despisers of thē which are good.

4 Traytours, heady, hye mynded, gredy vpon voluptuousnes more then the louers of God.

B 5 Hauing a similitude of godly lyuyng, but haue denyed the power therof: and turne away from suche.

^a As monkes, friers, and suche hypocrites. 6 Of thys sorte are they which ^a crepe into houses, and bring into bondage women laden with sinne, and led with diuers lustes.

7 Which women are euer learning, and neuer able to come vnto the knowledge of the trueth.

Exod. 7. b. 8 As Iannes and Iambres withstode Moses, euen so do these also resiste the trueth, men they are of corrupte myndes, and lewde as

concerning the sayth.

9 But they shal preuayle no longer: For theyr madnes shalbe vttered vnto all men, as theirs also was.

10 But thou hast sene the experience of my doctrine, maner of luyng, ^b purpose, saythe, longe sufferynge, loue, patience: ^c Persecutions, and afflictions which happened vnto me at * Antioche, at Iconi- ^{17.13.14} um, and at Lystri: which persecutions I suffered: but from them all the Lord deliuered me.

11 Yea and all that wil liue Godly in Christe Iesus, muste suffre persecuti- on.

12 But the euyl men and ^d deceauers, shal be worse and worse, whyle they deceaue others and are deceaued *themselues*.

13 But cōtinue thou in the thynges which thou hast learned, which are also committed vnto thee, knowig of whome thou hast learned them: ^d

14 And forasmuche also as thou hast knowen holy Scripture of a childe, which is able to make thee wise vnto saluation through the faith which is in Christ Iesus.

15 For the whole Scripture is geuen by inspiration of God, and is profitable to teache, to improue, to amend & to instruct in rightuousnes:

16 That the man of God may be perfect, and instructed vnto all good workes.

17 That the man of God may be perfect, and instructed vnto all good workes.

THE IIII. CHAPTER.

He exhorteth Timothie to be feruent in the worde and to suffre ailmentis. maketh mentiō of his

^b Not only what I taught and dyd, but also what my mynde & wil was:

^c who oft tyme god hardened to punish the Church by them.

^d 2. Pet. 1. d. The only Scripture sufficient to lead vs to perfection.

his owne death, and biddeth Timothie come vnto him.

A Testifie therefore before God, and before the Lord Iesus Christe, which shal iudge the quicke and deade at his appearing and in his kyngdome:

2 Preache the worde, be seruēt, in season and out of season: improue, rebuke, exhort with all longe suffryng and doctrine.

3 For the tyme wil come, when they wyl not suffer wholesome doctrine: but hauing their eares ytyching, shal after their owne lustes, get them an heepe of teachers.

4 And shal turne their eares from the trueth, and be geuen vnto fables:

5 But watch thou in all thynges, and suffre aduersitie, and do the worke of an Euangelist, fulfyl thyne office vnto the vtmost.

B 6 For I am now ready to be offered, and the tyme of my departyng is at hande.

7 I haue fought a good fyght, and haue fulfilled my course, and haue kept the sayth.

8 From henceforth is layd vp for me a crowne of ryghtuousnes, which the Lord that is a ryghtuous iudge, shal geue me at that day: not to me only, but vnto all them also that loue his comming.

9 Make spede to come vnto me at once.

10 For Demas hath left me, and hath embraced this present world, and is departed vnto Thessalonica. Crescens is gone to Galacia, and Titus vnto Dalmacia.

11 *^a Only Lucas is with me. Take Marke & bryng him with thee: for he is necessary

Y.i.

^a Hereby it is manifest that Peter as yet was not at Rome. and if euer he was there it is incertayne.

vnto me, for to minister.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I leste at Troas with Carpus, when thou comest, bryng with thee, and the bokes, but specially the parchements.

^a Some read cosse, other booke.

14 Alexander the copper-smith hath done me muche euil, the Lord^a rewarde him accordyng to his dedes.

^a For Paul sa-
we in him ma-
nifest signe
of reprobati-
on.

15 Of whom be thou ware also: for he wythstode our preaching fore.

16 At my fyrste answering, no man assysted me, but all forsoke me: *I praye God*, that it may not be layd to theyr charges.

D

17 Not withstanding the Lord assisted me, and strengthened me, that by me the preaching should be fulfilled to the utmost, and that all the Gentils should heare. and I was deliuered out of the mouthe of the^a lyon.

18 And the Lord shal deliuer me from all^a euyl doying, and shal kepe me vnto his heuently kyngdome: to whome be prayse for euer and euer. Amen.

^a Out of the
great danger
of Nero.

19 Salute Prisca, and Aquila, and the^a hou-
sholde of Onesiphorus.

^a That I com-
mit nothing
vnworthy my
ne office.

20 Erastus abode at Corinthus: Trophim^a
I leste at Miletum sycke.

Chap. I. d.

21 Make spede to come before winter, Eubulus greteyth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christe be with thy spirit. *his Grace be with you. Amen.*

The

The seconde Epistle written from Rome
vnto Timothie which was the first bishope
elected, of the Church of Ephesus, when
Paul was presented the seconde tyme befo
re the Emperour Nero.

THE ARGUMENT OF THE

Epistle to Titus.

WHEN Titus was left in Crete
to finishe that doctrine which
Paul had ther begun, Satan ster-
red vp certeyn which went about
not only to overthrowe the gover-
nement of the Church, but also to corrupt the do-
ctrine. for some by ambition wolde haue thrust
in them selues to be pastors: others, vnder pretext
of Moses Lawe broght in many trybles. Against
thesetwo sortes of men Paul armeth Titus: first
teaching him what maner of ministers he ought to
chose, chiefly requiring that they be men of soun-
de doctrine to the intent they might resist the ad-
uersaries, and amongst other things he noteth the
Iewes which put a certeyn holynesse in meates &
such outward ceremonies, teaching them which
are the true exercises of a Christian life, & what
things apperteyne to euery mans vocatio. Against
the which, if any man rebelle or els doth not obey
he willett him to be auoyded.

Y.ii.

THE EPISTLE OF PAUL TO TI-

tus.

* *

THE FYRST CHAPTER.

*He aduertiseth Titus touching the government
of the Church, the ordonance and office of mini-
sters, the nature of the Cretians, and of the which
soye abroad Iewish fables and inuentions of
men.*



PAUL THE A
"seruant of Or, ministe,
God, and
Apostle of
Iesus Christ
to preache
the sayth of
gods electe,
and the ac-
knowled-
ging of the
trueth, w

is according to godlynnes,

2 Vnto the hope of eternal lyfe, which ly-
fe God that can not lye, hath^a promised be
fore the * world began:

3 And hath opened his worde at the ty-
me appoynted through preaching, which
preaching is * committed vnto me, accord-
ing to the commission of God our^a faui-

^a Hath willingly
and of his mere li-
beralitie promised
without foretelling
our faith or workes
as a cause to moue
him to this fre
mercie.

Rom. 16. d.
epb. 3. b.
col. 1. d.
2. tim. 1. c.
1. pet. 1. b.
Gal. 1. d.
who both ge-
uerth life and
preseruethe li-
fe.

4 To Titus my natural ^b sonne in the common fayth, grace mercie and peace from God the Father, and from the Lord Iesus Christ our sauour.

^b In respect of faith which was common to them both so that hereby they are brethren: but in respect of the ministerie Paul begate him as his sonne in faith.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse that which resteth, and shouldest ordeyne Elders in euery citie, as I appoynted thee.

1. Tim. 3. a.

6* If any be faultlesse, the housband of one wyfe, hauing faithful chyl dren, which are not slandered of ryote, nether are disobedient.

Who hath the dispensation of his gifts.

7 For a bishop must be faultlesse, as it becommeth Gods steward: not frowarde not angry, not giuen muche to wyne, no fyghter, not geuen to fylthy lucre:

^c which were not only the Iewes, but also the Hebionites, and Cherinthians heretikes which taught that the Lawe must be ioyned with Christe.

Toward me.
Toward
God.

8 But harberous, one that loueth goodnes, wife, righteous, holy, temperate.

9 And such as holdeth fast the true word of doctrine, that he may exhorte with whole some learning, and improve them that say against it.

^d He calleth Epimenides the philosopher, whose verse he here reciteth a prophet, because the Cretians so esteemed him, and as Laertius writeth they sacrificed vnto him as to a God, forasmuch as he had a maruelous gift tunderstand things to come.

10 For there are many disobedient and talkers of vanitie, and deceauers of myndes, namely they of the Circumcision.

11 Whose mouthes must be stopped, which subuert whole houses, teaching thynges which they ought not, because of filthy lucre.

which thing Saran by the permission of God hath opened to the infidels from tyme to tyme but it turneth to their greater condemnation.

12 One beyng of them selues, which was a prophet of their owne, sayd, The Cretians are alwayes lyars, euyl beastes, and slowe belyes.

Epimenides

D 13 This witnes is true, wherfore rebuke them sharply, that they may be found in the faith.

1. Tim. 1. a.

14 And not taking hede to Iewes fables

Y.iii.

and commandementes of men, that turne from the trueth.

15 Vnto the pure, * are all thynges pure: *Rom. 14. 6*
but vnto them that are defyled and ynbeleuyng, is nothyng pure: but euen the very mindes & consciences of them are defyled.

16 They professe that they know God: but with the dedes they deny him, and are abominable and disobedient, & vnto all good workes discommendable.

THE II. CHAPTER.

He commendeth vnto him the wholesome doctrine, and telleth him how he shal teach all degrees to behaue them selues, through the benefite of the grace of Christ.

B Vt speake thou that which becommeth A
wholesome learning.

2 That the elder men be sober, honest, discrete, sounde in the fayth, in loue, and in patience. *wherein the soules are fed & maye reyned in helth.*

3 And the elder women lykewyse, that they be in suche behauour as becommeth holynes, not false accusers, nor geuen to muche wyne, but teachers of honelt thynges.

4 That they may instruct the young womē to be sobre mynded, that they loue their B
houfbandes, that they loue their children,

5 That they be discrete, chaste, abyding at home, good, and *obedient vnto their houfbandes, that the word of God be not euyl spoken of. *Eph. 5. 2*

6 Exhorre yonge men lykewyse, that they be sobre mynded.

7 About all thinges shewe thy selfe an example

sample of good workes with vncorrupt doctrine, with grauitie.

8 And with the wholesome worde, which can not be rebuked, that he which withsta deth, may be ashamed, hauing nothing in you that he may dispraise.

C 9 * The seruantes exhortē to be obedi- ent vnto their masters, and to please them in all thinges, not answering agay- ne:

10 Nether to be pickers, but y they shewe all good faithfulness, y they may do wor- shipp to the doctrine of our Sauour, God in all thinges.

11 * For the grace of God, that bryngeth saluation vnto all men, hath appeared.

12 And teacheth vs that we should de- nyē vngodlynēs, and worldly lustes, and that we shulde lyue sobrelly, ryghteously and godly in this present worlde,

D 13 Loking for that blessed hope, and no- table appearing of the glorie of the mygh- ty God, which is of our Sauour I E S V S Christ,

14 Who gaue him selfe for vs, to redeme vs from all vnrighteousnes, and to purge vs a peculiar people vnto him selfe, ser- uently geuen vnto good workes.

15 These thinges speake, and exhortē, and rebuke, with all autoritie. Se that no man despice thee.

THE III. CHAPTER.

Of obedience to suche as be in autoritie. He warneth Titus to be ware of folyshē and vnpro- fitable questions, concluding with certeyn pri- uat matters and salutations.

Y.iii.

a All though the rulers be infidels yet we are bounde to obey them in euill polices, & where as they comande vs nothing against the worde of God.

V Varne them that they submit them selues to Rule and Power, to obey, that they be ready vnto all good war-kes.

Rom. 13. 4.
1. pet. 2. c.

2 That they speake euill of no man, that they be no fyghters, but softe, shewing all mekenes vnto all men.

*For let vs consider what re our selues re when God shewed his vour.
1. Cor. 6. b.

3 * For we our selues, also were in tymes past, vnyse, disobedient, despaued, seruing to lustes, and to diuers maners of voluptuousnes, luyng in maliciousnes and enuie, full of hate, hating one another.

4 But after that the kyndnes and loue of our Sauour God to manwarde appeared.

B

b God doth not iustifie vs for respect of any thing which he seith in vs, but doth preuent vs with his grace, & frely accepteth vs.

5 * Not of the dedes of ryghtuousnes which we wrought, but of his mercie he saued vs, by the fountayne of the newe byrth, and with the reuuyng of the holy Gost.

2. Tim. 1. c.

*Baptisme is a sure signe of our regeneration.

6 Which he shed on vs abundantly, through Iesus Christ our Sauour,

7 That we, being iustified by his grace should be made heyres according to the hope of eternal lyfe.

c This comande-ment is geue to the minister, & so particularly to all me to whome the sworde is not comitted, but els the magistrac whose chiefe office is to mainteyn Gods glorie in his Church ought to cut of all such rotten and infectious members from the body.

8 This is true saying, and of these things I wil thou shouldest certifie, that they which haue beleued in God, might be diligent to mainteyn good workes. These thinges are good and profitable vnto me.

9 * And suppress folish questiōs, & genealogies, and brawling, and strife about the Lawe: for they are vnprofitable and superfluos.

C
1. Tim. 1. b.
4. b.
2. tim. 2. d.

10 * Reiect him that is an heretike, after once or twice admonition,

II Knowing

So that there
is no hope of
amendement.
willingly, &
willingly.

D
It is proba-
ble, that he
was an inter-
preter of the
Law of Mo-
ses, as Apol-
los, &c.

11 Knowing that he that is suche, is per-
uerted, and synneth euen damned by his
owne iudgement.

12 When I shal send Artemas vnto thee,
or Tychicus, be diligent to come to me vn-
to Nicopolis: for I haue determined there
to winter.

13 Bring Zenas the lawi^r, and Apol-
los on their iourney diligently, that they
lack nothing.

14 And let ours also learne to exercise
good workes, as far forth as nede requi-
reth, that they be not vnfruitful.

15 All that are with me, salute thee. Gre-
te them that loue vs in the faith. Grace be
with you all. Amen.

To Titus, which was ordeyned the fyrst bi-
shope of the Church of the Cretiā^s,
written from Nicopolis a citie of Ma-
cedonia.

THE ARGUMENT OF THE

Epistle to Philemon.



Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witness, and a declaration of the same, for farre passing the basenes of his matter, he styeth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whome Paul hauing wone to Christ, sent agayne to his master, earnestly begging his pardon with most weightie arguments prouing the duetie of one Christian to an other: and so with salutations endeth.

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THE EPISTLE

OF PAUL TO PHI

lemon.

Y

THE FYRST CHAPTER.

Herein setteth to heare of the faith and loue of Philemon, whom he desireth to forgiue his seruant Onesimus, and louingly to receaue him agayne.

A



PAVL THE prisoner of IESVS Christ, & our brother Timo-
thie, vnto Philemon our dere friende, & fellow hel-
per.

2 And to our dere sister Appia, and to Archippus our felowe souldier, and to the Church that is in thy house:

3 Grace be to you, and peace from God

our Father, and from the Lord I E S U S
CHRIST.

4 ^aI geue thanks to my God, making me
tion alwayes of thee in my prayers, 1. Thes. 1. 4.
2. Thes. 1. 4.

5 (When I heare of thy loue and faith, &
thou hast towarde the Lord Iesus, & tow-
arde all Sainctes:)

^a Thy benenold-
ee towarde the
Sainctes, which pro-
cedeth of a lyuely
and effectual faith.

6 That the ^afellowshyp of thy faith may B
be made fruteful, & that wharsoever go-
od thing is in you through Christe Iesus
may be knowne.

7 For we haue great ioye and cōsolation
in thy loue: because by thee (brother) the
Sainctes' hearts are comforted.

8 Wherefore, thogh I be bolde in Christe
to enioyne thee, that which becommeth
thee, ^aOr, inward
partes and af-
fections.

9 Yet for loues sake I rather beseeche thee,
thogh I be as I am, euen Paul aged, & now
in bondes for Iesus Christes sake.

10 I beseeche thee for my sonne ^a Onesi- Colos. 4. b.
mus, whom I begate in my bondes,

11 Which in tyme passed was to thee vn-
profitable: but now profitable both to
thee and to me,

12 Whom I haue sent home agayne, thou
therfore receaue hym, that is to say, myne
owne bowels,

13 Whom I would fayne haue retayned C
with me, that in thy stede he myght haue
ministred vnto me in the bōdes of the Go-
spel.

14 But, without thy mynde, would I do
nothing, that thy benefit, shuld not be as it
were of necessitie, but wyllingly.

15 Perchance he therfore ^adeparted for a ^aHe fled away
from thee.
season,

season, that thou shuldest receaue him for euer,

16 ^b Nor now as a seruant, but aboue a seruant, *I meane* a brother beloued, specially to me, but how muche more vnto thee, both in the flesh, and also in the Lord?

D 17 If therfore thou countest our things; commune, receaue hym as my selfe.

18 If he hath hurt thee, or oweth thee ought, that lay to my charge.

*Put it vpon
myne accompts.*

19 I Paul haue wrytten *this* with myne owne hande, I wil recompence it, albeit I do not say to thee, that thou owest vnto me euen thyne owne selfe.

Benefit.

20 Verely brother, let me obteyne ^c this fruit of thee in the Lord, cōforte my ^c bowels in the Lord.

^b For he is thy seruant by condition, & also now the Lords, so that both for thyn owne sake and for the Lords, thou oughtest to loue him.

^c Grant me this benefit which shall be most acceptable vnto me of all others.

21 Trusting in thine obedience, I wrote vn to thee, knowing that thou wylt do more then I say.

22 Moreouer prepare me lodging for I trust through the help of your prayers, I shalbe geuen vnto you.

23 There salute thee Epaphras my felowe for Christe Iesus,

24 Marcus, Aristarchus, Demas, Lucas, my helpers.

25 The grace of our Lord Iesus Christ be with your spirite. Amen.

Sent from Rome to Philemon, by Onesimus a seruant.

THE ARGUMENT OF THE

Epistle to the Hebrewes.

Forasmuche as diuers, both of the
 Grekes and Latins witness, that
 the writer of this Epistle for iust
 causes woldenot haue his name
 knownen, it were curiositie of our
 part to labour much therein. for seeing the Spirit
 of God is the autor therof, it diminisheth nothing
 the autoritie althogh we knowe not with what
 penne he writ it, whether it were Paul (as it is
 not like) or Luke, or Barnabas, or Clemēt, or some
 other, his chief purpos is to persuaide vnto the He
 brues (wherby he principally meaneth them
 that abode at Ierusalem, and vnder them all
 the rest of the Iewes,) that Christ Iesus was not
 only the redeemer, but also that at his coming all
 ceremonies must haue an ende. forasmuche as
 his doctrine was the conclusion of all the pro
 pheties. and therefore not only Moses was infe
 rior to him, but also the Angels, for they all we
 re seruants, and he the Lord & but so Lord that he
 hath also taken our fleshe, and is made our bro
 ther to assure vs of our saluatiō through him sel
 fe. for he is that eternal Priest, wherof all the
 Leuitical Priests were but shadowes, and therfo
 re at his coming they ought to cease: and all sa
 crifices for synne to be abolisbed, as he proueth
 from the seuenth chap. verse 11. vnto the 12. chap.
 verse 18. Also he was that Prophet of whome
 all the Prophets in tyme past witnessed, as is
 declared fro the 12. chapter, verse 18. to the twety
 and fyue verse, of the same chapter. Yea and is
 the King to whome all things are subiect, as ap
 peareth from that verse 25. to the beginning of
 the

the last chapter. wherefore according to the ex-
 amples of the olde fathers we must constantly
 beleue in him, that being sanctified by his iusti-
 ce, taught by his wisdom, and governed by his
 power, we may stedfastly, and courageously per-
 seueren enen to the ende in hope of that loye that is
 set before our eyes, occupying our selues in Chri-
 stian exercises that we may both be thankful
 to God, and ductiful to our neighbour.



THE EPISTLE TO THE HE- brues.

*

THE FYRST CHAPTER.

*He sheweth the excellencie of Christe above
the Angels, and of their office.*

a God, who is
ouer constant and
merciful to his
Church, declared
his wil in tyme
past, not all at on-
ce, or after one
sort, but from ty-
me to tyme, and in
sondry sortes: but
now last of all he
hath fully decla-
red all truthe to vs
by his Sonne.

b He entreateth
here of Christe,
both as touching
his persone, which
is very God, & ve-
ry man, by whome
all things are ma-
de, and also as tou-
ching his office,
wherby he is King,
Prophet, & Priest.



2 GOD SPAKE
ke at son-
driety-
mes & in
diuers ma-
ners in the
olde tyme
to our fa-
thers by
the Pro-
phetes:

3 In the-

se last dayes he hath spoken vnto vs by
his Sone, whome he hath made heir of all
things, b by whome also he made the
worlde,

3 *Which Sonne beyng the bryghtnes of
the glorie, and the ingraued forme of his
personne, bearing vp all things with the
worde of his power, hath by him selfe
'purged

'So that now
we may not
credit any
other after
him.

Colos. 1. b.
wisd. 7. d.

B

that our
synnes can be
purged by no
other mea-
sure. Much more
then, all other
things crea-
ted.

Psal. 2. b.

chap. 5. b.

act. 13. e.

2 Sam. 7. b.

2 Chr. 22. b.

Psal. 97. c.

Psal. 104.

Psal. 45. b.

The admini-
stration of thy
kingdome is
just.

Psal. 102. d.

Psal. 110. d.

mat. 23. d.

1. cor. 15. c.

chap. 10. c.

* purged our synnes, and sitteth at the right hand of that moste highest maiestie.

4 And is made so muche more excellent then the Angels in as much as he hath by inheritance obteyned an excellenter name then they.

5 For vnto which of the Angels sayd he at any tyme: *Thou art my Sonne, this day begate I thee? And agayne, I *wil be his Father, and he shal be my Sonne.

6 And agayne when he bringeth in the first begottē Sonne into y world, he saith,

C * And let all the Angels of God worshyp hym.

7 And of the Angels he sayth, * He maketh the spirits his messengers, and his ministers a flaming fyre.

8 But vnto the Sōne he sayth, * O God thy seate shalbe for euer and euer, the scepter of thy kyngdome is a right scepter.

9 Thou haste loued rightuousnes and hated iniquitie. Wherefore, God which is thy God, hath anointed thee with the oyle of gladnes aboue thy felowes.

D 10 And, *Thou Lord in y begynnyng hast establysshed the earth: and the heaues are the workes of thy handes.

11 They shal perishe, but thou doest remaine: and they all shal waxe olde as dothe a garment:

12 And as a vesture shalt thou change them, and they shalbe changed: but thou art the same and thy yeres shal not fayle.

13 Vnto which of the Angels sayd he at any tyme, * Syr at my right hande, tyl I make thyne enemies thy foete stoe?

Z. i.

c Because he was at the tyme appointed declared to the worlde.

d This is met, In that that the worde is made fleshe, and that the holy Gost was poured on him without measure.

14 Are they not all ministryng sprites,
sent to minister, for theyr sakes whych
shalbe heyres of saluation?

THE III. CHAPTER.

*He exhorteth vs to be obedient vnto the new
Lawe whych Christe hath geuen vs and not to
be offended at the infirmities and lowe degre of
Christe. because it was necessarie that for our sa-
kes he should take such an humble state vpon
hym, that he myght be like vnto hys brethren.*

*a We most diligēt-
ly kepe in memo-
rie the doctrine
which we haue le-
arned, lest like
vessells ful of chap-
pes we leake, and
renne out on eue-
ry part.*

Vherfore we ought diligētly to geue he A
de to ſy thynges whych we haue heard
lest at any tyme we shulde not kepe the.

2 For if the worde whych was spoken by
Angels was stedfaste: and every transgres-
sion and disobedience receaued a iuste re-
compence of rewarde,

3 How shal we escape, if we despise so
great saluation? whych saluation at the
fyrst begā to be preached of the Lord him
selfe, and afterwarde was confirmed vnto
vs, by them that hearde him,

4 God bearyng wytnes thereto, bothe
wyth signes and wonders also, and wyth
diuers miracles, and gyftes of the holy
Gost, accordyng to hys owne wyl.

5 For he hath not put in subiection vnto B
the Angels the worlde to come, wherof
we speake.

6 But one in a certayne place wytnessed,
saying, *b* What is man, that thou shuldest
be myndeful of hym: or the sonne of man
that thou woldest loke vpon hym?

7 Thou madest him for a season inferior
to the Angels: thou crownedest hym wyth
honour

*b He speaketh he-
re chiefly of the
faithful which are
made through
Christe citizens of
the worlde to co-
me, other they shal
enioye with their
prince all these
things which now
they haue only but
in part.*

*which was
the Lawe ge-
uen to Moys
by the hand
of the Angel
Gal. 3. c. 22.
7. 8.
As the Gul-
pel is which
only offeth
saluation.
That is, the
Apostles.
May. 16. d.*

*B which 26. d.
callethe the
newe heauē,
& the newe
earth. chap.
6. 3. c. wherof
Christ is the
father. Eia. 9.
b. that is, the
head of vii. d.
membres.
Psal. 8. d.*

In making
his felowe
kye with
Christ
Matth. 28. d
Luce. 15. d.
phil. 1. a.

To man as
 he is of
 Christ.
 By his vert-
 ue which mo-
 re manifest-
 ly appeareth
 in the Church

Therefore we,
by afflictions
are made li-
ke to the Son
of God.
Of one hu-
man nature.
Psal. 22. c.
This proueth
Christ's huma-
nity.

18. a.
 D
 8. d.

Esai speak
 of himself and
 his disciples,
 not properly
 is applied
 to Christ the
 head of all
 ministers.
 See 13. a.
 cor. 15. g.
 And Gous
 gre.

'honour and glorie, and haſt ſet hym aboue the workes of thy handes.

8 *Thou hast put all thynges in subiection
vnder hys fete . And in that he hath put
all thynges vnder hym , he lefte nothyng
that shuld not be subiect vnto hym. ^c But,
we yet se not all thynges subdued vnto
hym.

9 But we see Iesus crowned with glorie & honour: which for a while was made inferior to y^e Angels, through the suffering of death, that by Gods benefit he might taste death for all men.

10 For it became hym, for whome are all thynges, and by whome are all thynges, seing that he broght many sonnes vnto glorie, that he shoulde cōsecrate ^{ys} rd Prince of theyr saluation through afflictions.

11 For he that sanctifieth, and they which are sanctified, are all ^e of one. wherefore, he is not ashamed to call them brethren,

12 Saying, *I wyl declare thy Name vn-
to my⁹ brethrē, in the myddes of the Chur-
che wyl I sing prayſes to thee.

13 And agayne, * I wyl put my trust in
hym. And agayne, * Beholde here am I,
and the chyl dren which God hath ge-
uen me.

14 Forasmuche then as the chyldren were partetakers of fleshe and bloude, he also hym selfe lykewyse toke part wyth the, for * to put downe through death, hym that had Lordshyp ouer death, that is the deuyl,

15 And that he might deliver them, which
for feare of death were all there life ti-
me in danger of bondage.

c To them which
object that they do
not these things
accomplished in
us, the Apostle an
swereth that they
are fulfilled in
Christ our Cap-
taine who leadeth
his to the same
glorie with him.
d In humbling him
selfe and taking v-
pon him the for-
me of a seruant,
which was our Re-
deemer and mortali-
ty.

e The head and
the members are
of one nature, for
Christe which san-
ctifieth vs and we
that are sanctified
are all one, by the
vnio of our flesh.

16 For he in no sort toke the^a Angels: but he toke the seed of Abraham.

17 Wherefore^a in all thinges it became hym to be made lyke vnto his brethren, that he myght be merciful, and a faithful hie Prieste in thinges concerning God, for to purge the peoples synnes.

f Forasmuche as he is exercised in our miseries, we may be assured that at all tymes in our tentations he will sucker vs.

18 For in that he hym selfe^f suffered and wastēpted, he is able to sucker them that are tempted.

^a Not the nature of Angels but of man
Not only touching nature, but also qualitie only in nature except.

THE III. CHAPTER.

He requireth them to be obedient vnto the worde of Christ, who is more worthy then Moses. The punishment of such as wyl nedes haue their hartes, and not belieue, that they might haue eternal rest.

Therfore holy brethren, partakers of ^h A theauen by callyng, consider the Apostle and hie Prieste of our profession Christ Iesus:

^a Moses was but part of the house, that is, the Church: whereof the pastors are the lyuely stones, but Christe builded it and layed the stones, therefore he deserueth more praise.

^b Christ is the foundation, & head of his Church: he is our brother, and Lord: he is the Sonne of God, & very God, working all things by his owne power.

2 Who was faithful to him that hath appointed^a hym, euen as ^a Moses was faithful in all his house.

3 And yet was this man counted worthy of more glorie then Moses, inasmuche as he which hath builded the house^a hath ^h more honour then the house.

4 For euery house is builded of some mā: but he that made all thinges is^b God.

5 And Moses verely was faithful in all his house, as a seruant, to beare wytnes of the thinges, which should be spoken afterwarde.

6 But Christe as the Sonne, & hath rule ouer his owne house, whose house we are if

^a To be the ambassador, and hie Priest.
Rom. 12. 6.

^b That is, Christ.
B

if we holde faste the confidence and the reioycing of that hope vnto the ende.

*psal 96. b.
chap. 4. b.*

7 Wherefore, as the holy Ghost sayeth, * To day if ye shal heare his voyce,

Exo. 17. b.

8 Harden not your hearts, as in the day of prouoking God, in the day of that tentatiō in the * wildernes,

9 Where your fathers tempted me : proued me, and saw my workes fourty yeres long.

10 Wherefore I was greued with that generation, and sayd, They erre euer in their hearts, nether haue they knowen my wayes.

C 11 Therefore I sware in my wrathe, If they shal enter into my ^c rest.

12 Take hede brethrē lest there be at any tyme in any of you an euil heart, and vnfaithful, to departe away from the lyuing God.

*which is all
that tyme
when in God
doth call vs.
while he ther
fore speaketh
let vs heare.*

13 But exhort one another dayly, while it is called To day, lest any of you waxe hard hearted through ^y deceitfulnesse of sinne.

14 For we are made partakers of Christ, if we kepe sure vnto the ^d ende the begynning, wherwith we are vpholden.

D 15 So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in ^y day of prouokying.

16 For some, when they heard, angered the Lord : howbeit, not all that came out of Egypt by Moses.

17 But with whom was he displeased fourtie yeres? Was he not displeased with the that sinned, * whose carkases were ouerthrown in the desert?

Nom. 14. f.

** Or, bodies,
& members.*

18 And to whome sware he ^y they should

Z.iii.

*c As disobeying
God, they in olde
tyme were debar-
red frō the quiet-
nes of the land of
Chanaan: so they
which do not obey
Christ shal not en-
ter into the heauē-
ly rest.*

*d Which is by
faith to embrace,
& holde fast the
true doctrine of Je-
sus Christ.*

not enter into his rest, but vnto them, that obeyed not?

19 And we se that they could not enter in because of vnbeliefe.

THE IIIII. CHAPTER.

The Sabbath or rest of the Christians: punishment of vnbelievers: the nature of the worde of God.

A

LEt vs feare therfore, lest at any tyme by forsaking the promis of entring into hys reste, any of you should seme to be depriued.

2 For vnto vs was the Gospel preached as also vnto them: but it proffited not them that they hearde the worde, because they y heard it, had not the ^a mixtion of faith.

3 For we which haue beleued, do enter into rest, as *contrary wyse* he sayd *to the other*, I haue sworne in my wrathe, If ^b they shal enter into my rest. All thogh^c the workes were made perfect from the foundation of the worlde.

4 For he spake in a certayne place of the seuenth day, on this wise, * And God did rest the seuenth day from all his workes.

5 And in this place agayne, If they shal enter into my rest.

6 Seing therfore it foloweth y some must enter thereto, & they to who it was first preached, entred not theri for vnbelefes sake.

7 Agayne he appoynted ^e in Dauid a certayne day by (*To day*) after so longe a time, saying *as it is rehearsed*, * This day if ye heare his voyce harden not your hearts.

8 For if Iosue had geuen them rest, then would he not afterward haue spoken of an other day.

^aThe perfection of Gods works & so his rest, signifie our heauenly rest.

^b *Genes. 2.2.*
deut. 5.1.
psal. 116.1.

^cor, in the psalmes.

Chap. 3.6.

C

9 There

^a He compareth the preaching of the Gospel, as it were to wyne, whereof if we will taste, that is, heare and vnderstande with profit, we must temper or mixe it with faith.

^b Although that God by his rest, after the creation of his workes, signified the spiritual rest of the faithful: yet he sware to gyue rest in Chans², which was but a figure of the heauely rest & dured but for a tyme

9 There remaineth therefore yet a reste to the people of God.

10 For he that is entred into his rest, hath also ceased from his owne workes, as God did from his.

c Hath cast of his appetites, mortified his flesh, renounced him selfe, & followeth God.

11 Let vs study therefore to entre into that rest, lest any man falle after the same example of stubbernes.

12 For the worde of God is quicke, and mighty in operation, and sharper then any two edged sworde: & ^dentrencheth through, euen vnto the diuidyng a sonder of the "soule and the" sprite, and of the ioyntes and the marye: and is a discerner of the thoghthes and the intentes of the heart:

d For it mortally woundeth the rebellious, and in the elect it killeth the olde man that they shoulde liue vnto God.

D *When the gifts are, which con-
syneth will
& reason.*

13 Nether is there any creature, which is not manifest in his sight: but all thynges are naked and ^eopen vnto his eyes, with whome we haue to do.

*As that thing
which is cle-
are a sonder
men throghe
the myddes
of the backe.*

14 Seyng then that we haue a great hye Priest whych hath entred into heauen (I meane Iesus the Sonne of God) let vs holde fast our profession.

15 For we haue not an hye Priest, which can not be touched with the feeling of our infirmities: but *was* in all poyntes tempted, like as we are: but yet wythout synne.

16 Let vs therefore go boldely vnto the throne of grace, that we may receaue mercie, and synde grace to helpe in tyme of nede.

THE V. CHAPTER.

He compareth Iesus Christe with the Leuitical Priests shewing wherein they ether agree or dissent, afterwarde he reproveth the negligences of the Iewes.

^a He sheweth that man can haue no acces to God without an hie Priest, because that of hie selfe he is prophane and synful.

For every hye Priest is taken from A among men, and is ^a ordeyned for me, in thinges pertayning to God: to offer ^a giftes and ^a sacrifices for synne.

^a Which were of thinges which out life.
^a As, of beastes which are killed.
^a That is, of synnes.

2 Which is able sufficiently to haue compassion on the ignorant, and on them, that are out of the way, because that he hymselfe also is compassed with infirmitie;

3 And for the same infirmities sake, he is bounde to offer for synnes, as wel for his owne parte, as for the peoples.

4 * And no man taketh this honour vnto him selfe, but he that is called of God, as was Aaron.

1. Cor. 13. b.

5 Euen so lykewyse, Christe toke not to him selfe this honour, to be made the hye Priest: but he that sayd vnto hym, * Thou art my Sonne, this day begate I thee, gaue it him.

B
Psal. 2. b.
chap. 1. b.

6 As he also in another place speaketh, * Thou art a Priest for euer after the order of Melchisedec.

Psal. 110. b.
chap. 6. c.
when he lyued in this worlde.

7 Which in the ^a dayes of his fleshe, dyd offer vp prayers and supplications, with ^a stronge crying and teares vnto him, that was able to saue hym from deathe, & was also hearde, ^d in that which he feared.

8 And thogh he were Goddes Sonne, yet learned he obediēce, by the thinges which he suffered.

9 And being consecrat was made the author of eternal saluation vnto all them that obey him:

10 And is called of God, an hye Priest, after the order of Melchisedec.

^a He digresseth til he come to the begynnyng of the 7. chap.

11 ^a Wherof we haue many thinges to say, which are hard to be vttered, because ye

are

^b Who was bothe Priest and Kyng.

^c He meaneth that most earnest prayer which Christ prayed in the garden wher he swat dropes of blode

^d Besy in perple xitie & fearing the horrors of death, yet was deliuered.

are made dull of hearing.

D 12 For when as concerning the tyme, ye ought to be teachers, yet haue ye nede agayne that we teache you the fyrst principles of the worde of God: and are become such as haue nede of mylke, and not of stronge meat:

That is, the Gospel.

13 For euery man that is fed wyth mylke, is inexpert in the worde of rightuousnes: for he is but a babe.

14 But stronge meat belongeth to them that are growen in age, which through custome haue their wittes exercised, to iudge both good and euyl.

THE VI. CHAPTER.

He procedeth in reproofing them, and exhorteth them not to saynt, but to be stedfast and patient: for so muche as God is sure in his promise.

A Therefore, let vs leaue the doctrine per-
teyning to the beginning of a Christe
man, and let vs go vnto perfection, and no
more laye the^a foundation of repentance
from dead workes, and of faith towarde
God,

^a He mencioneth
foure points of the
Catechisme, which
was then in vse: the
Confession of a me-
dement of life: the
some of the faith:
a brief explicatiō
of Baptisme, & lay-
ing on of handes:
the article of the
resurrection: & the
last iudgement.

<sup>Or, solenne
dayes appoin-
ted to bapti-
ze.</sup>

<sup>It is Gods sin-
gular gift to
increase in
knowledge.</sup>

^{Matt 12.d.}

^{2 pet. 2.d.}

^{chap. 10. b.}

2 Of the doctrine of baptismes, and lay-
ing on of handes, and of resurrection from
the dead, and of eternal iudgement.

3 And so wil we do, if God permit.

4 * For it is not possible that they, which
were once lyghted, and haue tasted of the
heavenly gift, and were made partakers
of the holy Gost,

5 And haue tasted of the good worde
of God, and of the power of the worlde to
come:

B They which are Apostats, and synne against the holy Gost, hate Christe, crucifie, & mocke him, but to their owne destruction, and therefore fall into desperation & can not repent.

6 If they fall away, should be renued a-
gayne by repenrance: forasmuche as they
haue ^b crucified to them selues the Sonne
of God a freshe, making a mocke of hym.

7 For the earth whych drinketh in the
rayne that cometh ofte vpo it, & bringeth
forth herbes mete for them that dresse it,
receaueth blessing of God.

8 But *that* ground whych beareth thornes
and bryars, *is* reproboued, and is nye vnto
curfying: whose ende *is* to be burned.

9 But deare friendes we haue perswaded
our selues better things of you, and su-
che as accompany saluatiō, thogh we thus
speake.

10 For God is not vnrighteous, that he **C**
should forget your worke, & labour that
procedeth of loue, whych loue ye shewed
towards hys Name, in that ye haue mini-
stred vnto the Sainctes, and yet minister.

11 And we desire that euery one of you
shewe the same diligence, to the ful per-
suasion of hope, euen vnto the ende,

12 That ye faint not, but be folowers of
them, which through fayth and patience,
inherit the promis.

13 For when God made promis to Abrahā
because he had no greater to sweare by, he
sware by him selfe,

14 Saying, *Surely I wyl moſte abundant- *Genes. 12.4,*
ly blesse thee and multiplie thee aboute *17.4.22.c.*
measure. **D**

15 And so after that he had taryed paciēt-
ly, he enioyed the promis.

16 For men verely (weare by hym that is
greater *then them selues*, and an orbe to con-
firme the thyng, is among the an ende of
all stryfe.

17 So

Because of
mans wicked-
nes, which will
not beleue
God except
he sware.

17 So God wylling very abundantly to shewe vnto the heyres of promys, the stabilitie of his counsell, he assured by another,

18 That by two immutable things, in which it is vnpossible that God shulde lye we myght haue stronge consolation, which haue fled to this, for to holde faste the hope that is set before vs.

19 Which hope we haue, as an ancre of the soule, both sure and stedfast, & it entred in, into the thynges which are within the vayne.

20 Whither the forerunner is for vs entred in: I meane Iesus that is made an hie Priest for euer after the order of Melchisedec.

e Gods worde & othe, are two thyngs in hym vnchangeable.

d Which is heauen whither Christe is gon before to prepare vs place.

He retour-
neth to the com-
parison bet-
wene Christs
priesthode &
the Levitical
which he had
begon in the
schap.

THE VII. CHAPTER.

He compareth the Priesthode of Christ vnto Melchisedec. but to be farre more excellent, also Christs Priesthode with the Levites.

A *Gen 14. c.* For this Melchisedec was kyng of Salem, the hie Priest of the most hie God, and met Abraham, as he returned from the slaughter of the kynges, and blessed hym: 2 To whome also Abraham gaue tythes of all thynges, who fyrst is by interpretation kyng of rightuousnes: after that, he is kyng of Salem, that is, kyng of peace:

3 Without a father, without mother, without kinne, and hath nether begynning of hys dayes, nether yet ende of his lyfe: but is lykened vnto the Sonne of God, and continueth a Priest for euer. 4 Consider what a man this was, vnto

a So called, because that Moses maketh no mentio of his parents or kynsfolkes, but as he had bene sodenly sent of God into the worlde to be a figure of Christe our everlasting Priest, and shortly taken out of the world agayne.

So Christ as touching his humanitie had no father and concerning his diuinitie, no mother.

whom the Patriarke Abraham gaue tythes of the (poyles.

^a Or, chief of fathers.

5 And verely they which are the children of Leuie, which receaue the office of the Priesthode, haue a^a commandement to take, accordyng to the Law, tythes of the people, that is to say, of their brethren, yea though they spronge out of the loynes of Abraham.

^b Num. 18. d. deu 18. a.

^c Josu 14. a.

^d The Leuites had commandement to receaue that, which Abraham gaue trely to Melchisedec.

^e Or, begotten of Abraham.

B

^b The Leuites receaued tythes of their brethern, but Melchisedec of Abraham the patriarke, therefore his priesthode is more excellent then the Leuitical.

6 But he whose kinred is not counted among them, receaued tythes of Abraham, and blessed hym that had the promises.

7 And without all nay, he which is lesse, receaueth blessing of hym which is greater.

8 And here, men that dye, receaue tythes: but there, he receaueth tythes, of whom it is wytnessed, that he lyueth.

^f Because there is no mention of his death.

9 And to say the truth, Leui him selfe also which receaueth tythes, payed tythes in Abraham.

10 For he was yet in the loynes of his father Abraham, when Melchisedec met hym.

11 If now therefore perfection came by the Priesthode of the Leuites (for vnder that Priesthode the Lawe was established to the people) what neded it furthermore, y another Priest should ryse after the ordre of Melchisedec, & not to be called after the order of Aaron?

^g Of Christs priesthode.

^c The Lawe and the Priesthode are both of one condition: so that both Aarons and Moses office pertaine to Christs, which is Priest and Lawe maker.

12 For douteles, if the Priesthod be translated, then of necessitie must the Lawe be translated also.

13 For he of whom these thinges are spoken, pertaineth vnto another tribe, of which neuer man serued at the aultre.

14 For

14 For it is euident, that our Lord spronge of the tribe of Iuda, as concerning the which tribe Moses spake nothing touching the Priesthode.

15 And it is yet a more euident thyng, *because* that after the similitude of Melchisedec, there aryseth another Priest.

16 Which is not made *Priest* after the Lawe whose commandement is carnal: but after the power of the endlesse lyfe.

17 For he testifieth thus, *Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandement that went afore, is disanulled, because of ^d it weakenes and vnprofitablenes.

19 For the Lawe made nothyng perfect: but the bringing in of a better hope *made perfect*, by which hope, we drawe nye vnto God.

20 And forasmuche as it is not without an othe (for those Priestes are made without an othe,

21 But this Priest *is made* with an othe, by hym that sayd vnto hym, *The Lord sware, and wyl not repent, Thou art a Priest for euer, after the order of Melchisedec)

22 By so muche is Iesus made a suretie of a better Couenant.

23 And amonge them, many were made Priestes, because they were not suffered to endure, by the reason of death.

24 But this man, because he endureth euer, hath an ^e euerlasting Priesthode.

25 Wherefore, he is able also ^e perfectly to saue them that come vnto God by hym, seying he euer lyueth, to make intercession for them.

^d For the Lawe hath no vertue nor profit til a mā be come to Christe.

^e The fruit of his Priesthode is to saue and that fully and perfectly, not by supplying that that wanteth, but by taking awaye the Lawe which is vnperfect.

*Therefore all others are blasphemies.

D

26 For suche an hye Prieste it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made hyer then the heauens.

27 Which neded not dayly as those hye Priestes to offer vp sacrifice, * fyrst for his owne synnes, and then for the peoples synnes: for that dyd he^e once, when he offered vp hym self.

Leu. 16. b.

28 For the Lawe maketh men Priestes, which haue infirmitie: but the worde of the othe *that came*^f synce the Lawe maketh the Sonne Priest, who is perfect for euermore.

* And can not without blasphemie be said to be offered agayne, or els by any creature: for non colde ofre him, but him selfe.

f Not that it was first made after the Lawe was geuen: but because the declaration of that eternal othe was then reueled to the worlde.

THE VIII. CHAPTER.

He proueth the abolishing as wel of the Levitical Priesthode, as of the olde Covenant, by the spiritual and euerslasing Priesthode of Christe, and by the Newe Covenant.

OF the thynges which we haue spoken, **A** *this is* the sune, That we haue such an hye Priest, that sitteth at the ryght hande of the throne of the heauenly maiestie.

2 And *is* a minister of the inward^e Sanctuarie, and of the very^e Tabernacle which God pight, and not^e man.

* That is, heauen.

3 For^e euery hie Priest is ordeyned to offer gyftes and sacrifices: wherfore it was of necessitie, that this man shulde haue somewhat also to offer.

* Which is the body of Christe.

4 For he were not a Priest, yf he were on the earth, where remayne Priestes that accordyng to the Law offer gyftes.

* For els it shulde be corruptible.

5 Which Priestes serue vnto the patrone and

a He proueth that Christe's body is the true Tabernacle, and that he must mede be made m^e, to thintell that he might haue a th^e tooffre, which was his body.

and shadowe of heauenly thynges: euen as the answer of God was geuen vnto Moses, when he was about to synyshe the Tabernacle, * Take hede (said he) that thou make all thynges accordyng to the^b patrone shewed to thee in the mount.

*Leu. 25. d.
ch. 7. f.*

6 But now *our* *hie Priest* hath obtrayned a more excellent office, in asmuch as he is the mediatur of a better Couenant which is establisshed in more worthy promyses.

7 For yf that fyrst Couenant had ben faultlesse: then should no place haue ben sought for the seconde.

*Iere. 31. f.
rom. 11. d.
chap. 10. c.*

C 8 For in rebukynge them he sayth, * Behold the dayes wyl^c come sayth the Lord, when I shal make with the house of Israel, and with the house of Iuda, a new Couenant: 9 Not lyke the Couenant that I made with theyr fathers, at that tyme when I toke the by the handes, to lede them out of Egypte, for they^d continued not in my Couenant, and I regarded them not sayth the Lord.

10 For this is the Couenant that I wyl make wyth the house of Israel, after those dayes sayth the Lord, I wyl put my lawes in their myndes, and in their hearts I wyl wryte them, and I wyl be theyr God, and they shalbe my people.

D 11 And they shal not^e teache euery man his neyghbour, and euery man his brother, saying, Knowe the Lord: for all shal knowe me, from him that is litle among them to him that is great among them.

12 For I wyl be merciful to their vnrighuousnesses, and to theyr synnes, and I wyl remember their iniquities no

^b Seing the offerings of the Leuites were but shadowes of heauenly things, as appeareth by the oracle to Moses, it followeth then that Christs heauenly Sanctuarie, his Tabernacle and office are farre more excellent.

^c That is when Christ shal remit our synnes by the preaching of the Gospel.

^d Man by transgressing the bādes of the Couenāt colde not enioye the comoditie thereof.

^e Men shal not in the tyme of the Gospel be so ignorant as they were before, but shal knowe God muche more perfectly through Christ.

more.

13 In that he sayth a newe Couenant, he hath abrogate the olde: Now that which is disanulled and waxed olde, is redy to vanyshe away.

THE IX. CHAPTER.

How that the Ceremonies and sacrifices of the Lawe are abolished by the eternitie and perfection of Christs sacrifice.

THē that first Couenāt verely, had rites of Religion ordeyned, and a wordly Sanctuary.

A
Not beaulty
and spiriual.
Exod. 26. 6.
and 36. 4.

2 For the first *Tabernacle* was made, wherein was the Candelsticke, and the Table, & the Shewbread, which *Tabernacle* is called the Holy places.

3 And with in the middle vayle, was the *Tabernacle*, which is called the Holiest of all.

4 Which had the golden senser, and the Arcke of the Couenant ouerlayde rounde about with golde, wherein the golden pot which had Manna, and *Aarons rodde* *Nom. 17. 6.* was, that had spronge, and the *Tables of* *1. King 8. 4.* the Couenant. *2. chro 5. 4.*

5 *And ouer the Arke* were the glorious Cherubins, shadowing the propitiatorie: *B* of which thinges we wyl not now speake *Exod. 25. 6.* particularly. *Or, cover of the arke.*

6 When these thinges were thus ordeyned, the Priestes went alwayes into the fyrst *Tabernacle*, and executed the rites.

7 But into the second, went the *hve Priest* *Exod 30. 6.* alone, once every yere: not without bloud, *len 16. 4.*
de,

Or, errors.

de, which he offered for him selfe, and for the " ignorances of the people.

8 Whereby the holy Gost this signified, that the ^a way into the Holyest of all, was, not yet opened whyle as yet the fyrst Tabernacle was standing.

C 9 Which *Tabernacle* was a figure for the tyme then present, wherein were offered giftes and sacrifices that could not make the minister " holie, as pertayning to the conscience.

a For so long as the hie Priest offered once a yere for his owne synnes & for the peoples, & also while this earthly Tabernacle stood, the way to the heavenly Tabernacle, which is made open by Christs bloude, coulde not be entred into.

b Which ceremonies although they were ordeyned of God: yet considered in them selves, or els compared with Christs, are but carnal, grosse, and earthly.

Or, perfect.

10 Which things were layed vpon vs in meates only and drinckes, and diuers washynges, and ^b carnal rites, vntyl the tyme of reformation.

11 But Christ being come an hie Priest of good thynges, by a greater and a more perfect ^c Tabernacle, not made with handes that is, not of this maner buyldyng.

12 Nether by the bloude of goates and calves: but by his owne bloude entred in once into the " Holy place, and " purchased eternal redemption for vs.

13 * For yf the ^c bloud of bulles and of goates & the ashes of an heyfer, sprinckling them that are vncleane, sanctifieth as touching the purifyng of the " flesh:

14 How muche more shal the * bloude of Christ which through the eternal Sprit, offered hym selfe without spot to God, purge your conscience from dead workes, for to ^d serue the liuing God?

15 And for this cause is he the mediatur of the new Couenant, that through * death which was for the redemption of those transgressions that were in the " former Testament, they which were called, myght re-

c The Leuitical Priest offered beasts bloude: but Christ the true & eternal Priest offered his owne bloude, which was most holy and pure: the Leuitical Priest offered yerely, and therefore dyd only represent the true holynes: but Christ by one only sacrifice hath made holy for ever all they that beleue.

ceauē the promise of eternal enheritan-
ce.

E

16 For wherfoeuer is a testament, there
must also be the death of hym that maketh
the testament.

17* For the testament taketh autoritie whē
men are dead: for it is yet of no value as lō
ge as he that made it, is a lyue. *Gal. 3. c.*

18 For which cause also, nether that fyrst
testament was ordeyned without^e bloude.

*which signi-
fied, that Chri-
st wolde pac-
ifie his Father
with his
bloude.*

F

19 For when Moses had expounded euery
precept to the people, according to the La-
we, he toke the bloude of calues & of goa-
tes, with water and purple wolle and hyf-
sope, and sprinckled both the boke, and all
the people,

20* Saying, This is the bloude of the Testa-
ment, whych God hath appoynted vnto
you. *Exo. 24. c.*

21 Moreouer, he sprinckeled likewise the
Tabernacle with bloude also, and all the
ministrying vessels.

22 And almost all thynges, are by the La-
we poured with bloude, and without shea-
dyng of bloude is no remission.

23 It is then nede, that the similitudes of
heauenly thynges be purified with suche
thynges: but the heauenly thynges them sel-
ues are purified with better^d sacrifices thē
are these.

24 For Christ is not entred into the Holy
places that are made with handes, which
are but similitudes of the true *Sanctuarie*:
but *is entred* into very heauen, for to appea-
re now in the sight of God for vs:

G

25 Not to offer hym selfe often, as the hye
Priest entreth into the Holy place eue-
ry

^d Albeit ther is
but one sacrifice,
which is Christ
him selfe once of-
fered, yet because
this true and eter-
nal sacrifice, is co-
mpared with all tho-
se which were figu-
ratiue, and is more
sufficient then all
they, therefore he
calleth it in the
plural number, sa-
crifices.

ry yere with other bloud.

which is, the
heralds whē
Christ came.

26 (For then must he haue often suffered synce the worlde began.) but now in the ende of the worlde, hath he appeared once to put synne to flyght, by the offering vp of hym selfe.

27 And as it is appoynted vnto men that they shal once dye, and then commeth the iudgement:

1. cor. 5. b.

1. pet. 3. d.

Of the elect.

That is, sacri

for synne,

or synne abo-

lished.

28 Euen so * Christ was once offered to take away the synnes of many, and vnto the that loke for hym, shal he appeare agayne without synne vnto saluation.

THE X. CHAPTER.

The olde lawe had no power to cleanse away synne, but Christ dyd it with offering of his body once for all. An exhortation to receaue the goodnesse of God thankfully with patience and steadfast fayth.

A For the Lawe hauyng the shadowe of good thynges to come, and not the very image of the thynges, can neuer with those sacrifices which they offer yere by yere continually, make the commers therunto perfect.

Or subſtance.

2 For wold not then those sacrifices haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of synnes?

3 But, in those sacrifices is there mention made of synnes euery yere.

leui. 16. c.

B For it is vnpossible that the bloude of bulles, & goates should take away synnes.

when Christ
was made.

Psal. 40. b.

5 Wherefore, when he commeth into the worlde, he sayth, * Sacrifice and offering thou wouldest not haue: but a body

a In the hebrew it is, thou hast perced myneares thro we, that is, hast made me prompt and ready to heare. and in the greke, thou hast made me a body, that is, to obey thee, which both tende to one purpose.

Aa. ii.

hast thou ordeyned me.

6 In burnt sacrifices and synne offerynges thou hast no pleasure.

7 Then I sayd, Lo I am here (In the begynnyng of the booke it is wrytten of me) that I should do thy wyl, o God.

8 Aboue, when he had sayd, Sacrifice and offeryng, and burnt sacrifices, and synne of fringes thou wouldest not haue, nether hast allowed (which yet are offered by the Lawe)

9 The sayd he, Lo I am here to do thy wil, o God: he taketh away " the fyrst, to stablish the " latter.

10 By the which wyl, we are sanctified, by the offeryng of the body of Iesus Chrill once made.

11 And euery Priest appeareth dayly ministryng, and ofte tymes offereth one manner of offerig, which can neuer take awaye synnes:

12 But this man after he had offered one sacrifice for synnes, * sitteth for euer at the ryght hand of God:

13 And from hence forth taryeth, * tyl his foes be made his forestole.

14 For with one offeryng hath he made perfect for euer them that are sanctified.

15 For the holy Gost also beareth vs recorde euen when he tolde before,

16 * This is the Couenant that I wyl make vnto the after those dayes, sayth the Lord, I wyl put my Lawes in theyr hearts, and in theyr myndes I wyl wryte them.

17 And theyr synnes and iniquities wyl I remember no more.

18 And where ^b remission of these thynges is, there is no more " offeryng for synne.

19 Seyng

^b wher ther remayne no synnes to be for geuethere is no more sacrifice, seing therfore that only Chrills death hath washed away all synes, and doth euer a frefhe when synners do repent, ther can be no nother sacrifice but it, and it can be no more reiterat.

* Or rolle, and folding, for in olde tyme they used to folde booke like rollas.

* That is, sacrifices.
* Which is, the wil of God.

C

Chap. 1. d.

Psal. 110. 4.
1. cor. 15. d.

chap. 1. d.

Iere. 31. f.
chap. 8. c.

rom. 11. d.

* For the offeryng of thurkes geuing, which is the only sacrifice now of the Christians is not for synne.

D 19 Seyng therfore brethren, that by the meanes of the bloude of Iesus, we may be bolde to enter into that Holy place,

20 By the newe and ^elyuyng way, which he hath prepared for vs, through the vayle, that is, by his flesh.

21 And seyng also that we haue an hye Priest which is ruler ouer the house of God:

22 Let vs drawe nye with a true heart, in a fultayth, sprinckeled in our hearts from an euil conscience, and washed in our bodyes with pure water.

23 Let vs kepe the profession of our hope, without waueryng (for *he is* faythful that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes.

E 25 Not forsakyng the fellowship that we haue among our selues, as the maner of some is: but let vs exhort *one another*, and that so muche the more, because ye se that the day draweth nye.

26 * For yf we synne ^awillingly after that we haue receaued the knowledge of the trueth, there remayneth no more sacrifice for synnes.

27 But a feareful looking for iudgement, and violent fyre, which shal deuoure the aduersaries.

28 He that despiseth Moses Lawe, dyeth without mercie * vnder two or thre wytnesses.

29 Of how muche sorer punishmēt suppose ye shal he be coured worthy, which treadeth vnder fore the Sonne of God, & coun-

Aa. iiii.

^e The bloude of Christ is alwayes freche and lyuely, before the father to sprinkle and quicken vs.

Chap 6. a.
As, Judas, Sa
ul, Arius, Iu
lian the Apo
sta.

Deut. 19. d.
mat. 18. c.
iob. 8. b.
1. cor. 13. a.

teth the bloude of the Couenant as an vn-
holy thing, wher with he was sanctified, & **F**
doth dishonour to the Sprite of grace?

30 For we knowe hym that hath sayd, *Vē *Deu. 31. d.*
geance belongeth vnto me, I wil recompē *psal 94. d.*
ce sayth the Lord. And agayne, The Lord *rom. 12. d.*
shal iudge his people.

31 It is a * feareful thinge to fall into the *Psal. 20. b.*
handes of the lyuyng God.

32 Call to remembrance the dayes that are
passed, in the which after ye had receaued
light, ye endured a great fight in aduersi-
ties.

d For the which
thing also S. Paul
praiteth the Phi-
lippians and The-
salonians.

33 Partely whyle all men wondred and ga-
sed at you for the shame and tribulation
that was done vnto you, and partly whyle
ye became ^d companions of them which
were so tossed.

34 For both ye sorrowed with me for my
bondes, and suffred with ioye the spoylyng
of your gooddes, knowing in your selues
how that ye had in heauen a better, and an
enduryng substance.

35 Cast not away therfore your confiden- **G**
ce whych hath great recompence of re-
warde.

36 For ye haue nede of paciēce, that af-
ter ye haue done the wyl of God, ye myght
receaue the promes.

37 * For yet a very lytle whyle, and he that *Abac. 2. d.*
shal come wil come, and wil not tary. *rom. 1. b.*

38 Now y iust shal lyue by faith. but if any *gal. 3. b.*
withdraw him selfe, my soule shal haue no
pleasure in hym.

39 We are not they which withdraw our
selues vnto damnation, but beleue to the
saluation of the soule.

The

THE XI. CHAPTER.

*What faith is, & a commendatiō of the same.
The first parte belefe of the fathers in olde tyme.*

A **F**ayth is *ȝ*, which causeth those things to appeare in deed & are hoped for, & sheweth euidently *ȝ* things & are not sene.

2 For by it, our elders were wel^a reported of.

^a Have bene approved: and so obteyned saluation.

3 *Through faith we vnderstand that the world was ordeined by the worde of God, so that the things which we se; are not made of things which^d dyd appeare.

4 By faith Abel^e offered vnto God a more pléteous sacrifice then Cain: by^e which faith he obteyned wytnes that he was^e righteous, God testifiyng of his giftes: by which faith also he being dead, yet speaketh.

5 By faith was^b Enoch translated, that he shuld not se death: nether was he founde: for God had taken him away: for before he was takē away, he was reported of, that he had pleased God:

^b For Enoch & Elias taking vp, was suche a thinge as is spoken of 1. Cor. 15. g, and 1. thes. 4. d.

B **6** But without faith it is vnpossible to please hym: for he *ȝ* cometh to God must beleue that God is, and that he is^c a rewarder of them, that seke hym.

^c First God must fynde vs before we can seke him, then we must seke him with a pure hart in Christ, who is reueiled in his worde, and therby we learne to beleue Gods fre mercie towards vs in his sone, through whom we obteyne the rewarde of his promes, & not of our deserts.

7 By faith^e Noe being warned of God, of the things which were as yet not sene, moued with reuerence prepared the arcke to the sauynge of his housholde, through the which arcke, he cōdemned the worlde, & was made heyre of *ȝ* rightuoufnes, which commeth by faith.

C **8** By faith^e Abraham, when he was called obeyed God, to go out into a place, which

A a. iiii.

Gen. 1. d.

John 1. d.

For God made all things of nothing.

Gen. 4. d.

Mat. 23. d.

Because God receaued him to mercie therefore he imputed him righteous.

Gen. 5. d.

eccl. 44. c.

49. d.

Gen. 6. b.

eccl. 44. c.

Gen. 12. d.

he should afterward receaue for inheritaunce: and he went out, not knowing whether he should go.

9 By faith he abode in the lande, that was promised him, as in a strange countre, as one that dwelt in tabernacles, and with Isaac, and Iacob heyres with him of the same promise:

10 For he looked for a citie hauyng a foundation, whose buylder and maker is God.

**For all things in the worlde are subiect to corruption. Gen. 17. c. 21. a.*

11 Through faith * Sarra also receaued strength to be wyth childe, and was deliuered of a childe when she was past age, because she iudged him faithful which had promised.

12 And therefore sprang there of one, and of one which was dead, *so many* as the starrs of the skye are in multitude, and as the sand of the sea shore which is innumerable.

**Lined as dead.*

13 And they all dyed in faith, and receaued not the promises, but sawe them a farre off, and beleued them, and receaued them with thanckes, and confessed that they were strangers and pylgryms on the earth.

**Which was the enioying of the lande of Chanana.*

14 For they that say suche thynges, declare plainly that they seke a countre.

15 If that they had bene mindeful of that countre, from whence they came out, they had leasure to haue returned agayne:

**Mesopotamia. D*

16 But now they desire a better, that is a heauenly, wherfore God him selfe is not ashamed to be called their God: for he hath prepared for them a citie.

17 By faith * Abraham offered vp Isaac, when he was tempted, & he offered hym being his onely begottē sonne, which had receaued

*Gen. 22. b. eccle. 44. c. *Or, tryed.*

receaued the promifes.

Gen. 21. b. 18 (To whome it was fayd, * In Ifaac fhall
Gen. 9. b. thy fede be called,)

19 For he confidered that God was able
 to rayfe it vp euē from death: from when-
 ce he receaued him alfo after a fort.

Gen. 27. d. 20 By faith * Ifaac blessed Iacob and Efau,
Gen. 36. concerning thinges to come.

Gen. 49. a. 21 By faith * Iacob when he was a dying,

Gen. 47. g. blessed both the fonnes of Ioseph, & * lea-
 ning on the ende of his staffe worshipping
 God.

Gen. 50. d. E 22 By faith * Ioseph when he died, remem-
 bred the departing of the children of Is-
 rael, and gaue commandement of his bo-
 nes.

Exod. 3. a. 23 * By faith Moses when he was borne,
Ex. 7. c. was hyd thre monethes of his father and
 mother, because they sawe he was a proper

Ex. 1. c. chylde: nether feared they the kynges * cō-
 mandement.

Ex. 1. b. 24 By faith * Moses when he was come to
 age, refused to be called the sonne of Pha-
 raos daughter:

25 And chose rather to suffre aduersitie
 with the people of God, then to enioy the
 pleasures of sinnes for a ceason,

26 Esteeming the rebuke of Christ greater
 riches then the treasures of Egypt: for he
 had respect vnto the reward.

27 By faith he forsoke Egypt, and feared
 not the fearcenes of the kyng: for he endu-
 red, euen as he that had sene hym which is
 inuisible.

Exod. 12. d. F 28 Through faith he ordeyned the * Easter
 lambe, and the effusion of bloude, lest he
 that destroyed the firste borne, should

d The entisings
 of the worlde
 which drawe vs frō
 God, and which we
 cā not vse with out
 prouoking of Gods
 angre.

tonche them.

29 By faith they *passed through the red *Exod. 14.2.*
sea as by dry land, w̄ when the Egyptians
had assayed to do, they were drowned.

30 By faith the *walles of Iericho fell *Ios. 6. c.*
doune after they were compassed about se
uen dayes.

31 By faith § harlot *Rahab perished not *Ios. 6. d.*
with them which obeyed not, whē she had *Ios. 2. a.*
receaued the spies to lodging peaceably.

32 And what shal I more say, the time
would be to short for me to tell of *Gede- *Iud. 6. b.*
on, of *Barac, and of *Sampson, & of *Ieph- *Iud. 4. a.*
re, also of *Dauid, and Samuel, and of the *Iud. 13. d.*
Prophetes: *Iud. 11. a.*

33 Which through faith subdued kingdo- *12. c.*
mes, wrought rightuousnes, obteyned the *1 Sam. 1. b.*
"promises, stopped the mouthes of lyons, *13. c.*

34 Quēched the violence of fire, escaped *Or fruit ther*
the edge of the sword, of weake were ma-
de strong, waxed valiēt in fight, turned to
fight the armies of the alientes. *of.*

e As Elias ray-
sed vp the widows
of Sareptas sonne,
and Eliseus the Su-
namites sonne.

35 And the c women receaued their dead
raysed to lyfe agayne: other were racked,
and would not be deliuered y they might
receau a better resurrection.

36 Other suffred mockinges and scourgin G
ges, moreouer bondes and prisonement.

37 They were stoned, they were hewen a
sunder, they were tempted, they were slay-
ne with the sword, they wandered vp and
doune in shepes skynnes, & in goates skyn-
nes, in nede, tribulation, and vexation,

38 Which the worlde was not worthy of:
they wandred in wyldernes, in moun-
taynes, in demes and caues of the earth.

39 And these all: h rough faith obteyned
good

good report, and receaued ^f not the promis.

40 God prouiding a better thing for vs, that they ^w without vs should not be made perfect.

^f They had not such cleare ligh of Chrifte as we, for they looked for that which we haue, therefore it were shame for vs if at least we haue not as great constancie as they.

THE XII. CHAPTER.

An exhortation to be patient and stedfaste in trouble and aduersitie, vpon hope of euertlasting rewarde. A commendation of the new Testament aboue the olde.

^{or, multitu-}
A Vherfore, let vs also, seying ^y we are compassed with so great a ^{or, multitu-} cloude of wytnesses, cast away all ^y ^a presseth downe, and the synne that hangeth so fast on, let vs rune with pacience the race that is set before vs,

Rom. 6. a.

ephe. 4. f.

collof. 3. b.

1. pet. 2. a.

^a As being our marke.

2 Lokyng vnto Iesus the auctor and finisher of our faythe, who, for the ioye that was set before hym, abode the crosse, and despiced the shame, and is set at the right hand of the throne of God.

3 Consider thertfore, who he is that endured suche speaking agaynst hym of sinners, lest ye should be weryed and faynte in your mindes.

4 Ye haue not yet resisted vnto bloude striuing agaynst ^b sinne.

B 5 And ye haue forgotten the consolation, which speaketh vnto you as vnto chyldre: ^a My sonne despice not the chastenyng of the Lord, nether faynt when thou art rebuked of hym:

Proue. 3. b.

rene. 3. d.

6 For whome the Lord loneth, him he chasteneth: and he scourgeth euery sonne that he receaueth.

^a As riches, care and sicke like, & so to be come Christs disciples, by denying our selues, and taking our crosse to follow him.

^b which by reason of our concupiscence assaileth vs on all sydes.

7 If ye endure chastenyng, God offereth hym selfe vnto you as vnto sonnes: what sonne is y^ewhome y^e father chasteneth not?

8 If ye be without correction where of, all are partakers, then are ye bastardes & not

e He concludeth that they which receive the crosse, deny to be of the number of Gods children.

d As he doth create our Sprites without any worldly meane: so he doth instructe and mainteine them by the wonderful veritie of his Spirit.

e Their halting partly declared their sloenes, & partly their inconsistency in doctrine.

sonnes.

9 Moreouer we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: should we not muche rather be in subiection vnto the Father of

sprits, that we myght lyue?

10 For they verely for a fewe dayes, chastened vs after their owne pleasure: but he chasteneth vs for our proffit, that we might be partakers of his holynes.

11 No maner chastysing for the present ty me semeth to be ioyous, but greuous: but afterward, it bringeth the quiet frute of rightuousnes, vnto them which are therby exercised.

12 Wherefore list vp your handes which hang doune, and your weake knees.

13 And se that ye haue strayght steppes vnto your fete, lest that which is halting lead you out of the way, but let it rather be healed.

14 *Follow peace wyth all men, and holynes: wythout the which no man shal se y^e Lord.

15 Take hede, that no man fall a way fro the grace of God, and that no rote of bitterness spring vp and trouble, and therby many be defyled:

16 And that there be no fornicator, or vncleane person as *Esau, which for one portion of meate, solde his title of the first begotton.

*Lawfully begotton.

C which haue naturally begotton vs.

Rom. 12. d.

*As heresies, or apostasies.

Gen. 25. d.

17 *For

Gen. 27. f. E 17 * For ye knowe how that afterwarde al
so when he wold haue inhereted the bles-
syng, he was put by, for he founde no pla-
ce to *his* repentāce, thogh he sought *the* bles-
sing with teares.

Exo. 19. c. 18 For ye are not come vnto the * mounte
10. d. that ^f might be touched, & vnto burnyng
fyre, nor yet to blacknes and darcknes, &
tempeste of wether,

19 Nether vnto the sounde of a trompet,
and the voyce of wordes: which voyce
they that heard it, excused thē selues, that
the communication should not be spoken
to them any more.

Exo. 19. d. 20 (For they were not able to abyde, that
which was commanded, * If as muche as a
F beaste touche the mountayne, it shalbe sto-
ned, or thrust thorow with a darte:

21 And so terrible was the sight which ap-
peared, that Moses sayd, I feare & quake.)

^aWhence the
worde of God
must come.
Esa. 2. 2.

22 But ye are come vnto the mounte ^{Siō},
and to the citie of the lyuing God, the ^g ce-
lestial Ierusalem: and to the compaignie of
innumerable ^h Angels.

^g which shalbe
extended through
all the world.

23 And to the congregation of the fyrst
borne sonnes, which are wrytten in heauē,
and to God the iudge of all, & to the spi-
rites of iust and perfect men:

^h By the Gospel
we are ioyned with
the Angels & Pa-
triarkes.

Gen. 4. b. 24 And to Iesus the Mediator of the Ne-
we testament, and to the blood of sprinck-
ling that speaketh better thinges then the
blood of * Abel.

G 25 Se that ye despice not hym that spea-
keth: for if they escaped not which refus-
ed him, that spake on earth: much more
shal we not escape, if we turne away from
him, that *speakes* from heauen.

- 26 Whose voyce then shouke the earth, & now declared saying, *Yet once more wyl I shake, not the earth onely, but also heauē. *Aggs. 2. 6.*
 27 No dout that same that he sayeth, Yet once more, signifieth the remouyng away of those thinges, which are shaken, as of thinges which are made *with hander*: that the thynges which are not shaken may remayne.
 28 Wherefore seing we receaue a kyngdome, which can not be shaken, let vs haue grace, wherby we may so serue God, y we may please him w reuerēce & godly feare.
 29 For*our God is a consuming fyre. *Deut. 4. d.*

THE XIII. CHAPTER.

He exhorteth vs vnto loue, to hospitalitie, to thinke vpo suche as be in aduersitie, to maintayne wedlocke, to auoyd conuersione, to make muche of them that preache Gods worde, to beware of strange learning, to be content to suffre rebuke with Christe, to be thankesful vnto God, and obedient vnto our heales,

- L** Et brotherly loue continue. *A*
 1 Be not forgetful to lodge strangers. *Rom. 12. e.*
 for therby some haue* receaued Angels *1. pet. 4. b.*
 into their houses ynwares. *Gen. 18. a.*
 3 Remember them that are in bondes, euē *19. a.*
 as thogh ye were bounde with them: and them which are in aduersitie as if ye were *afflicted* in the body.
 4 Wedlocke *is* to be had in honour^a amōg all men, and the bed vndefiled, for whome keepers and aduouterers God wyl iudge.
 5 Let your conuersation be without coue teousnes, and be content with those thinges that

a As incontinēce is a disease cōmon to men of all fortēs & degres: so marriage the remedie is offred by the fre mercie of God to all maner of men without respect.

*The Lord.
Isa. I. 2.*

that ye haue: for ^ahe hath sayd, *I wil not fayle thee, nether forsake thee:

*B
psal. 118. 6.*

6 So that we may boldely say, *The Lord is my helper, nether wil I feare what man can do vnto me.

7 Remember them which haue the ouer sight of you, which haue declared vnto you ^b worde of God: whose faith folowe, considering what hath bene the ende of their conuersation.

*He was, is, &
shal be the fū
dation of the
Churche for
euer.*

8 Iesus Christ ^ayester day, and to day, the same also continueth for euer.

9 Be not caried about with diuers and strāge learning: for it is a good thing that the heart be stablyshed with grace, and not with ^bmeates, which haue not profited them that haue bene occupied ther in.

C 10 We haue an altuler wherof they may not ^ceate which serue in the Tabernacle.

*Leuit. 6. d.
16. f.*

*So that the
Priests had
no piece ther
of.*

11 *For the bodyes of those beastes whose bloude is broght into the Holy place by the hyc Priest to purge synne, are ^aburnt without the tentes.

12 Therfore Iesus, to sanctifie the people with his owne bloud, suffered without the gate.

13 Let vs go forth therfore out of the tētes, and suffer rebuke with him.

14 For here haue we no continuing citie: but we seke one to come.

15 By him therfore offer we the sacrifice of praise alwayes to God, that is, the ^afrute of the lyppes, which confesse his Name.

Of. 14. d.

**Thanks ge-
uing & doing
good are our
only sacrifici-
es which ple
ase God.*

16 ^aTo do good, and to distribute forget not: for with suche sacrifices God is pleased.

b By reproofing them which (supersticiously put difference betwixt meates, he condemneth all the seruice which stode in ceremonies, comparing it with the spirital worshipping, and regeneration.

c They that sticke to the ceremonies of the Law cā not eate, that is cā not be partakers of our altuler, which is thanks geuing and liberalitie, which two sacrifices or offerings are now only left to the Christians.

17 Obey them that haue the ouersight of you, & submit your selues to them: for they wathe for your soules, euen as they that must geue accomptes: that they may do it with ioye, and not with greife: for that is vnprofitable for you.

18 Pray for vs: for we truste that we haue **D** a good conscience, in all thinges, desiring to lyue honestly.

19 And I desire you some what the more earnestly, that ye so do, that I may be restored to you more quickly.

20 The God of peace that brought agayne from death our Lord Iesus, the great shepherd of the shepe, through the bloud of the euerlasting Couenant,

21 Make you perfect in all good workes, to do his wyl, working in you that which is pleasant in his sight through **I E S V S** Christ. to whome be prayse for euer and euer. Amen.

22 And I beseeche you brethren, suffre the wordes of exhortation: for we haue writtē vnto you in fewe wordes:

23 Knowe that our brother Timothie, is deliuered, with whome (if he come shortely) I wyl see you.

24 Salute all thē that haue the ouer sight of you, and all the Sainctes. They of Italie salute you.

25 Grace be with you all. Amen.

Sent to the Hebrues from Italie by Timotheus.

THE

THE ARGUMENT OF THE
Epistle of Iames.

IAMES the Apostle and sonne of
Alpheus writ this Epistle to the
Iewes which were conuerted to
Christ, but disperfed throughout
diuers countreys, and therefore
he exhorteth them to patience and prayer, to em-
brace the true worde of God, & not to be partial,
neither to boast of an idle faith, but to declare a
true faith by lyuely fruits, to auoyde ambition,
to brydel the tonge, to rule the afflictions, to be
humble and loue their neighbours, to beware of
swearing, to viter their fautes whē they haue of-
fended, to praye one for another. & to bring him
which is out of the way to the knowledge of
Christe.

Bb.i.



THE GENE- RAL EPISTLE of Iames.

* *

That is, w^{ch}
to no one mi-
cille, or cou-
try, but to
all the leu^s
generally, be-
ing now dis-
persed.

THE FYRST CHAPTER.

*He exhorteth to reioyce in trouble, to be seruēt
in prayer with stedfast belief, to loke for all good
things from aboue, to forsake all vice, and ha-
kefully to receaue the worde of God, not only he-
aringe it, and speakinge of it, but to do ther after
in dede. VVhat true religion is.*



JAMES the A
seruant of
God, and
of y^e Lord
IESVS
CHRIST,
sedeth gre
ting to the
twelue Tri
bes, which
ar scatte-
red abro-

de.

2 My bretheren, count it exceding ioye,
when ye fall into diuers^e tentations.

Or, afflicti-
ons.

3 * Knowing

Am. 5. d.
Additions
vnto our faith
& iustice pa-
tience.

3 * Knowing that the ^a tryng of your faith
bringeth pacience:

4 And let paciēce haue her ^a perfect wor-
ke, that ye may be perfect and sounde, lac-
kyng nothing.

5 If any of you lacke ^b wisdom, let him
aske of him, which geueth, *that is* God, and
geueth I say to all men frely, and casteth no
man in the teath: and it shalbe geuen hym.

6 * But let him aske in faith, & wauer not:
for he that douteth, is like a waue of the
sea, tost of the wynde, and caried with vi-
olence.

7 Nether let that man thinke that he shal
receaue any thing of the Lord.

8 A ^a wauering minded man is vnstable in
all his wayes.

9 Let the brother of lowe degre reioyce
in that he is exalted,

B 10 Agayne he that is riche, in ^y he is made
^olowe: for euen as the flower of the grasse,
shal he ^vany she away.

11 For *as when* the sunne riseth with he-
at, then the grasse wythereth, and his
flower falleth away, and the beautie of the
fashion of it perisheth: euen so shal the ri-
che man fade away in all his ^o wayes.

12 * Happy is the man, that endureth ten-
tation, for when he is tried, he shal recea-
ue the crowne of lyfe, which ^y Lord hath
promised to them that loue him.

13 Let no man say when he is ^c tempted,
that he is tempted of God: for God can
not be tempted with euyl, nether tēpteth
he any man.

14 But euery man is tempted, when he is
drawne away, by his owne cōcupiscēce, &

^a Our patiente
ought to cōtinue to
the ende til by wor-
king she hath pol-
ished vs, and made
vs perfect in Chri-
ste.

^b To endure pa-
tiently what soeuer
God layeth vpon
vs.

Douting in
doctrine, or of
Gods wil.

^o Or contemp-
tible to the
worlde.

Eccle. 1. 4. c.

sa. 40. b.

1. pet. 1. d.

In all his
thoughtes and
deedes.

Iob. 5. c.

^o Or, moued
to euyl.

^c He meaneth
now of the inwar-
de tentations as of
our disordered ap-
petites, which
cause vnto synne.

is entised,

15 The when lust hath cōceaued, she bringeth forth synne, and synne when it is fynished, bringeth forth death.

16 Erre not my deare brethren.

17 Euery good geuing, and euery perfect gyft is from aboue, and cometh downe frō the Father of lyghts, with whō is no variablenes,^d nether shadowing by tounring.

¶ He alludeth vn to the sunne which in his course, and turning some time is cleare & bright, some tyme darke & cloudy: but Gods liberalitie is euer like it selfe, bright and cōtinually shyning.

18 Of his owne wyl begat he vs with the worde of lyfe, that we should be as y fyrst frutes of his creatures.

19 Wherefore deare brethren, * let every man be swift to heare, slowe to speake, and slowe to wrath. *Pro. 17 d. colof. 2. 4.*

20 For the wrath of man doth not execute the righteousnes of God.

21 Wherefore lay apart all fylthynes, and all superfluitie of maliciuousnes, and receaue with mekenes, the worde that is^e grafed in you, which is able to saue your soules.

^eWhich is that, which God precheth.

D
^eBy hearing the worde preached. *Matth. 7. 4.*

22 *And se that ye be doers of the worde & not hearers only, deceauyng your owne selues.

23 For yf any heare the worde, and do it not, he is like vnto a man, that beholdeth his lyuely face in a glasse.

24 For assone as he hath loked on hym selfe, he goeth his way, and forgetteth immediately what his fashyon was.

25 But who so loketh in the perfect Lawe of libertie, and cōtinueth therin, he, forasmuch as he is not a forgetful hearer, but a doer of the worke, shalbe happy^e in his dede.

^eIn so behauing him selfe.

26 If any man among you semeth religious

gious, and refraineth not his tounge, but de
ceaueth his owne heart, this mannes reli-
gion is in vayne.

27 Pure religion and vndefiled before
God the Father, is this, to visit the father-
lesse and wyddowes in their aduersitie,
and to kepe hym selfe vnspotted of the
worlde.

THE II. CHAPTER.

*He forbiddeth to haue any respecte of person-
nes, but to regarde the poore as well as the ry-
che, to be louynge and mercifull, and not to boast
offaith where no dedes are: for it is but a deade
faith, where good workes folowe not.*

A

Leuit. 19. c.

deut. 1. c.

16. d.

pro. 24. c.

eccl. 41. a.

MY brethren haue not the faith of our
glorious Lord Iesus Christ, ^a in re-
spect of persons.

^a A esteeming
faith and religion
by the outwarde
appearance of me.

2 For yf there come into your companie
a man with a golde rynge, and in goodly
apparel, & there come in also a poore man
in vyle rayment,

3 And ye haue a respect to him that wea-
reth the gaye clothing, and say vnto him,
Syt thou here in a good place: and say vn-
to the poore, Stande thou there, or syt he-
re vnder my fote stole:

4 Are ye not partial, in your selues, and
haue iudged after euyl thoghtes?

B 5 Harken my deare beloued brethren,
hath not ^b God chosen the poore of this
world, *that they shuld be made riche in faith,*
and heyres of the kyngdome which he pro-
mised to them that loue hym?

^b Seing God este-
meth the, we may
not cōtēme them.

6 But ye haue despiced the poore. Do not
the riche oppresse you, by tyrannie and

Bb. iii.

e The Name of God and Christe, wherof you make profession . and in that they dishonour God, it is not mete that you his childre shoulde honour them.

d By the mercy of God which deliuereth vs from the curse of the Lawe.

e S. Paul to the Romans and Galatians, disputeth against the, which attributed iustification to the workes: & here S. James reafoneth agast the, which vterly cōdemne workes, therefore Paul sheweth the causes of our iustificatiō, and James the effects: ther it is declared how we are iustified: here how we are known to be iustified: ther workes are excluded as not the cause of our iustificatiō: here they are approued as effects proceeding thereof: ther they are denied to go before the that shalbe iustified: and here they are said to follow them that are iustified.

drawe you before the iudgement seates?

7 Do not they blaspheme that worthy Name after which ye be named.

8 If ye fulfil the royal Lawe according to the Scripture *which saith*, Thou shalt loue thy neyghbour as thy selfe, ye do wel.

9 But yf ye regarde one person more then another, ye commit synne, & are rebuked of the Lawe, as transgressours.

10 * Whosoeuer shal kepe the whole Lawe, & yet fayleth in one point, he is gilty in all.

11 For he that sayd, *Thou shalt not commit adulterie, sayd also, Thou shalt not kyl. Thogh thou doest none adulterie, yet yf thou kyllest, thou art a transgressor of the Lawe.

12 So speake ye, & so do, as they that shalbe iudged by the Lawe of libertie.

13 For there shalbe iudgement merciles to him that sheweth no mercy, and mercy reioyseth against iudgement.

14 What auayleth it my brethre, thogh a mā sayeth he hath faith, whē he hath no dedes? Can that faith saue him?

15 If a brother or a syster be * naked and destitute of dayly fode,

16 And one of you say vnto them, Depart in peace, warme your selues, and fil your bellies: notwithstanding ye geue them not those thinges which are nedeful to the body: what helpeth it?

17 Euē so faith, yf it haue no dedes, is dead in it selfe.

18 But a man might saye, Thou hast faith & I haue dedes: shewe me thy faith by thy dedes:

Which is here taken proverbially, for the hie or brode way wher-in ther is no tournings, & every man cōgo into: every man is our neighbour as wel the poore as the riche, *Lewis. 19. c. dent. 1. c.*

C *Math. 5. 1.*

* And feareth it not.

Luk 3. c. 1. iohm 3. c.

* In thine opinion.

*Heu, dedes
are considered
as ioyne
with true
faith*
dedes: and I wil shew thee my faith by my dedes.

19 Thou beleuest that ther is one God: thou doest wel: the deuyls also beleue, and tremble.

20 Wylt thou vnderstand o thor: wayne man, that that faith *which is* without dedes is deade?

21 Was not Abraham our father iustified through workes, whē he *offered Isaac his sonne vpon the autler?

22 Thou seyst how that that faith wrought with his dedes, and through the dedes was the faith made perfect:

23 And the Scripture was fulfilled which sayth, *Abraham beleued God, and it was reputed vnto him for rightuousnes: & he was called the friend of God.

24 Ye se then how that of dedes a man is iustified, and not of faith only,

25 Lykewyse also was not * Rahab the barlot iustified through workes, when she receaued the messengers, and sent the out another way?

26 For as the body, without the sprite is deade, euen so that faith *which is* without dedes is dead.

THE III. CHAPTER.

He forbiddeth all ambition to seke honour aboue our brethern. He describeth the properties of the tongue, and what difference ther is betwixe the wisdome of God, and the wisdome of the worlde.

A MY brethrē, be not euery man a master, remembering how y we shal receaue the

Bb.iiii.

f The more his faith was declared by his obedience, & good workes, the more was it knowe to men to be perfect, as the goodnes of a tree is knowe by her good fruit. other wile no man can haue perfectio in this worlde, for euery man must pray for remission of his synnes, and increase of faith.

So declared to man.

Of that bare & dead faith wherof ye boast.

Isaie. 2.

Wherefore we are iustified only by that liuely faith, which doth apprehende the mercy of God towards vs in Iesus Christ.

more damnation:

2 For in many things we synne all. *If a *Eccle. 14. 4.*
man synne not in worde, the same is a per- *or 15. b.*
fect man, and able to brydel all the body. *prom. 17. 4.*

3 Beholde we put byttes into the horses
mouthes that they should obey vs, and we
turne about all their body.

4 Beholde also the shypes, which thogh
they be so great, and are dryuen of fearece
wyndes, yet are they turned about with a
very smal rudder, whether soeuer the go-
uerner listeth.

5 Euen so the tounge is a lyttel member,
and boasteth great things: beholde how
great a thing a lyttle fyre kyndleth,

6 And the tounge is fyre, yea a worlde *B*
of wyckednes: so is the tounge set among
our membres, that it defyleth the who-
le body, and setteth a fyre the course of
our life, and is it selfe set a fyre euen of
hel.

a The intemper-
cie of the tounge
as a flame of hel
fyre.

Or, matter.
A heape and
ful measure
of all iniqui-
tie.

7 The whole nature of beastes, & of byr-
des and serpentes, and thinges of the sea is
tamed and hath bene tamed of the nature
of man.

8 But the tounge can no man tame: *It is an*
ynruly euyl, ful of deadely poyson.

9 Therwith blesse we God the Father, &
therwith curse we men, which are made af-
ter the similitude of God.

10 Out of one mouth procedeth bles-
syng and cursing: my brethren, these thin-
ges ought not so to be.

11 Doth a fountayne send forth at one pla-
ce swete water and bytter also? *C*

12 Can the fygge tree my brethren, beare

a For the lawe
the members con-
tinually fighte
against the lawe
the members

the

the fruit of olyues, other a vyne beare fyges? so can no fountayne geue both salte water and freshe also.

13 Who is a wyse man and endued with learning among you? let him shewe the workes of his good cōuersation with mekenes of wysedome.

14 But yf ye haue byrter enuying and stryfe in your hearts, reioyce not, nether be lyers agaynst the trueth.

15 This wysdome descendeth not from **D** aboue: but is earthy, sensual, and dyuellyshe.

16 For where enuieng and stryfe is, there is sedition, and all maner of euyl workes.

17 But the wysedome that is from aboue, is fyrst pure, then peaceable, gentle, and easy to be entreated, ful of mercy and good frutes, without ^b iudging, and without simulation.

^b And examyning thyngs with extreme rigour as hypocrites, who only iustifie them selues, & condemne al others.

^c So that their life is according to their profession.

18 And the ^d frute of rightuousnes is sownen in peace, of them that mayntayne peace.

THE IIII. CHAPTER.

Having shewed the cause of all wronge, and wickednes, and also of all graces and goodnes, he exhorteth them to loue God, and submit them selues to him, not speaking euil of their neighbours, but patiently to depēde on Gods providence,

A From whence cometh warres and contentions among you? come they not here hence, euen of your voluptuousnes, that ^a fyght in your members?

^a For the Lawe of the members continually fyghteth agaynst the Lawe of the mynde.

2 Ye luste, and haue not: ye enuie, and

haue indignation, and can not obtayne: ye fyght and warre, & gayne not, because ye aske not.

3 Ye aske and receaue not, because ye aske a mysse: euen to consume it vpon your voluptuousnes.

b He calleth ad-
mouers here af-
ter the maner of
the Scriptures, the
which preferre the
pleasures of the
world to the loue
of God.

4 *Ye men, and women that are ^baduocates, know ye not y the friendship of the world, is ennemic to godward? * Whoso euer therfore wyl be a friend of y world, is made the enemye of God.

Gal. 1. b.

1. Ioh. 2. c.

5 Eytther do ye thinke that the Scripture sayth in vayne, The ^csprite that dwelleth in vs, lusteth after enue?

B
The imagi-
natio of ma-
hart is wicked
Gen 2. d.
Pro. 3. d.

6 But the Scripture offereth more grace & therfore sayeth, *God resisteth y proude, and geueth grace to the afflicted.

1 pet. 5. b.
Ephe. 4. f.

7 * Submit your selues to God: resist the deuil, and he wyl flye from you.

8 Drawe nye to God, and he wyl drawe nye to you. Clense your hādes ye synners, and pouрге your hearts ye wauering minded.

e The Greke wor-
de signifieth that
heauines, which is
ioyned with a cry-
teyn shamfaknes,
as appeareth in
the conuenance.

9 Suffre afflictions, and ^cforowe ye, and wepe: let your laughter be turned to mourning, and your ioye to heauynes.

10 * Cast downe your selues before y Lord, and he shal lyft you vp.

C
1. Pet. 5. a.

11 Backbyte not one another, brethren. He that backbyteth his brother, or he that condemneth his brother, backbytereth the Law, and condemneth the Lawe: & yf thou condemnest the Lawe, thou art not an obseruer of the Lawe, but a iudge.

In vsurping
the autoritie
of iudging
which is due
to the Lawe.
Rom. 14. d.

12 There is one Lawe gener, which is able to saue, and to destroye. * Who art thou y iudgest another man?

We ought to
submit oursel-
ues to the pro-
vidence of
God.

D 13 Go to now ye that say, To day or to mor-
rowe we wil go into suche a citie, and con-
tinue there a yere, and bye and sel, and get
gayne.

14 (And yet can not tel what *shal happen* to
morowe. For what is your lyfe? It is euen a
vapour that appeareth for a lytle tyme, &
then vanysheth away)

AB. 19. f.
1. cor. 4. b.

15 For that ye ought to say, *Yf the Lord
wyl, and, If we lyue, we wil do this, or
that.

16 But now ye reioyce in your bostynges:
all suche reioysyng is euyl.

17 Therefore, ^dto hym that knoweth how
to do wel, and doth it not, to hym it is syn-
ne.

^d He answereth
to the which sayd
they knewe what
was good but they
wolde not do it.

THE V. CHAPTER.

*He threatneth the wycked ryche men, exhor-
teth vnto patience, to beware of swearing, one to
knowledge his fautes to another, one to praye for
another, and one to labour to brynge another to
the truthe.*

A **G**O to now ye ryche men, wepe, and ^a
Ghowle for your miseries that shal co-
me vpon you.

¹ And kyndle
the wrath of
God against
you.

² To suffice til
the ende of
the world.

Idm. 19. c.

den. 23. c.

Job. 4. c.

2 Your ryches are corrupt, your garmen-
tes are motheaten.

3 Your golde and siluer is cankred, & the
rust of the shalbe a ³ wytnesse against you,
and shal eat your fleshe as it were fyre. Ye
haue heaped treasure together for the ⁴ last
dayes.

4 Beholde, the ⁵ hyre of the labourers
which haue reped doune your feldes (&
hyre is of you kept backe by fraude) cryeth

^a He menaceth
them with the ve-
geance of God,
which shal not on-
ly make them to
wepe, but to howle
and despaire.

and the cryes of them which haue reped, **B**
are entred into the eares of the Lord of Ar
mies.

5 Ye haue lyued in pleasure on the earth
and in wantonnes. Ye haue noryshed your
heartes, as in a day of^b slaughter.

6 Ye haue condened and haue kyllled the
iuste, and he hath not resisted you.

7 Be pacient therfore brethren, vnto the
comming of the Lord. Beholde the hous-
band man wayteth for the precious frute
of the earth. and hath long patience there
vpon, vntyl he receaue the^c forther and the
latter rayne.

8 Be ye also pacient therfore and setle
your heartes, for the comming of the Lord
draweth nye.

9 Grudge not one against another bre-
thren, lest ye be condemned: beholde the
iudge standeth before the dore.

10 Take (my brethren) the Prophetes for
an ensample of sufferieng aduerlitie, and of
longe pacience, whych spake in the Name
of the Lord.

11 Beholde we count them happy which
endure. Ye haue heard of the pacience of
Iob, and haue knowen what ende the Lord
made. For the Lord is very pitiful and mer-
cyful.

12 But aboue al thinges my brethren, *swe *Mat. 5. f.*
are not, nether by heauen, nether by earth,
nether by any other othe: but let your^c yea **D**
be yea, and your naye naye: lest ye fall into
"condemnation. *"Or, hypocri-
sie.*

13 Is any among you afflicted? let hym
praye. is any mery? let him syng.

14 Is any like among you? let him call for
the

^b Which were the
daies of the sacrific-
es, or feasts when
they vsed to ban-
ket and fede more
abundantly then o-
ther dayes.

^c That which must
be affirmed, affir-
me it simply and
without othe, like-
wise that which
must be denyed, by
this he taketh not
from the magistrat
his autoritie who
may require an o-
the, for the mayn-
tenance of iustice,
iudgement, and tru-
eth.

^c which is
when the cor-
ne is sowne, &
a litle before
it is mowen.

C

D

*Mar. 6 b.**In calling on
the Name of
the Lord.*

the Elders of the Church, and let them
praye for hym, & anoynt hym wyth *^d oyle
in the Name of the Lord.

15 And the prayer of fayth shal saue the
sicke, and the Lord shal rayse hym vp: and
if he haue committed synnes, they shal be
forgouen hym.

16 Knowledge your fautes one to ano-
ther, & praye one for another, that ye may
be healed. for the prayer of a ryghteous
man auayleth muche, if it be seruent.

*1. Kyn. 17. a**Luke 4. d.*

17 * Helias was a man mortal euen as we
are, and he prayed in his prayer that it
myght not rayne: and it rayned not on the
earth by the space of thre yeres and sixe
monethes.

18 And he prayed agayne and the heauē
gaue rayne, and the earth broght forth her
frute.

19 Brethren, if any of you hath erred from
the trueth, and another hath conuerted
hym,

20 Let the same knowe that he which con-
uerted the synner from goyng a straye out
of hys way, shal saue a soule from death, &
shal hyde the multitude of synnes.

d which in those
daies was a signe
of the gift of hea-
ling, but now the
gift being taken a-
way the signe is to
no use.

THE ARGUMENT OF THE

first Epistle of Peter.

HE exhorteth the faithful to dery them selues and to contemne the worlde, that being deliuered from all carnal affections and impediments, they may more speedely atteyne to the heauenly kyngdome of Christ: wherunto we are called by the grace of God renewed to vs in his Sonne, and haue already receaued it by faith, possessed it by hope, and are therein confirmed by holynes of life. And to the intent this faith shulde not faint, seeing Christ contemned & reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie, that he shulde be the stumbling stone to the reprobate, and the sure foundation of saluation to the faithful. therefore he exhorteth them courageously to go forward considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects how to obey their gouernors, and seruants their maisters. and how married folkes ought to behaue themselves. And because it is appointed for all that are godly to suffre persecutions, he sheweth them what good issue their afflictions shal haue, and contrary wise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue themselves, forbidding them to surpe autoritie ouer the Church. also that younge men ought to be modest and apt to learne, and so endeth with an exhortation.

The

THE FYRST

EPISTLE GENERAL

of Peter.

* *

THE FYRST CHAPTER.

He sheweth that through the abundant mercy of God we are begotten agayne to a lively hope: and how faith must be tried: that the salvation in Christ is no newes, but a thyng prophecied of olde: He exhorteth them to a godly conuersation, forsomuch as they are nowe borne a newe by the worde of God.

A



which were
loves to whom
he was ap-
pointed to be
an Apostle.

ETERAN
Apostle of
Iesus
Christe,
to the
strangers
that dwell
here and
there
through-
out Pon-
tus, Gala-

cia, Cappadocia, Asia, and Bithynia:

2 Elect accordyng to the foreknowledge of God the Father vnto sanctificatiō of the sprite, through obedience and sprinkling of the bloud of Iesus Ghriste: Grace be wyth you and peace be multiplied.

3 * Blessed be God the Father of our Lord

a The free electiō of God is the efficient cause of our saluation: the material cause is Christs obedience. our effectual calling is the formal cause: & the final cause is our sanctification.

Of Christe.

2. Cor. 1. A.

eph. 1. A.

Iesus Christ, which accordyng to his abundant mercy begat vs agayne vnto a lyuely hope by the resurrection of Iesus Christe from the dead.

4 That is, to an inheritance immortal and vndefyled, and that perysheth not, reserved in^a heauen for you.

5 Which are kept by the power of God through fayth vnto saluation, which saluation is prepared, to be shewed in the^a last tyme.

^aTherefore they ought to loke for no earthly kyngdome of the Messias.

6 Wherin ye reioyce thogh now for a season (if nede^b require) ye are in heauines, through manyfolde tentations.

B
^aAt the day of iudgement.

^b As nede doth so require, whē it pleaseth God to lay his crosse vpon his, for to drawe them from earthly thyngs & make them partakers of his heauenly graces.

7 That the trial of your fayth, being much more precious then golde that perysheth (thogh it be tryed with fyre) myght be founde vnto your praise, glorie and honour at the^a appearing of Iesus Christe:

^aAt his second coming.

8 Whome ye haue not sene, and yet loue hym, in whome euen now, thogh ye se hym not, yet do you beleue, and reioyce wyth ioye vnspeakable and glorious.

^aOr, reward.

9 Receauyng the^a ende of your fayth, the saluation of your soules.

10 Of which saluation the^a Prophetes haue inquired and searched, which prophesied of the grace that should come vnto you.

Agge. 2. b.

11 Searchyng when or what tyme that for warnig Sprite of Christ which was in the, should declare the sufferings that should come vnto Christe, & the glorie that shoulde folowe them.

^a Their ministerie was more profitable to vs then to them, for we se the thinge accomplished which they prophesied.

12 Vnto whych Prophetes it was declared, that^a not vnto them selues, but vnto vs, they should minister the thynges which

C

are

are now shewed vnto you of them which
 * haue preached vnto you the Gospel by
 the holy Gost sent doune from heauen, the
 which things the Angels desire to behol-
 de.

13 Wherefore, gyrd y^e the * loynes of
 your myndes, be sober, and * truste perfectly
 on the grace that is brought vnto you, by
 the reuelation of Iesus Christe:

14 As obedient chyldren, not fashyoning
 your selues vnto the olde lustes of your i-
 gnorance.

15 But as he whych called you is holy, euē
 so be ye holy also in * all maner of conuer-
 sation.

16 Because it is wrytten, * Be ye holy, for
 I am holy.

17 And if so be that ye call him Father
 whych wythout * respect of person iudgeth
 accordyng to euery mans^d worke, se that
 ye passe the tyme of your dwelling here in
 feare.

^d According to
 the sinceritie of
 the hart.

D 18 Forasmuche as ye knowe, how that ye
 were not redemed wyth corruptible *thynges*,
 as syluer and golde, from your vayne
 conuersation, whych ye receaued by the *
 traditions of the fathers:

19 * But wyth the pretious bloud of Christ,
 as of a Lambe vndefiled, and wythout
 spot.

20 Whych was * ordeyned before the worl-
 de was made: but was declared in the^e laste
 tymes for your sakes.

21 Whych by his meanes do beleue on
 God that raysed him from the dead, & glo-
 rified him, that your fayth and hope might
 be in God.

^e When Christ ap-
 peared vnto the
 worlde and when
 the Gospel was pre-
 ached.

22 And forasmuche as your soules are purified in obeying the trueth through the *Rom. 12.4.* Sprite, for to^a loue brotherly without fay- *eph. 4.2.* ning, se that ye loue one another with a pu *chap. 2.* re heart feruently.

23 Being borne a newe, not of mortal seed but of immortal, by the worde of God, who liueth and lasteth for euer.

24 For all^a flesh is as grasse, and all the *Esa. 40.6.* glorie of man is as the floure of grasse. The *eccl. 1.4.* grasse wythereth, & y^e flower falleth away. *iam. 1.10.*

25 But the worde of the Lord endureth euer, & this is the worde which by the Gospel is preached among you.

THE II. CHAPTER.

He exhorteth men to laye aside all vice. shewing that Christe is the foundation wher upon they buylt, & prayeth the to abstayne fro fleshly lustes, and to obey the rulers. How seruantes should behaue them selues toward their masters. He exhorteth to suffre after the ensample of Christe.

Vherfore, laye asyde all malicioufnes *A* and all gyle, and dissimulation, & en- *Rom. 6.2.* uie, and all backbyting: *eph. 4.2.*

2 And as newe borne babes desire^a the syn- *col 3.6.* cere mylke of the worde, that ye maye gro- *hebr. 12.4.* we therby.

3 If so be that ye haue tasted how good the Lord is.

4 To whome ye come as vnto a lyuyn-
g stone disalowed of men, but chosen of God & pretious,

5 And ye as liuing stones, be made a spi-
ritual house, an holy^a Priesthode, for to *Rom. 1.6.* offer vp spiritual sacrifices acceptable

^a In this their
infancie and newe
comming to Chri-
ste he willet them
to take hede lest
for the pure milke,
which is the first
begynnings of lear-
ning the syncre
worde, they be not
deceaved by them
which chope and
change it, and gy-
ue poylon in steed
of it.

to God by Iesus Christ.

B 6 Wherefore it is contayned in the Scripture, * Beholde I put in Sion a chief corner stone, electe and precious: and he that beleueth on him, shal not be ashamed.

7 Vnto you therefore which beleue, he is precious: But vnto them which be disobedient, the * stone which the ^b buylders refused, the same is made the head stone in the corner.

^b The Priests, do
doers, and ancient
of the people.

8 And a * stone to stamble at, and a rocke of offence to them which stōble at the worde, disobedient, vnto the which thing they were also ordeyned.

9 But ye are a chosen generation, a royal * Priesthod, an holy nation, a peculiar people, that ye should shewe the vertues of him that called you out of darcknes into his maruelous light.

10 * Which in tyme past were not a people, yet are now the people of God: which in tyme past were not vnder mercy, but now haue obtrayned mercy.

C 11 Derely beloued; I besech you as strangers and pilgrims, * abstayne from fleshly lustes, which fight against the soule.

12 And se that ye haue honest conversation among the Gentils, that they which backbyte you as euyl doers, maye see your * good workes and prayse God in the day of visitation.

13 * Submit your selues vnto all maner ordinance of man for the Lordes sake, whether it be vnto the Kynge as vnto the chiefe head:

14 Other vnto Rulers, as vnto them that are sent of hym; both for the punysshment of

Cc.ii.

^c Your good con-
uersation shalbe as
a preparatiue a-
gainst that day that
God shal shewe mer-
cie vnto them and
tourne them.

euyll doers, and also for the praise of them that do wel.

15 For so is the wyl of God, that ye put to silence the ignorance of the folythe men.

16 As fre, and not as hauyng the libertie for a cloke of malicioufnes, but euen as the seruantes of God.

17 Honour all men. * Love brotherly fellowshippe. Feare God, Honour the kyng. *Chap. 1. b. rom. 12. d.*

18 * Seruantes obey your masters wyth all feare, not only if they be good and courteous, but also thogh they be ^d frowarde. *Eph 6. a. col. 3. d.*

^d In all obedience, this must be before our eyes, that we obey in the Lord: for if any comande things against God, then let vs answer, It is better to obey God then men.

19 * For this is thanke worthy, if a man for conscience towarde God endure grieve, suffering wrongfully. *2. Cor. 7. c.*

20 For what prayse is it, if when ye be buffered for your fautes, ye take it paciently? but and if when ye do wel, ye suffer wronge and take it paciently, this is acceptable to God. **D**

21 For here vnto ye are called: for Christe also suffered for vs leuyng vs an ensample that ye should folowe hys steppes.

22 * Which dyd no synne, nether was there gyle founde in hys mouthe. *Esa. 53. b. 1. ioh 3. a.*

23 Which when he was reuyled, reuiled not agayne: when he suffered, he threatened not: but committed the ponishment to him that iudgeth righteously.

24 * Which hys owne selfe bare our synnes in hys body on the tree, that we being deliuered from synne, should lyue in ryghteousnes: by whose stripes ye were healed. *Esa. 53. b. mat. 8. c.*

25 For ye were as shepe going astraye: but are now returned vnto the shepherd and bishope

bishope of your soules.

THE III. CHAPTER.

How wyues ought to ordre themselves towards theyr houbandes, and in theyr apparel. The dutie of men toward theyr wyues. He exhorteth all men to vniue and loue: and patiently to suffre trouble by the example and benefite of Christe.

A Lykewyse let the wyues be in subiection to theyr hous bandes y^e euen they which obey not the worde, may wythout the word be wone by the conuersation of the wyues:

2 Whyle they behold your pure conuersation coupled wyth feare.

3 * Whose apparel let it not be outwarde with broyded heare, and golde put about, ether in putting on of gorgious apparel.

4 But let the hid man of the heart be vncorrupt with a meke & quiet sprite, which is before God a thing muche set by.

B 5 For after this maner in the old time did the holy women which trusted in God, tier them selues, & were obedient to their hous bandes.

6 As Sara obeyed Abraham, and * called him Syr: whose daughters ye are, as long as ye do wel, not being^e afrayde of any terror.

7 * Lykewyse ye men dwell with them as becommeth men that haue knowledge: ^ageuyng honour vnto the wyfe, as vnto the weaker vessel, and as they which are together^b heyres of the grace of life, that your

^a Taking care, & prouiding for her.

^b Man ought to loue his wife, because they lead their life together, also for that she is the weaker vessel, but chiefly because that god hath made the as it were fellowe heires together of life everlasting.

Cc.iii.

1. b.
2. 12. d.
3. 6. a.
3. d.

Colos. 3. c.
1. p. 3. c.

1. 7. c.

1. Tim. 2. c.

3. b.
3. d.

Gen. 18. b.

But willingly
do your duc-
tie.

1. Cor. 7. a.

prayers be not let.

8 In conclusion, be ye all of one mynde,
one suffre with an other, loue as brethren,
be pitiful, be courteous:

9 * Not rendring euil for euil, nether retribu-
ke for rebuke, but contrary wyse, blesse, re-
membring that ye are therunto called, that

ye should be heires of blessing.
10 * For if any man longe after lyfe, & lo-
ueth to se good dayes, let hym refrayne his
tonge from euyl, and hys lippes that they
speake not gyle.

11 * Let him eschue euil & do good: let him
seke peace, and ensue it.

12 For the eyes of the Lord are ouer the
rightuous, & his eares are open vnto their
prayers. and the face of the Lord behol-
deth them that do euil.

13 And who is it that wil harme you, if ye
folow that whych is good?

14 * Notwithstandyng, happy are ye if ye
suffre for ryghtuousnes sake. Yea and feare
not thogh they seme terrible to you, nether
betroubled.

15 But sanctifie the Lord God in your
hearts. and be redy alwayes to geue an an-
were to euery man that asketh you a rea-
son of the hope that is in you.

16 * And that with meaknes and reuerence
hauyng a good conscience, that when they
backbyte you as euyl doers, they may be
ashamed, forasmuch as they falsely accuse
our good conuersation in Christ.

17 For it is better (if the wil of God be so)
that ye suffre for wel doing, then for euyl
doing.

18 * For Christ also hath once suffered for
sinnes,

Prou. 17. 6.

20. d.

mat. 5. f.

rom. 12. d.

1. thess. 5. c.

C

Psa. 33. 6.

Esa. 1. 1.

*To take ym-
geance on him.*

Mat. 5. a.

*Gyue hym
praise and de-
pende on him.*

Chap. 2. c.

D

Rom. 5. a.

hebr. 9. d.

synnes, the iust for the vniust, for to bring vs to God, and was killed as partayning to the fleshe, but was quickened in the "spⁱrite.

19 By the which ^dspⁱrite he also went, & preached vnto the sprites that are in prison,

20 Which were in tyme passed disobedient, when once the longe suffering of God abode in the dayes of^r Noe, while the arke was preparing, wherein fewe, that is to say, eight^r soules were saued in the water.

21 To the which the figure of Baptisme is agreing now ^y saueth vs also: not the putting away of the fylthe of the fleshe, but in that a good conscience maketh request to God, by the resurrectiō of Iesus Christ,

22 Which is^r at the right hand of God: gone into heauen, to whom the Angels, powers, and mighte are subdued.

d Christ beig fro the begynning head & gouernor of his Church, came in the dayes of Noe, not in body, which the he had not, but in Sprite, & preached by the mouth of Noe for the space of 120 yeres to the disobedient which wolde not repent, & therefore are now in prison referred to the last iudgement.

THE IIII. CHAPTER.

He exhorteth men to cease from synne: to spee-
de no more tyme in ryce, to be sober and apt to
praye, to loue eche other: to be patient in trou-
ble: and so beware that no man suffre as an
euyl doer, but as a Christian man, and so not to
be ashamed.

A **F**Orasmuch the as Christe hath suffered
for vs in the fleshe, arme your selues ly
kewyse with the same^r minde: which is, that
he which hath suffered in the fleshe, hath
ceased from synne.

2 That he hece forwarde shoulde lyue (as
much tyme as remaineth in the^r fleshe)

C c.iiii.

Our sanctifi-
cation shaddeth
in two points,
in dyng to
synne, & ly-
uing to God.
"or, body."

not after the lustes of men, but after the
wyl of God,

3 *For it is sufficient for vs that we haue *Eph. 4. f.*
spent the tyme that is past of the lyfe, af- *iam. 4. b.*
ter the lust of the Gētiles, walkyng in wā-
rones, lustes, dronckenes, in eating, drinc-
king, and in abominable idolatrie.

4 And it semeth to them a strange thyn- **B**
ge, that ye runne not also with them vnto
the same excessse of ryote, & therfore spe-
ake they euyl of you,

5 Which shal geue accomptes to hym,
that is ready to iudge quicke and dea-
de.

6 For vnto this purpose was the Gospel
preached also vnto the ^a dead, that they
myght be condemned, according to men,
that is, in the fleshe, but might lyue accor-
ding to God, *that is*, in the sprite.

^a Although the wic-
ked thinke this Gos-
pel newe, & vex
you that imbrace
it: yet hath it bene
preached to them
of time past, which
now are dead, to the
intēt that they
might haue bene
condēned, or dead
to synne in the fle-
she, and also might
haue lyued to God
in the sprite, which
two are the effect
of the Gospel.

7 The ende of all thinges is at hande. Be
ye therfore sober, and watching in pray-
er.

8 But aboute all thinges haue seruet loue
among you. ^bfor loue couereth the multi- *Pro. 10. b.*
tude of synnes.

9 Be ye ^cherberous one to another, and *Rom. 12. e.*
that without grudgyng. *heb. 13. a.*

10 *As euery man hath receaued the gife,
so minister the same one to another, as *Rom. 12. b.*
good ministers of the manifolde grace of *philip. 2. a.*
God. **C**

^b As hate moueth
vs to reproche our
brother: he he of-
fendeth vs: so loue
hydeth and pardo-
neth the fauts
which he commit-
teth against vs,
thogh they be ne-
uer so many.

11 If any mā speake, *let hym talke* as thog he
he spake the wordes of God. If any man
mynistre, *let him do it* as of the abilitie &
God ministreth vnto hym: that God in all
thynges may be glorified through Iesus
Christ, to whom is prayse and dominion
for

for euer, and euer. Amen.

12 Dearely beloued, be not as strangers troubled in this trial by the fyre, which nowe is come amonge you to proue you, as thogh some strange thinge had happened vnto you:

13 But reloyce, in as muche as ye are partakers of Christes passions, that when his glorie shal appeare, ye may be mery and glad.

Matth. 5. b.
chap. 1. c.

by the infidelles.

14 * If ye be rayled vpon for the Name of Christ, happie are ye: for the Sprite of glorie, and of God resteth vpon you: which on their parte is euyl spoken of: but on your parte is glorified.

D 15 Se that none of you suffre as a murderer, or as a thefe, or an euyl doer, or as a busibody in other mens matters.

16 But if any man suffre as a Christen mā, let him not be ashamed: but glorifie God in this behalfe.

ponishment,
Iere. 25 f.
Isa. 23. e.

17 For the tyme is come, that iudgement must begyn at the house of God. If it fyrst begin at vs, what shal the ende be of them which obey not the Gospel of God?

Proue. 2. d.

18* And if the righteous scarcely be saued, where shal the vngodly and the synner appeare?

19 Wherefore let them that suffer according to the wil of God, commit their soules to him with wel doying, as vnto a faithfull Creator.

THE V. CHAPTER.

The duetie of Pastors is, to fede the flocke of Christ. & what rewarde they shal haue yf they be diligent. He exhorteth yonge persons to sub-

mit the selues to the elder, every one to love another, to be sober, and to watche that they may resist the enemy.

a By elders he vnderstandeth all the which preache, teach, or minister in the Church.

I He Elders which are amonge you, I be a seche which am also an Elder, & a wyne of the afflictions of Christe, and also a partaker of the glorie that shalbe opened.

2 Feede the flocke of God, which dependeth vpon you; caring for it, not as though ye were compelled thereto, but willingly: not for the desire of filthy lucre, but of a good mynde.

3 Not as though ye were lordes ouer Gods heritage: but that ye be ensamples to the flocke.

4 And when the chief shepherd shal appere, ye shal receaue an incorruptible crowne of glorie.

5 Lykewyse, ye yonger, submit your selues vnto ancient me, & submit your selues euery man, one to another, * decke your selues inwardely in lowlynes of minde. for God *Rom. 12. c.* resisteth the proud and geueth grace to the humble. *1am. 4. b.*

6 Submit your selues therefore vnder the myghty hand of God, y he may exalt you, when the tyme is come.

7 Cast all your care on him: for he careth for you.

8 Be sober and watche, for * your aduersarie the deuyl as a roring lyon walketh about, sekyng whom he may deuoure: *Mat. 6. c.* *luk. 12. c.*

9 Whom resist stedfast in the faith, knowing^b that your brethren which are in the worlde fulfil the same afflictions. *psal. 15. d.* *wisd. 12. b.*

10 And the God of all grace, which hath called

b Nothing cometh vnto vs, which we se not to appertayne to the rest of Christs members: and therefore we ought not to refuse that condition which is common to all the Sainctes.

D called vs vnto his eternal glorie by Christ Iesus, he I ^{for} after ye haue suffered a lytel affliction make you perfect, settle, strengthen and stablyshe you.

A 11 To him be glorie & dominiō for euer and euer. Amen.

12 By Siluanus a faithfull brother vnto you (as I suppose) haue I writtē briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 The Churchē that is at Babylon ^c ele-
 &ed together with you, saluteth you, and
 Marcus my sonne.

c which was a fa-
 mous Citie in A-
 syria where Peter
 then was the Apo-
 stle of the Circum-
 cision.

Rom. 16. b.

1. cor. 16. d.

2. cor. 13. d.

14 Grete ye one another with the * kyss
 of loue. Peace be to you all which are in
 Christe Iesus. Amen.

THE ARGVMENT OF THE SE-
conde Epistle of Peter.

THe effect of the Apostle here, is to exhorte the which haue once professed the true faith of Christe to stande to the same eue to the last breath. Also that god by his effectual grace to wardes me moueth the to holynes of life, in ponishing the hypocrites which abuse his Name, & in increasing his gifts in the godly, where by godly life he being now almost at deathes dore exhorteth them to approue their vocation. not setting their affection on wordly things (as he had oft writ vnto them) but lifting their eyes towarde heauen, as they be taught by the Gospel wherof he is a cleare witness, chiefly in that he harde with his owne eares that Christ was proclaymed from heauen to be the Sonne of God, as likewise the Prophets testified. And lest they shulde promise to them selues quietnes by professing the Gospel, he warneith them both of troubles which they shulde susteine by the false teachers and also by the mockers and conteners of religion, whose maners and trade he lyuely setteth forth as in a table: aduertising the faithful not onely to waite diligently for Christe: but also to beholde presently the day of his coming, and to preserue them selues vnspotted against the same.

THE




THE SECON-

DE EPISTLE GENE

ral of Peter.

THE FYRST CHAPTER.

For ſomuch as the power of God hath geue
them all thinges partayninge vnto lyfe, he ex-
horteth them to flye the corruption of world-
lye luſt, to make their calling ſure with good
workes, and fruiſtes of faith. He maketh men-
tion of his owne death, declaring the Lord Ieſus
to be the true Sonne of God, as he him ſelfe had
ſene vpon the mounte.

A  **IME ON** Pe-
ter the ſer-
uant & Apo-
ſtle of Ieſus
Chriſt, to
them which
haue ob-
tayne-
d lyke pre-
cious faith
with vs by
the righte-
ouſnes of
our God and Sauour Ieſus Chriſt.

2. Grace to you, and peace be multiplied by the knowledge of God and of Iesus our Lord.

3. Accordyng as his^a godly power hath geuen vnto vs all thinges that pertayne vnto lyfe and godlynes, ^athrough y^a knowledge of him that hath called vs vnto glorie and vertue.

^aHe speaketh of Christ as he is God & Sauour.
^aThat is, salvation.

^a The some of our saluatiō and religiō is, to be led by Christ to the Father, who calleth vs in the Sonne.

^b We are made partakers of the diuine nature, in that we shie the corruption of the world: or as Paul writeth, are dead to synne; and are not in the flesh.

4. In that, that moste great, and precious promesses, are geuen vnto vs, that by them ye shoulde be partakers of the^b godly nature, in that ye shie the corruption, which is in the world through lust.

5. And here vnto geue all diligence: and ioyne more ouer vertue with your faith, & with vertue knowledge,

B
^aGodly manners.

6. And with knowledge temperance, and with temperance patieñce, agayne with patience godlynes,

7. And with godlynes brotherly kindnes, and with brotherly kyndnes, loue.

8. For if these thinges be among you, and are plenteous, they wyl make you that ye nether shalbe ydle, nor vnfrutefull in the knowledge of our Lord Iesus Christ.

9. For he y^a lacketh these thinges, is blynde, & can not se farre of, & hath forgottē that he was purged from olde synnes.

^c The Greke word signifieth him, that naturally can not se except he holdeth nere his eyes. So Peter calleth suche as can not se heavenly thinges which are farre of, poore blynde or sande blynde.

^d Albeit it be sure in it selfe forasmuche as God can not change: yet we must cōfirme it in our selues by the fruits of the Spirit, knowing that the purpos of God electeth, calleth, sanctifieth, and iustifieth vs.

10. Wherefore brethren, geue rather diligence for to make your calling & election sure: for if ye do these thinges, ye shal neuer fall.

C

11. For by this meanes an entring in shal be ministred vnto you abundantly into the euerlasting kyngdome of our Lord and Sauour Iesus Christ.

^aFor God wil euer vpholde you.

12. Wherefore, I wil not be negligēt to put you

you alwayes in remembrance of these thinges, thogh that ye knowe wel, and be stablished in the present truth.

13 For I thinke it mete as longe as I am in this tabernacle to stere you vp by putting you in remembrance;

14 Seing I knowe that the tyme is at hande that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.

15 I wil enforce therfore, that ye may be able to haue remembrance of these thinges after my departing.

16 For we folowed not * deceuable fables when we opened vnto you the power and conmyng of our Lord Iesus Christ, but with our eyes we saw his maiestie:

D 17 For he receaued of God the Father honour and glorie, when there came suche a voyce to him from the excellent glorie, *This is my dere beloued Sonne, in whome I delite.

18 And this voyce we heard when it came from heauen, being with him in the holy mounte.

19 We haue also a moste sure^e worde of prophecie, to the which, ye do wel that ye take hede, as vnto a light that shyneth in a darcke place, vntil the^e daye dawne, and the^e daye starre aryse in your hearts.

20 *So that ye fyrst knowe this, that no prophecie in the Scripture is of^e any priuate motion.

21 For the Prophets came not in olde tyme by the wil of man: but holy me^e of God spake as they were moued by y^e holy Goss.

1 Cor. 5. a.

1 John 21. d.

1 Cor. 1. c.

1. d.

Mat. 17. b.

and 3. d.

1 John 1. c.

Mat. 1. d.

1. b.

That is, the doctrine of the Prophe-
m.

*A perfecter knowledge
th^e vnder the Lawe.

The Gospel.

1 Tim. 3. d.

*Cometh not
of men.

*He prophesieth of false teachers, and sheweth
their punishments*

THere were false Prophetes also among the people, euen as there shalbe false teachers among you: which pryncely shal brynge in damnable heresies, euen denying the Lord, that hath bought them, and bringe vpon them selues swyft damnation,

2 And many shal folow their damnable wayes, by whom y way of trueth shalbe euil spoken of, *or, insolent, and wanton.*

3 And through couetousnes shal they fayned wordes make marchandise of you, whose iudgement long ago is not farre off, and their damnation slepeth not.

4 For yf God spared not the *Angels, that had synned, but caste them downe into hell, & deliuered them into chaines of darkenes, to be kept vnto damnation: *Iob 4. d. ioh. 8. f. iud. a.*

5 Nether spared the old worlde, but saued *Noe the eyght persone a preacher of rightuousnes, and broght in the flood vpon the world of the vngodly, *B Gen. 7. a.*

6 And *turned the cities of the Sodomites and Gomorrhe into ashes: ouerthrew them, damned them, and made on them an ensample vnto all that after should lyue vngodly: *Gen. 19. a.*

7 *And deliuered iuste Loth vexed with the vnclenly conuersation of the wicked. *Gen. 12. f.*

8 (For he being righteous, and dwelling among them, in seing and hearing, vexed his righteous soule from day to daye, with their vnlawful dedes.)

9 The Lord knoweth how to deliuer the godly out of tentation, and how to reſerue the vniuſt vnto the day of iudgement: for to be puniſhed:

C 10 Namely theſe that walke after the fleſhe, in the luſte of vncleannes, and deſpice the Gouvernment: preſumptuous are they, and ſtande in their owne conceite, & feare not to ſpeake euyl of theſe, y are in dignitie

11 When the Angels which are greater bothe in power, and might *gyue not raylyng iudgement agaynſt them before the Lord.

12 But theſe as ^a brute beaſtes, led with natural ſenſualitie and made to that ende that being takē they ſhulde be deſtroyed, ſpeake euyl of thoſe things which they knowe not, & ſhal periſhe through their owne corruption.

13 And ſhal receaue the rewarde of vnryghtuouſnes, as they which count it pleaſure to lyue deliciouſly for a ſeaſon. Spottes they are & blottes ^b deliting theſelues in y they deceaue you, in feaſting w you.

14 Hauing eyes ful of aduoutrie, and that can not ceaſe to ſynne, begyling vnſtable ſoules: they haue hearts exerciſed with couetouſnes, deteſtable fellowes,

15 Which forſakyng the right waye, haue gone aſtraye, folowyng y way of *Balaam the ſonne of Boſor, which loued y rewar-

D de of vnryghtuouſnes:

16 But he was rebuked for his iniquitie: for the domme beaſt, wher on he ſat ſpeaking with mans voyce, forbade the foly ſhewes of the Prophete.

17 *Theſe are welles without water, and

Dd.i.

^a As beaſts without reaſon or wit followe whether nature leadeth theſe ſo theſe wicked men deſtitute of the Spirit of God, only ſe ke to fulfil their ſenſualitie, and as they are veſſels made to deſtruction, & appoynted to this iudgement, ſo they fall into the ſnares of Satan to their deſtruction.

^b For in your ho ly feaſts they fit as members of the Church wher as in dede they be but ſpottes, & ſo deceaue you.

Rom. 22. c.
inde b.

Inde c.

^c They haue some appearāce outwarde, but with in they are drye and barren, or at most they cause but a tempest.

^c cloudes caried about with a tempest, to whom the blake darcknes is reserved for euer.

18 For in speaking swelling wordes of vanitie, they begyle with wantōnes through the lustes of the fleshe mē that were cleane escaped from them which are wrapped in errours.

19 Promissing vnto them libertie, & are them selues the bond^{*} seruants of corruption: for of whō soeuer a man is ouercome, vnto the same is he in bondage.

*Iohn 8.d.
roma 6.c.*

20 ^{*} For if they, after they haue escaped frō the filthines of y^e worlde, through the knowledge of the Lord, & of the Sauour Iesus Christ, are yet tãgled agayne therin, & ouercome: then is the latter ende worse with them then the begynning.

*Mat. 11.d.
heb. 6.a.
10.c.*

^d which cometh by hearing the Gospel preached.

21 For it had bene better for them, not to haue knowē the way of rightuouſenes, thē after they haue knowen it, to turne from the holy cōmandement geuen vnto them.

"or, doctrine.

22 But it happeneth vnto them, according to the true prouerbe, ^{*}The dogge is turned to his owne vomit agayne: and, The ſowe that was waſhed, to her wallowyng in the myer.

Pro. 26.b.

THE III. CHAPTER.

He sheweth the impietie of thē which mocke at Gods promises. after what sort the ende of the world shalbe, & what they prepare thē selues ther vnto. & who they are which abuse the writings of S. Paul, and the rest of the Scriptures. concluding with eternal thanks to Christ Iesus.

THis is the secōde Epistle y^e I now write vnto you beloued, wherewith I store

A

vp,

vp, and warne your pure myndes,

2 To call to remembrance the wordes, w^{ch} were told before of the holy Prophets, & also the cōmandement of vs the Apostles of the Lord and Sauour.

1 Tim. 4. a. 3 *This fyrst vnderstande, that there shal
1 Tim. 3. a. come in the last days, mockers, which wyl
1 de c. walke after their lustes,

4 And say, Where is the promis of his cōming? for synce the fathers died, all thinges continue in the same estate wher in they were at the beginning.

5 For this they knowe not (and that willingly) how that the heauens a great whyle ago were, by the worde of God, and the earth that was in the water appeared vp out of the water,

a He meaneth the which had once professed Christian religion, but became afterward contēners & mockers, as Epicurists, and Atheistes.

6 Wherefore the world that then was, perished, ouerflowed with the water.

B
As touching the beaultie therof, and things which were therein, except them which were in the arke.

7 But the heauens and earth, which are now, are kept by the same worde in store, and reserued vnto fyre, against the day of damnation, and destruction of vngodly men.

8 Derely beloued, be not ignorant of this one thinge, how that owne day is with the Lord, as a thousand yere, and a thousand yere, as one day.

1 Tim. 2. b.
1 Pet. 18. c.

9 The Lord is not slacke to fulfil his promes (as some men count slacknes) but is patient to vsuarde, and * wolde haue no mā lost, but woulde receaue all men to repentance.

Mat. 24. d.
1 thes. 5. a.
1 thes. 3. a.
and. 16. c.

10 *And the day of the Lord wyl come as a thiefe in the night, in y^e which day, the heauens shal passe away with a noyse, and the elementes shal melt with heate, and

Dd. ii.

the earth with the workes, that are therein shal burne.

11 Seing therfore all these things muste be dissolued, what maner persons ought ye to be in holy conversation and godlynes?

12 Loking for, and hastyng vnto the coming in the day of God, in which the heauens shal be dissolued with fyre, & the elementes shal melt with heat.

13 But, we loke for *new heauens, and a newe earth, according to his promys, wherein dwelleth rightuousnes.

14 Wherefore dearly beloued, seing that ye loke for suche thinges, be diligent that ye may be founde of him in *peace, without sporte and vndefiled.

15 And suppose that the longe suffering of the Lord is saluation, euen as our dearly beloued brother Paul, according to the wysdome geuen vnto hym, wrote to you.

16 As one, almoste in euery Epistle speaking of suche thinges: amōg which things some are ^bharde to be vnderstand, & they that are vnlearned and vnstable^a peruert, as they do also other Scriptures vnto their owne destruction.

17 Ye therfore beloued, seyng ye knowe these things before hāde, beware, lest ye be also plucked away with the error of y wicked, & fall frō your owne stedfastnes.

18 But growe in grace, & in the knowledg of our Lord and Sauour Iesus Christe: to whome be glorie both now & for euer.

Amen.

Esa. 65. c.

66. g.

reuel. 21. 4.

D

**In quiet conscience.*

**Albeit his epistles were writ to peculiar Churches, yet they cōteyne a general doctrine apperteyning to all men.
or, vnto

^b As no mā cōdēneth the brightness of the sunne because his eye is not able to susteyne the cleannes thereof: so the hardenes which we can not some tyme cōpas or perfectly vnderstande in the Scriptures ought not to take away from vs the vse of the Scriptures.

THE

THE ARGUMENT OF THE
first Epistle of Iohn.



After that S. Iohn had sufficiently declared, how that our hole saluatiō doth cōsiste only in Christe, lest that any man shoulde thereby take a boldenes to synne, he sheweth that no man can beleue in Christe, onlesse he doth endeuour him selfe to kepe his commandētes: which thing being donne, he exhorteth thē to beware of false prophetes, whome he calleth Antichristes, and to trie the sprites. Laste of all he doth earnestly exhort thē vnto brotherly loue, and to beware of deceauers.

D d.iii.



THE FYRST EPISTLE GENERAL

of Iohn.

THE FYRST CHAPTER.

*True wytnesse of the euerlasting word of God.
The bloude of Christ is the purgation from synne.
No man is without synne.*



Hat which A
was " from ^{That is,}
the begin- ^{Christ God}
ning, & ^{eternal.}

we haue ^{"That is,}
"heard, & ^{Christ being}
we haue se ^{man.}

ne & our
eyes, & we
haue lo-
ked vpon,
& our hā-

des haue handled, of the Worde of life,
a (For the life appeared, and we haue sene
and beare wytnes, and shewe vnto you, y
eternal lyfe, which was ["] with the Father,
and appeared vnto vs)

<sup>"Before all be-
gynning.</sup>

3 That I say which we haue sene & heard, B
declare

declare we vnto you, that ye may also^a haue fellowship with vs, and that our fellowship may be with the Father and with his Sonne Iesus Christ. And this write we vnto you, that your ioye may be ful.

a The effect of the Gospel is, that we all being ioyned together in Christ by faith shulde be the sonnes of God.

C 5 This then is the tydings which we haue heard of him, and declare vnto you, y^e God^a is^b light & in him is no darckenes.

b The fruits of our faith must declare whether we be ioyned in God or no: for God being the very puritie & right will not haue fellowship with th^e which lye in synne & darckenes.

6 If we say that we haue fellowship with him, and yet walke in^c darckenes, we lye, & do not sincerely.

7 But if we walke in light as he is in light, then haue we mutual fellowship with him, & the^d bloude of Iesus Christ his Sonne clenseth vs from all synne.

8 * If we say that we haue no synne, we

D deceaue our selues, and trueth is not in vs.

9 If we^e acknowledge our synnes, he is faithful and iuste, to forgeue vs our synnes, and to cleanse vs from all vnrighteousnes.

c Yf we be not ashamed, earnestly and openly to acknowledge our selues before God to be synners.

10 If we say we haue not sinned, we make him a lier, and his^f worde is not in vs.

THE II. CHAPTER.

Christ is our Aduocate. Of true loue, & how it is tried. to beware of Antichrist.

A MY babes, these things write I vnto you, that ye synne not. and if any man sinne, we haue an^g Aduocat with^h Father, Iesus Christ, the righteous.

a That is, of th^e which haue embraced the Gospel by faith in all ages, degrees, and places: for ther is no saluation without Christ.

2 And he it is that obteyneth grace for our sinnes: not for our sinnes only, but also for theⁱ sinnes of^j all the worlde.

Dd. iiii.

^a Christ is our only Aduocate and atonement, for the office of intercession and redemption are ioyned together.

3 And herby we are sure that we "knowe hym, if we kepe his commandementes. That is, by faith.

4 He that sayeth, I know him, and kepeth not his commādementes is a lyer, and the trueth is not in hym.

5 But whosoever kepeth hys worde, in him is ^b y loue of God perfect in dede, herby we know that we are in him. whereby he loueth God.

6 He that sayeth he bideth in hym, ought also to walke, euen as he hath walked.

7 Brethren, I wryte no newe "commādemēt vnto you: but that olde commandement, which ye haue had from the beginning: this ^b olde commandement is the worde, which ye haue heard from the beginning. B
"or doctrine.
"when the Lawe was gēn.

^b Loue thyn neighbor as thy selfe, is the olde cōmandement taught in the Lawe: but whē Christ saith, So loue one another as I haue loued you, he geueth a newe cōmandemēt: only as touching the forme, but not as touching the nature or substance of the precept.

8 Agayne, a newe commandement I write vnto you, *a thinge* that is true in hym, and also in you: for the darcknes is past, & the true lyght now shyneth.

9 He that sayeth that he is in the light, and yet hateth his brother, is in darcknes euen vntil this tyme.

10 *He that loueth his brother, abideth in the light, and there is none occasiō of euil in him. Chap. 3. c.

11 But he that hateth his brother, is in darcknes, and walketh in darcknes and cā not tel whyther he goeth, because that darcknes hath blinded his eyes.

12 Little children, I write vnto you, because your sinnes are forgeuen you for ^c hys Names sake, C
For Christs sake.

13 I writ vnto you fathers, because ye haue knowē him that is from the beginning, I write vnto you yong men, because ye haue querecome the "euil man.

"Or the deuil.

^c He nameth all the faithful children, as he being their spiritual father, attributing to olde mē knowledge of great things: to yonge men strength: to children obedience and reuerence to their Gouernours.

14 I write vnto you babes, because ye haue knowen the Father : I haue written vnto you fathers, because ye haue knowen hym, that is frō the beginning: I haue writen vnto you yong men, because ye are stronge, and the worde of God abideth in you, and ye haue ouercome that wycked man.

The deuill.

'As it is aduer
sarie to God.

15 Se that ye loue not the worlde, nether the thinges that are in the world. If any mā loue the worlde, the loue of the Father is not in him.

16 For all that is in the worlde, as y luste of the fleshe, the luste of the eyes, and the pride of life, is not of the Father, but of the worlde.

'To liue in
pleasure.

'Wantonnes,
'Ambition &
pride.

17 And the world passeth awaye, and the luste therof: but he that fulfilleth the wyl of God, abideth euer.

D 18 Babes it is the last time, and as ye haue hearde that Antichrist shal come, euen now are there many Antichristes come already: wherby we knowe that it is the laste tyme.

19 They went out from vs, but they were not of vs: for if they had bene of vs, they would douteles haue continued with vs. But *this cometh to passe*, that it might appeare, that they are not all of vs.

d Which seemed
to haue bene of
our nōber, because
for a tyme they oc-
cupied a place in
the Church.

e In this Epistle
which I now write
vnto you.

f He that takerh
away or dimini-
sheth either of the
natures in Christ,
or he that confound-
eth or separateth
the, els he that put-
teth not differēce
betwē the persone
of the Sōne, & also
he that beleueth
not to haue remis-
sion of synnes by
his onely sacrifice
denieth Christ to
be the true Mes-
sias.

The grace of
the holy
Gost.

Which is
Christ.

20 But ye haue an oyntement, that came from him, that is Holy, & ye haue knowe all thinges.

21 I haue not writ vnto you, because ye knowe not y trueth: but because ye knowe it, and that no lye commeth of trueth.

22 Who is a lyer, but he that denieth that Iesus is Christ? The same is y Antichriste

that denyeth the Father and the Sonne.

23 Whosoever denieth the Sonne, the same hath not the Father.

24 Let therefore abyde in you that same which ye haue heard from the begynning. If that which ye haue heard from the begynning, shal remayne in you, ye also shal continewe in the Sonne, & in the Father.

25 And this is y promys that he hath promised vs, euen eternal life.

26 These things haue I writtē vnto you, concerning them that deceaue you.

27 But the Anoynting which ye receaued of him, dwelleth in you: and ye nede not that any man teache you: but as the same Anointing teacheth you of all thinges, & is true, and not lying, and as it taught you, euen so shal ye abyde in him.

28 And now a litle childrē abyde in him, that when he shal appeare, we may be bolde and not be ashamed before him at his comming.

29 If ye knowe that he is righteous, ye haue knowen that he which foloweth righteousness, is borne of him.

*Then, the in
fidelis wor-
ship not the
true God.*

D

*which is in
your mini-
sters.
In Christe.*

*g By this name
he meaneth the
whole Church of
Christe in general*

THE III. CHAPTER.

*The singular loue of God toward vs: and how
we agayne ought to loue one another.*

BEholde, what loue the Father hath shewed on vs, which is, that we should be called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

a Dearly beloued, now are we the sonnes of God, but yet it doth not appeare what

we

*a Being made the
sonnes of God in
Christ he sheweth
what qualities we
must haue to be
discerned from ba-
rards.*

that is Chrl we shalbe: and we knowe that when^e he
shat appeare, we shalbe^e lyke him: for we
shal se him as he is.

3 And euery man that hath thys hope in
hym, pourgeth hym selfe, euen as he is pu-
re.

4 Whosoever^b committeth synne, trans-
gresseth also the Lawe, for synne is the
transgression of the Lawe.

^b That is, in who
me synne doth rai-
gne, so that he se-
keth not to be san-
ctified.

5 And ye know that he is reueiled to^e ta-
ke away our synnes, and in him is no sin-
ne.

B

6 As many as byde in him sinne not: who-
soever sinneth, hath not sene hym, nether
hath knowen him.

7 Litle children, let no man deceate you:
he that doeth ryghtuousnes, is rightnous;
euen as he is ryghtuous.

Ioh. 3. f.

^a As appeared
by Adam.

8 He that^a committeth sinne, is of the de-
uyl: for the deuyl sinneth sence the^e begyn-
nyng. For thys purpose appeared the Son-
ne of God, to lowse the workes of the de-
uyl.

^c Which is the
holy Gost.

9 Whosoever is borne of God, sinneth not
for his^e sede remayneth in hym, nether ca-
he^e sinne, because he is borne of God.

^c He can not be
vnder the power of
synne, because the
Spirit of God cor-
recteth his euil and
corrupt affections.

10 In this are the chyldren of God kno-
wen, and the children of the deuyl: who-
soever doeth not ryghtuousnes, is not of
God, nether he that^e loueth not hys bro-
ther.

^d These edeth
from the first
table of the
comandemets
to the secōde.

Ioh. 13. d.

15. b.

11 For thys is the tydinges, that ye heard
from the beginnyng, that^a we should loue
one another.

12 Not as^a Cain which was of the wycked
and slewe his brother. and wherfore slewe
he him? because hys owne workes were

C

Gen. 4. b.

euy1, and his brothers good.

13 Maruayle not my brethren thogh the worlde hate you.

14 We knowe that we are translated from death vnto life, because we loue the brethren: *he that loueth not his brother, abideth in death.

*Chap. 2. b.
1. n. 19. d.*

15. Whosoever hateth his brother, is a mā-sleer: and ye knowe that no mansleer, hath eternal life abiding in him.

16 *Herby haue we perceaued loue, that he gaue his life for vs: therfore we ought also to geue our liues for the brethren.

*Ioh. 15. b.
eph. 5. a.*

17 * And whosoever hath this worldes good and seith his brother haue neede, & shutteth vp hys compassion from him, how dwelleth the loue of God in hym?

Luk. 3. c.

18 My litle children, let vs not loue in worde nether in tonge *only*: but in^d dede and in trueth.

d which is not the cause, wherfore we are the sonnes of God, but a moſte certeyn ſigne.

19 Fortherby we knowe that we are of the trueth and ſhal before hym quiet our hearts.

e Yf our conſcience being giltye of any thing be able to condemne vs, muche more the Iudgement of God which knoweth our heartes better the we our ſelues is able to condēne vs.

20 For if our^e heart condemne vs, God is greater then our heart, and knoweth all thynges.

21 Beloued, if our heart condemne vs not, then haue we truſt to Godwarde.

22 * And whatſoever we aſke, we receaue of hym, because we kepe hys commandements, and do thoſe thynges which are pleaſyng in hys ſyght.

*Ioh. 15. b.
16. c.*

23 * Thys is then hys commandement, that we beleue in the Name of hys Sonne Ieſus Chriſte, and loue one another, as he gaue commandement.

*mat. 21. c.
chap. 5. c.*

*Ioh. 6. c.
17. a.*

24 * For he that kepeth his commandemēts, dwelleth

*Ioh. 13. d.
15. b.*

dwellleth in him, and he in him: and herby we knowe that he abydeth in vs, euen by the Sprite which he gaue vs.

THE IIII. CHAPTER.

Difference of sprites, and how the Sprite of God may be knowne from the sprite of error. Of the loue of God and of our neighbours.

A YE beloued, beleue not euery sprite, but proue the sprites whether they are of God, or not, for many false Prophetes are gone out into the worlde.

2 Herby shal ye knowe the Sprite of God: Euery sprite that confesseth that Iesus ^a Christe is come in the fleshe, is of God:

^a Who being very God came fro his Father and toke vpon him our fleshe.

3 And euery sprite whych confesseth not that Iesus Christe is come in the fleshe, is not of God: but this is that *sprite* of Antichrist, of whome ye haue heard, how that he should come: and euen now alredy is he in the worlde.

^b He began to sayde the myserie of iniquitie.

4 Lytel chyldren, ye are of God, and haue ouercome them: for greater is he that is in you, then ^c he that is in the world.

^c Satan the pryncipe of the worlde.

5 They are of the worlde, & therfore speake they worldely things, and the worlde heareth them.

^d Job. 8. f.

^e with pure affection and obedience.

6 We are of God: ^f he that knoweth God, heareth vs: he that is not of God, heareth vs not. Herby knowe we the Sprite of truth, and the sprite of error.

B

7 Beloued, let vs loue one another: for loue cometh of God. euery one that loueth is borne of God, and knoweth God.

8 He that loueth not, knoweth not God:

b Truth it is,
that God hath de-
clared his loue in
many other things:
but herin hath pas-
sed all other.

for God is loue.

9* In b thys appeared the loue of God to vsward, because that God senthys only be-
gotten Sonne into the worlde, that we
might liue through him. *Iohn. 3. b.*

10 Herin is loue, not that we loued God,
but that he loued vs, and sent his Sonne to
make agrement for our sinnes.

11 Beloued, if God so loued vs, we ought
also to loue one another. *By his only death.*

12* No man hath sene God at any tyme. If
we loue one another, God dwelleth in vs,
and his loue is perfect in vs. *Iohn. 1. b. 1. tim. 6. d.*

13 Herby know we, that we dwel in hym,
and he in vs: because he hath geuen vs of
his Sprite.

14 And we haue sene, and do testifie, that
the Father sent the Sonne, that he shulde
be the Sauour of the worlde.

15 Whosoever confesseth that Iesus is
the Sonne of God, in him dwelleth God, &
he in God. *So that his confession proceedeth of faith.*

16 And we haue knowen, and beleued the
loue that God hath in vs. God is loue, &
he that dwelleth in loue, dwelleth in God,
and God in him. *By inspiring it into vs.*

17 Herin is the loue perfect in vs, that we
should haue trust in the day of iudgemēt:
for as he is, euen so are we in thys worl-
de.

18 There is no feare in loue, but per-
fect loue casteth out feare, for feare hath
paynfulnes. and he that feareth, is not per-
fect in loue. *Such or troubleth the conscience.*

19 We loue him, because he loued vs fir-
ste.

20 If a man say, I loue God, and yet ha-

te his brother, he is a lyer. For how can he
 that loueth not his brother whome he hath
 sene, loue God whome he hath not sene?
 21 * And this commandement haue we of
 him: that he which loueth God, should lo-
 ue his brother also.

c For God presen-
 teth him selfe ro-
 vs in them which
 beare his image.

THE V. CHAPTER.

*Of the fruits of faith: the office, autoritie, &
 diuinitie of Christe, against images.*

V Whosoever beleueth that Iesus is Chri-
 ste, is borne of God: and euery one
 that loueth hym which begate, loueth hym
 also which is begotten of him.

renewed
 by the vertue
 of his Spirit.

2 In this we knowe that we loue the chil-
 dren of God, when we loue God, and kepe
 his commandements.

3 For this is the loue of God that we kepe
 hys commandementes and his commande-
 ments are not greuous.

4 For all that is borne of God, ouerco-
 meth the worlde: and this is the victorie
 that ouercommeth the worlde, euen our
 fayth.

a They are easie
 to the sonnes of
 God which are led
 with his Spirit.

5 * Who is it that ouercommeth the worl-
 de: but he which beleueth that Iesus is the
 Sonne of God?

B 6 Thys is that Iesus Christ that came by
 "water and bloud, not by water only, but
 by water and blond. and it is the "sprite
 that beareth wytnes, that the Sprite is"
 trueth.

That is rege-
 neration.
 Our mynde
 inspired by
 the holy Gost.
 which testi-
 feth to our
 hearts that we
 be the chil-
 dren of God.

7 For there are thre which beare record
 in heauen, the Father, the Word, and the ho-
 ly Gost: and these thre are one.

8 And there are thre which beare record

in earth, the sprite, and water, and bloude: and these thre agre in one.

9 If we receaue the wytnes of men, the wytnes of God is greater: for this is the wytnes of God, which he testified of hys Sonne.

10 *He that beleueth in the Sonne of God, hath the wytnes in hym selfe. he that beleueth not God, hath made him a lyer, because he beleued not the recorde that God gaue of his Sonne.

Iohn. 3. d.

C

11 And thys is that recorde, that God hath geuen vnto vs eternal lyfe, and this lyfe is in his Sonne.

12 He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not lyfe.

13 These thynges haue I written vnto you that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eternal lyfe, and that ye may beleue in the Name of the Sonne of God.

14 And thys is the truste that we haue in him: *that if we aske any thinge according to hys wil, he heareth vs.

Mat. 7. d.

and 21. c.

chap. 3. d.

15 And if we knowe that he heareth vs, whatsoeuer we aske, we knowe that we haue the petitions that we haue desired of hym.

16 If any man se hys brother synne a synne that is not vnto death, let hym aske, and he shal geue him lyfe for them that synne not vnto death. * Ther is a synne vnto death, I say, not that a man should pray for it.

D

Mat. 12. c.

mar. 3. d.

Iak. 12. b.

17 All vnrightuousnes is synne, but there is synne not vnto death.

18 We

b Adthogh every synne be to death: yet God through his mercie pardoneth his, in his Sonne Christe.

c As theirs is who me God doth to forsake that they fall into vicer dilectura.

18 We knowe that whosoever is borne of God, synneth not: but he that is begotten of God, kepeth him selfe, and that wycked man, toucheth hym not.

Geneth not him selfe so over to sinne, that he forgetteth God.

19 We knowe that we are of God, and that the whole worlde lyeth in wyckednes.

That is, all men generally, as of the felues lye as it were buried in euyl.

20 But we knowe that the Sonne of God ys come, and hath geuen vs a mynde to knowe hym which is true: and we are in him that is true, that is, in his Sonne Iesus Christe. This same is very God, and eternal lyfe.

21 Babes kepe your selues, from idoles.

Amen.

The seconde Epistle of

Ioan.

He wryteth vnto a certayne lady, reioysish that her chylde ren walke in the truth, exhorteth them vnto loue, warneth them to beware of such deceauers, as deny that Iesus Christ is come in the fleshe, prayeth them to continue in the doctrine of Christ, & to haue nothing to do with them that bringe not thys learning.

A The elder to the electe Ladye, and her chylde ren, whome I loue in the truth: and not I only, but also all that haue knowne the truth.

According to godlynes and not with any worldly affection.

2 For the truthe sake, which dwelleth in vs, and shalbe with vs for euer.

3 Grace be with you, mercy, and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with

Ec. i.

that he synne
That is Satan.
with a mor-
al wounde.

Christe very
God.

*Or, worthy
and noble.

^b we can not receaue the grace of God except we haue the true knolla ge of him, of the which knowlage lo-
ne procedeth

^b truth and loue.

4 I reioysed greatly, that I founde of thy B chyl-
dren walkyng in trueth, as we haue receaued a commandement of the Fa-
ther.

5 And now beseeche I thee Lady, nor as writing a newe commandement vnto thee: but that same which we had from the be-
gynnyng, that we shoulde * long one ano-
ther.

1 John 13 b.

6 And this is the loue, that we should wal-
ke after ^{this} commandement. This comma-
dement is, that as ye haue heard from the
begynnyng ye should walke in it.

* Or doctrine

7 For many deceauers are entred into the C
worlde, which confesse not that Iesus Chri-
ste is come in the fleshe. He that is such one
is a deceauer and an Antichrist.

8 Loke to your selues, that we * lose not
that we haue wrought: but that we may re-
ceane a full reward.

By suffering
our selues to
be seduced.

^e He that passeth
the limites of pure
doctrine.

9 Whosoever ^e transgresseth and bydeth
not in the doctrine of Christ, hath not God.
He that continueth in the doctrine of
Christe, hath both the Father and the Son-
ne.

D

10 If there come any vnto you, and bryng
not this learnyng, * receaue him not to hou-
se, neither byde him, ^d God spede.

Rom. 16 c.

^d Have nothing
to do with him ne-
ther shewe him any
signe of familiar-
tie or acquaintance.

11 For he that byddeth hym God spede,
is partaker of his euil dedes. Althogh I
had many thinges to write vnto you, yet I
would not wryte with paper and ynce: but
I truste to come vnto you, and speake with
you mouth to mouth, that our ioye may be
full.

12 The sonnes of thy * electe syster, gre-

* Or, worthy.

te

be thee. Amen.

The thyrd Epistle of
Iohn.

*He is glad of Gaius that he walketh in the
truth: exhorteth them to be longing vnto the poore
Christen in their persecution, sheweth the vn-
kynde dealing of Diotrophes, and the good repor-
te of Demetrius.*

A The Elder vnto the beloued Gaius, who
I loue in the trueth.

2 Beloued, I wyslie chiefly that thou
prosperedst and faredst wel, euen as thy
soule prospereth.

3 For I reioyced greatly when the bre-
thren came, and testified of the trueth that
is in thee, how thou walkest in the tru-
eth.

B 4 I haue no greater ioye then this, *that is,*
to heare that my sonnes walke in a veri-
tie.

5 Beloued, thou doest faythfully whatso-
euer thou doest to the brethren, and to
strangers.

6 Which bare witnes of thy loue before
all the Church. Which brethren if thou
bryngest forwardes of their iourney as it
besemeth God, thou shalt do wel.

7 Because that for his Names sake they
went forth, and toke nothyng of the Gen-
tiles.

C 8 We therefore ought to receaue suche,
that we myght be helpers to the trueth,

9 I wrote vnto the Church: but Diotre-
Ee.ii.

a That is in god-
ly conuersation, as
they which haue
both the knolledge
and feare of God.

b Yf thou sourn-
dest them with ne-
cessities towards
their iorney, kno-
wing that the Lord
sayeth, He that re-
ceaueth you recea-
ueth me.

phes, which loueth to haue the preeminence among them, receaueth ys not.

10 Wherefore if I come, I wyl declare his dedes whych he doeth, pratteling against vs with malicious wordes, and as one also not therewith content, nether he hym selfe receaueth the brethren, but forbiddeth the that woulde, and thrusteth them out of the Church. D

11 Beloued, folowe not that which is euil, but that which is good: he that doeth wel is of God: but he that doeth euil hath not seene God. Or, knoweth

12 Demetrius hath good report of all me, and of the trueth it selfe: yea, & we our selues also beate recorde, and ye knowe that our recorde is true.

13 I haue many thynges to wryte: but I wil not with yncke and pen wryte vnto thee.

14 For I trust I shal shortly se thee, and we shal speake mouth to mouth. Peace be to thee. The friends salute thee. Grete the friendes by name. THE

THE ARGUMENT OF THE

Epistle of Iude.

SAINTE Iude admonisheth all Churches generally to take heed of deceivers which go about to draw away the hearts of the simple people from the truth of God. who he setteth forth in their lyuely colouris, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them. Finally he comforteth the faithfull and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

THE GENE-

RAL EPISTLE

of Iude.

A



AND the
seruant of
Iesus
Christ, &
brother of
Iames, to
the which
are called
and sancti-
fied^a of
God the
Father, &

^a The faithfull are
sanctified of God
the Father in the
Sonne, by the holy
Gost.

That he shoul
kepe you.
Ioh 17. b.

^a referred to Iesus Christ:

2 Mercy vnto you, and peace and lone be
multiplid.

Et.iii.

b Against the af-
faires of Satan and
heretikes.

e He confirmeth
their hart against
the contemners of
religion and Apo-
stles, shewing that
to the wretched
nor the Church at
all adventures, but
are appointed ther
unto by the deter-
minate counsell of
God.
d Their incedu-
litie was the fon-
teyn of all their
guilt.

3 Beloued, when I gaue all diligence to
wryte vnto you of the common saluation
it was nedeful for me to wryte vnto you to
exhorte you, that ye should earnestly con-
tende for the maintenance of the fayth
which was once geuen vnto the Sarn-
ctes,

That ye shoulde
kepe it fast
euer.

4 For there are certayne men craftely cre-
pte in which were before euen of olde or
deyned to this condemnation, wicked men
they are which turne the grace of our God
vnto wantonnes, and denye God the only
Maister, and our Lord Iesus Christ.

2. Pet. 2.4.

5 My mynde is therefore to put you in re-
membrance, so fasmuche as ye once knowe
this, how that the Lord, after that he
had deliuered the people out of Egypte
destroyed them afterwarde which bele-
ued not.

Nom 14. c.

6 The Angels also which kept not their
fyrst estate, but leste their owne habitation
on: he hath reserued in euerlastyng chay-
nes vnder darcknes vnto the iudgement
of that great daye.

2 Pet. 2.4.

B

7 Euen as Sodome and Gomorrhe, and
the cities about them which in lyke maner
defyled them selues with fornication, and
folowed strange fleshe are set forth for an
ensample, and suffire the vengeance of e-
ternal fyre.

Then shall be
their extreme
punishment.
Gen. 19. c.

8 Lyke wyse notwithstanding, these drea-
mers also defyle the fleshe, despice gouer-
nement, and speake euil of them that are in
authoritie.

C

9 Yet Michael the Archangel, when he
stroue agaynst the denyt, and disputed a-
bout the body of Moses, durst not blame him
with

e It is most like
that this example
was writt in some of
those bookes of the
Scripture which a-
re now lost. Nom.
21. c. Ios. 10. c. 1.
Chro. 9. & c.

Isa. 3. d. with cursed speaking, but sayth, *The Lord rebuke thee.

10 But these speake euyl of those thinges & they knowe not: and what thinges they know naturally as beastes, which are with out reason, in those thinges they corrupt them selues.

11 Wo be vnto them for they haue folowed the way of Cain, and are cast of vnto the deceipts of the rewarde wherewith Baalam was deceaued, and perishe in the treason of Core.

2. Cor. 12. **D** 12 These are spottes in your brotherly feasts of charitie. whē they feast wth you, without all feare, fedyng them selues, cloudes they are without water, caried about of wyndes, corrupt trees, and without fruite, twyfe dead, and pluked vp by the rootes.

13 They are the ragynge waues of the sea, fomyng out their owne shame: they are wading starres, to whome is reserued the blacknes of darkenes for euer.

14 Enoch the seuenth from Adā, prophesied of such saying, * Beholde, the Lord cometh with thousandes of his Sainctes,

15 To geue iudgement against all men, & to rebuke all that are vngodly among the of all their dedes, which they haue vngodly committed, and of all their cruell speakinges, which wicked synners haue spoke against him.

Psal. 16. b. **E** 16 These are murmurers, complayners, walkyng after their owne lustes, * whose mouthes speake proude thinges, hauing men in great reuerence because of a vantage.

f These were general feastes which the faithfull kept, partly to protest their brotherly loue, & partly to relieue the nedy. Tertull. in Apologet. chap. 39.

g This saing of Enoch might for the worthines ther of haue ben as a common saing amongs men of all tymes, or els haue bene written in some of those booke which now remaine not: yet by the providence of God so many are left as are able to instruct vs in the faith of Iesus Christ to salutiō. Iohn 20. g.

17 But ye beloved, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ,

18 How that they solde you this, that there should be mockers in the last time, which should walke after their owne ungodly lustes.

1. Tim. 4. 4.
2. Tim. 3. 4.
2. Pet. 3. 4.

19 These are makers of sectes, fleshy, hating, and the Spirit.

20 But ye dearly beloved, edifie your selues in your most holy faith, praying in the holy Ghost.

Of regeneration.

21 And kepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ, vnto eternal life.

22 And haue compassion of some, in putting difference.

F

23 And other saue with feare, pulling them out of the fyre, and hate euen the filthy vesture of the fleshe.

Some may be wone with gentleness, others by sharpnes.

24 Vnto hym that is able to kepe you, y^e shall not, and to present you faultlesse before the presence of his glorie with ioye, That is to say, to God only wise, our Sauiour, & glorie, maiestie, and dominion, & power, both now and for euer. Amen.

THE

h By sharpe re-
probes to drawe
them out of danger.
1 He willet not
only to cut of the
euil, but to take
away all occasions
which are as prepa-
ratiues, and acces-
sories to the same.

THE ARGUMENT OF THE RE-
velation of Iohn.

IT is manifest, that the holy Ghost
woulde as it were gather into this
moste excellent booke, a summe of tho-
se propheties, which were writen
before, but shoulde be fulfilled after
the comming of Christ, adding also suche things
as shoulde be expedient, as wel to forwarne vs of
the dangers to come, as to admonishe vs to be wa-
re some, and encourage vs against others: he-
rein therefore is lynely set forth the Divini-
tie of Christ, and the testimonies of our redem-
ption. what things the Spirit of God alloweth
in the ministers, and what things he reprooveth.
The providence of God for his elect, and of their
glorie and consolation in the day of vengeance.
how that the hypocrites which stinge like scor-
pions the members of Christ shalbe destroyed,
but the Lamb Christ shal defende them, which
beare witnes to the trueth, who in despite of the
beast and Sasan wil raigne over all. The lynely
description of Antichrist is set forth, whose
tyme and power not withstanding is limited. and
albeit that he is permitted to rage against the
elect, yet his power strectheith no further then
to the hurt of their bodyes. and at length he shal
be destroyed by the wrath of God, when as the
elect shal gyue praيسة to God for the victorie.
neuerthelesse for a ceason God wil permit this
Antichriste, and strompet under coulour of fa-
vrespeache and pleasant doctrine to deceaue the
worlde. wherfore he advertiseth the Godly
(which are but a smale portion) to awyde this
hartotts flateries, and braggies, whose ruine

without mercy they shall se, and with the hea-
venly compaignies sing continual praises: for the
Lambe is maryed, the worde of God hath gotten
the victorie, Satan that a long tyme was wyted
is now cast with his ministers into the pit of fy-
re to be tormented for ever, wher as contrary-
wise the faithfull (whiche are the holy Citty of
Ierusalem, and wife of the Lambe) shal en-
ioye perpetual glorie. Read diligently, iudge so-
berly, and call earnestly to God for the true un-
derstanding herof. The



THE REVE-

LATION OF IOHN

the Diuine.

THE FIRST CHAPTER.

*The maiestie and office of the Sonne of God,
he writeth to the seuen Churches, the visiõ of the
candelstickes and starres coneyning, the autor
of this reuelation and to what ende it is writtẽ.
Iohn beaten down and rayfed vp agayne*

Of things
which were
hid before.

A



HE RE-
uelation of
I E S V S
CHRIST,
which God
gaue vnto
hym, for to
shew vnto
his seruantes
things which
muste shor

a Christ recea-
ued this reuelati-
on of his fathers
bosome as his owne
doctrine, but it was
hid in respect of vs
so that Christ as
Lord and God re-
ueiled it to Iohn
his seruante by the
minikerie of his
Angel, to the edifi-
cation of his Chur-
che.

tely be done: and he sent, and shewed by
his Angel vnto his seruante Iohn,
2 Who bare recorde of the worde of
God, and of the testimonie of I E S V S

Christ, and of all things that he sawe.

3 Happy is he that readeth, and happy are they that heare the worde of this prophetic, and kepe those thinges which are writtentherin: for the tyme is at hande.

^aIt began euē then.

4 Iohn, to the seuē Churches which are in Asia, Grace be to you and peace, from him which is, and which Was, & Which is to come, and from the seuen Spirites which are before his Throne,

Ezo. 3. e.
psal. 89. f.

5 And from Iesus Christ, which is a faithfull wignes, and fyrst begotten of the dead: and Prince of the kynges of the earth: vnto him that loued vs, & washed vs fro our synnes in his bloude,

1 Cor. 15. e.
colof. 1. c.
Hcb. 9. d.
1 pet. 1. b.
1. iohn 1. b.

6 And made vs Kynges and Preistes vnto God his Father, be glorie, and dominiō for euermore: Amen.

B
1. Pet. 2. 4.

7 Beholde, he cometh with cloudes, and euery eye shal se hym: yea euē they which persecuted him through: and all kynredes of the earth shal wayle before him, Euen so. Amen.

Mat. 24. c.
esa. 3. c.
iude. c.

8 I am ^a and ^u, that is the begynning and the ending, sayth the Lord, Which is, and Which was, and Which is to come, the almyghty I say.

Chap. 21. b.
22. c.

9 I Iohn, which am also your brother, & companion in tribulation, & in the kyngdome & paciēce which is in Iesus Christe, was in the yle of Patmos, for the worde of God, and for the wytnessing of Iesus Christ.

^aAlpha and Omega are the fyrst and last letters of the a. b. c. of the Grekes.
C

10 And I was ^u in spirit on the Lords day, and heard behynde me a great voyce, as it had bene of a tromper.

^uwhich some calle sunday, S. Paul, the first day of the weke, 1 Cor. 16. a. a. 30. b.

11 Saying, I am ^a and ^u, the fyrst and the last:

last:

^b These seuē Spirites were ministers before God the Father & Christ, who me after, he calleth the hornes & eyes of the Lābe. chap. 1. b. In a like phra se Paul taketh God, and Christ, & the Angels to witness. 1. Tim. 5. d.

^c They that condemned Christ and most cruelly persecuted him, & put him to death shal then acknowledge him.

^d I am he before whome nothing was, yea by whome whatsoever is made, was made, & he that shal remayne whē all things shal perishe, euen I am the eternal God.

laste: and that which thou seist, wryte in a booke, & sende it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

D 12 And I turned backe to see the voyce, & spake with me, and when I was turned, I sawe seuen golden candelstickes,

That is him
whose voice
I heard.

which was
Christo.

13 And in the myddes of the candelstickes, one lyke vnto the Sonne of man, clothed with a garment downe to the feete, and gyrded about the pappes with a golde gyrdle.

14 His heade, and his heares were whyte as whyte woll, and as snowe: and his eyes were as a flame of fyre:

or, alcumy-
no.

15 And his fete lyke vnto fyne brasse, as though they burned in a fornace: and his voyce as the sounde of many waters.

16 And he had in his right hand seuen starres: and out of his mouth went a sharpe two edged sworde: and his face shone even as the sunne in his strength.

e This sworde
signified his worde
& the vertue there-
of, as is declared,
Hebr. 4. e.

17 And when I sawe him, I fell at his fete even as dead: then he layd his ryght hande vpon me, saying vnto me, Feare not, I am the fyrst, and the last,

Esa. 41. b.
44. a.

18 And am alyue, but was dead: & beholde I am a liue for evermore, Amen. and haue the keyes of hel and of death.

That is pow-
er ouer them.

19 Write the thinges which thou hast seene, and the thynges which are, & the thinges which shal come here after:

20 The mysterie of the seuen starres which thou sawest in my right hand, and the seuen golden candelstickes, is this. The seuen

starres are the "Angels of the seuen Churches: and the candelstickes which thou sawest, are the seuen Churches.

THE II. CHAPTER.

He exhorteth foure Churches to perseuerance, patience, and amēdement as wel by threatenings as promises of rewarde.

a To the Pastor or minister, which are called by this Name, because they are Gods messengers, & haue their office common with Iesus Christ who also is called an Angel.

Vnto the ^a Angel of ^y Church of Ephe- A
sus wryte, These things sayth he that holdeth the seuen starres in his right hande, and walketh in the myddes of the seuen golden candelstickes.

2 I knowe thy workes, and thy labour, and thy patience, and how thou cannest not forbear them which are euyl: & hast examined them which say they are Apostles, and are not: and hast founde them lyers.

3 And thou hast suffered, and hast patience: and for my Names sake hast laboured, and hast not faynted.

4 Neuerthelesse, I haue somewhat agaynst thee, because thou hast left thy fyrst charite.

5 Remēber therfore from whence thou art fallen, & repent, and do the fyrst workes: elles I wil come agaynst thee shortly, and wil remoue thy ^b candelsticke out of it place, except thou amende. B

6 But this thou hast, that thou hatest the dedes of the ^c Nicolaitans, which dedes I also hate.

7 Let him that hath an eare, heare, what the Spirite sayeth vnto the Churches, To him that ouercometh, wil I geue to eate of the

b The office of the Pastor is compared to a candelsticke or lampe, for as muche as he ought to shyne before men.

c These were hereticks, which helde that viues should be common, and as some thinke were named of one called Nicolas, of whome is writ Act. 6. which was chose among the Deacons.

Rev. 2. 6. the ^l tree of ^l lyfe which is in the myd des-
^{erlasting.} of the Paradise of God.

8 And vnto the Angel of the Church of
 the Smyrnians write, These thinges sayeth
 he that is fyrst, and last, Which was dead
 and is a liue.

*John Christe
 risen agayne
 in lyfe.*

9 I know thy workes and tribulation, and
 pouertie (but thou art riche) and *I knowe*
 the blasphemie of them, which call them
 selues Iewes and ^{are} not: but are the Syna-
 goge of Satan.

*They are
 not Abruha-
 mas children
 according
 to the faith.*

10 Feare none of those thinges, which thou
 shalt suffer: he holde it shal come to passe,
 that the deuill shal cast some of you into
 prison, that ye may be tryed, and ye shal
 haue tribulation ten dayes, be faithful vnto
 the death, and I wil geue thee the crowne
 of life.

Reu. 2. 10

*which is
 everlasting.*

11 Let him ^ſ hath an eare, heare what the
 Sprite sayth to ^ſ Churches. He ^ſ ouerco-
 meth, shal not be hurt of the secod death.

12 And to the Angel of the Church at
 Pergam^{us} write, This sayeth he which hath
 the sharpe sword with two edges.

13 I knowe thy workes and where thou
 dwellest, euen where Satans throne is, and
 thou kepest my Name, & hast not denyed
 my saythe, ^d eue in those dayes whē Anti-
 pas my faithful martyr was slayne among
 you, where Satan dwelleth.

14 But I haue a fewe thinges against thee,
 because thou hast there them that mayn-
 tayne the doctrine of Balaam, which taught
 Balac, to put occasion of synne before the
 children of Israel, that they should eat of
 meate ^d dedicate vnto idoles, and commit
 fornication.

*d In the very
 here of persecutio
 & slaughter of the
 Martyrs they con-
 tinued in the pure
 faith, and therefore
 are commended.*

15 Euen so hast thou them, that maintay-

Rev. 2. 24. c.

152

1. Cor. 10.

ne the doctrine of the Nicolaitans, which thing I hate.

16 But be converted, or elles I wyl come vnto thee shortly, and wyl fyght against them with the sword of my mouth.

17 Let him that hath an eare, heare what the Sprite sayeth vnto the Churches, To him that ouercometh wil I geue to eate Manna that is hid, and wil geue him a white stone, & in the stone a newe name written: which no man knoweth saving he that receaueth it.

18 And vnto the Angel of the Churche of the Thyatirians write, Thus sayeth the Sonne of God, which hath his eyes lyke vn to a flamme of fyre, and his feet are lyke fyne brasse:

19 I knowe thy workes and thy charitie, and seruice, and faith, and thy patience, and thy dedes, which are mo at the last, then at the firste.

20 Notwithstanding, I haue a fewe thinges against thee, that thou sufferest that woman Iezabel, which calleth her selfe a Prophetesse, to teache, and to deceaue my seruantes, to make them commit fornication, & to eat meates offered vp vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold I wil cast her into a bed, and them that commit fornication with her, in to great afflictio, except they tourne from their dedes.

23 And I will kyl her children with death: and all the Churches that know that I am he which searche the reynes & hearts: and

Psal. 103. d

John 6. d

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and I wil geue vnto euery one of you according vnto his workes.

G 24 And vnto you I say, the rest of them of Thyatira, As many as haue not this learning nether haue knowen these depneses of Saran (as they terme them) I wil put vpon you none other burthen,

25 But that which ye haue all ready, holde fast til I come.

26 For whosoever ouercometh and keepeth my workes vnto y^e ende, * to him wil I geue power ouer nations,

27 And he shal rule them with a rodde of yron: and as the vessels of a potter, shal they be broken to shewers.

28 Euen as I receaued of my Father, so wil I geue him the morning starre.

29 Let him that hath an eare, heare what the Sprite saith to the Churches.

g The false teachers termed the ir doctrine by this name, as though it coneyned the most depe knolledge of heauenly things, & was in dede, drawe out of the depe Jougion of hell. by such termes now the Anabaptists, Libertines, Papists, Arias, & c. vse to beautifie their mostrous errors and blasphemies.

THE III. CHAPTER.

He exhorteth the Churches or ministers to the true profession of faith, and to watching.

A Nd write vnto the Angel of the Church of Sardis, These things sayeth he that hathe the seuen Sprites of God, and y^e seuen starres, I know thy workes, *which is*, that thou hast a name that thou ^alyuest, but thou art dead.

2 Be awake and strengthen the thinges which remaine, that are redy to dye: for I haue not founde thy workes perfect before God.

3 Remember therefore, what things thou hast receaued and heard, & holde fast therfore, and repēt. * If thou shalt not watche,

a The minister lyeth when he bringeth forth good fruits, els he is dead.

F. L.

*The childre
of Iezabel.*

Mal. 2. c.

*Chap. 16.
1. 1. 1. 5. 1. 1.
2. 1. 1. 3. c.*

I wil come on thee as a thefe, & thou shalt not knowe what houre I wil come vpon thee.

^b Either by cōfenting to idolaters, or els polluting their conscience with any euil.

4 Notwithstanding thou hast a few^e names in Sardi, which haue not defiled their garmentes: and therefore they shal walke with me in white; for they are worthy.

^c or, persons.

5 He that ouercometh shalbe clothed in white araye, and I wil not put out his name out of the ^bbooke of life, but I wil confesse his name before my Father, and before his Angels.

Chap. 20. d. 21. g.

6 Let hym that hath an eare, heare, what the Spirite sayeth vnto the Churches.

philip. 4. B

7 And write vnto the Angel of the Church of Philadelphiā, These things sayeth he that is Holy and True, which hath the ^ckeye of Daud, which openeth & no mā shutteth, shutteth and no man openeth,

Esa. 22. f. iob 22. d.

^e which signifieth that Christ hath all the power ouer the house of Daud, which is the Church, so that he may ether receaue or put out whome he wil.

8 I knowe thy workes: beholde, I haue set before thee an open dore, and no man can shut it, for thou hast a litel strength and hast kept my sayinges, and hast not denied my Name.

^f To aduance the kyngdome of God.

^d I wil cause the in thy sight to humble them selues, & to gyue due honour to God, & to his Sōne Christe.

9 Behold, I wil make them of the synagoge of Satan, ^{to wit}, of them which call the selues Iewes and are not, but do lye, behold, I say I wil make them, that they shal come and ^dworship before thy fete, and shal knowe that I haue loued thee.

^e Let no mā plucke the away which thou hast sowne to God: for they are thy croune. As S. Paul writeth saig, Brethre ye are my ioye & my croune. Philp. 4. 4. 5. Theb. 3. d.

10 Because thou hast kept the wordes of my pacience, therefore I wil deliuer thee fro the tyme of tentation, & wil come vpo all the worlde, to trie them that dwel vpo the earth.

11 Behold I come shortly: holde y which thou hast, that no man take thy ^ccroune.

12 Hym

C 12 Hym that ouercommeth, wyl I make a pyllar in the temple of my God, & he shal go no more out: and I wyl wryte vpon him the Name of my God, and the name of the citie of my God, *which is y newe Ierusalē,* which commeth doune out of heauē from my God, & I wil wryte vpon him my newe Name.

13 Let him that hath an eare, heare what the Sprite sayeth vnto the Churches:

14 And vnto the Angel of the Church & is in Laodicea, wryte, These thinges sayeth Amē, the faithful and true wytnes, the beginning of the creatures of God.

15 I knowe thy workes, that thou art neither could nor hotte: I woulde thou werest colde or hotte.

D 16 Therefore, because thou art betwene bothe, and nother colde nor hotte, it wil come to passe, that I shal spewe thee out of my mouthe,

17 For thou sayest, I am^r riche and increased with goodes, & haue nede of nothing, and knowest not how thou art wretched & miserable, and poore, and blynde, and naked.

18 I counsel thee to bye of me golde tried in the fyre, that thou mayest be made riche: and whyte rayment, that thou mayest be clothed, & that thy filthy nakednes do not appeare: and anoynt thyne eyes with eye salue, that thou mayest se.

19 As many as I loue, I *rebuke and chasten: be^r feruent therfore and amende.

20 Behold I stand at the dore, and knocke. If any man heare my voyce and open y dore, I wil come in vnto him, & wil suppe

Ff.ii.

f Nothing more displeaseth God then indifferencie and coldenes in religion, & therfore he wil spewe suche out as are not zealous and feruent.

persons.

20. d.

2. 4. 4.

2. f.

ance
gdoe
God

Forbidding
y selfe of
that which
thou hast not.

Prov. 3. 6.
heb. 12. 6.

with him, and he with me.

21 To him that ouercometh, wil I grante to sit with me in my throne, euen as I ouer came, & sitte, with my Father, in his throne.

In my seate
royall.

22 Let him that hath an eare, heare what the Sprite sayeth vnto the Churches.

THE IIII. CHAPTER.

He seeth the heauen open, and the seate, and one sitting vpon it, and 24. seates about it with 24. elders sitting vpon them, and four beastes praising God day and night.

After this I looked, and beholde a dore was open in heauen, & the fyrst voyce which I hearde, as it were of a trooper talking with me, sayd, Come vphither, and I wil shewe thee thinges which muste be done hereafter.

2 And immediately I was ranshed in the sprite: and beholde a throne was set in heauen, and one sate in the throne.

a He describeth
the Diuine and in-
comprehensible ver-
tue of God.

3 And the that sate, was to loke vpon, lyke vnto a iasper stone, and a sardine stone: & there was a rayne bowe about the throne, in sight lyke to an emeraude.

The Throne

4 And about the seate were foure & twenty seates: & vpon the seates I sawe foure and twenty Elders sitting, clothed in white rayment, and had on their heades crowmes of golde.

B

5 And out of the throne proceded lightnings, and thundringes, and voyces, & seven lampes of fire, burning before the throne, which are the seven sprites of Gods.

6 And

Alas of glaf- 6 And before the throne *there was* a sea
of glasse lyke vnto a cristall; and in the
C middes of the throne, and rounde about
the throne were four beastes full of eyes
before and behynde.

7 And the fyrst beast was like a lion, &
the secōde beast lyke a calfe, & the thyr-
de beast had a face as a man: & the fourth
beast was lyke a flying egle.

Isa. 6. b. 8 And the foure beastes had eche one of
them fixe wynges about him, and they we-
re full of eyes wythin; and they ceased not
day nor nyght saying, * Holy, holy, holy
Lord God, almighty, which Was, and Is,
and Is to come.

D 9 And when those beastes gaue glorie, &
honour, and thanks to hym that sate on
the throne, which lyueth for euer and
euer:

10 The four and twēty Elders fell doune
before him, & sate on the throne, and wor-
shipped him that liueth for euer, and cast
their crownes before the throne saying,

Chap. 5. d. 11 Thou art * worthy o Lord to receaue
glorie and honour, & power, for thou hast
created all thinges, and for thy wylls sa-
ke they are, and haue bene created.

THE V. CHAPTER.

*He scribeth the Lambes wyng the booke, and ther
fore the foure beastes, the 24. Elders, and the An-
gels prayse the Lamb, and do him worship.*

ly. 1. d. A And I sawe in the right hande of him
that sate in the throne, a Booke wryt-
ten wythin and on the backsyde, sealed
wyth seuen seales.

2 And I sawe a stroge Angel which preached with a lowde voyce, Who is worthy to open the Boke, and to lose the scales therof?

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the Boke, neither to loke thereon.

4 Then I wept muche, because no man was found worthy to open, and to reade the Boke, neither to loke thereon.

5 And one of the Elders sayd vnto me, **B** Wepe not, Beholde the lion of the tribe of Iuda, the rote of David, hath obtained to open the Boke, and to lose the scales therof.

6 Then I behelde, and lo, in the middes of the throne, and of the foure beastes, & in the middes of the Elders, stode a Lambe as thogh he had bene killed; which had seuen hornes, and seuen eyes, which are y sprites of God, sent into all the world.

7 He came, and toke the Boke out of the right hande of him y sate vpo the throne.

8 And when he had taken the Boke, the foure beastes and four and twenty Elders **C** fell doune before the Lambe, hauing euery one harpes and golden vialles full of odoures, w are the prayers of Sainctes,

9 And they song a new songe saying, Thou art worthy to take the Boke, and to open the scales therof: because thou wast killed; and hast redemed vs to God by thy bloude out of all kinredes, and tonges, & people, and nations,

10 And hast made vs vnto our God, Kinges and Priestes, and we shal raigne on the earth.

a This vision confirmeth the power of our Lord Iesus, which is the Lambe of God that taketh away the syn of the world.

b This declareth how the prayers of the faithfull are agreeable vnto God, read A& 10.

c Our Sauour Iesus hath redemed his Church by his bloude shedding & gathered it of all nations.

1, Pet. 2, 6,

11 The

D 11 Then I behelde, and I heard the voyce of many Angels about the throne, and about the beastes and the Elders, and the nōber of the was * thousand thousandes,

Dai. 7. c.

Chap. 4. d.

12 Saying with a loude voyce, Worthy is the * Lambe that was killed to receaue power, and ryches, and wisdome, and strength, and honour, and glorie, and blessing.

13 And all the creatures which are in heaue, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Blessing, & honour, and glorie, and power be vnto him, y^e sitteth vpon y^e throne, and vnto the Lābe for euermore.

14 And the foure beastes sayd, Amen: and the foure and twenty Elders, fell vpon their faces, and worshipped him that liueth for euermore.

THE VI. CHAPTER.

The Lambe openeth the sixe seales, and many things follow the opening thereof.

A 1 After, I behelde whē the Lambe opened one of the seales, & I heard one of the foure beastes say, as it were the noyse of thonder, Come and se:

A white horse.

2 Therefore I behelde, and se there was a whyte horse, and he that sate on him, had a bowe and a croune was geuen vnto him, & he went forth conquering, and for to ouer come.

A red horse.

3 And when he opened the second seale, I heard the second beast say, Come and se.

4 And there went out another horse that was red, & power was geuen to him that sate thereon, to take peace from the earth

and that they shuld kill one another: and there was geuen vnto him a great sword.

5 And whē he opened the third seale, I he B
ard the third beast say, Come & se, then I beheld, and lo, a black hors, & he y sate on him, had a payre of balāces in his hand.

a The greke worde signifieth that measure which was ordinarily geue to seruants for their portion or stint of meate.

6 And I heard a voyce in the middes of y
four beastes say, A ^ameasure of whete for a peny, & thre measures of barley for a peny: and oyle, and wyne se thou hurt not.

which amounted about foure pence halfe peny.

7 And when he opened the fourth seale, I heard the voyce of the fourth beast say, Come and se.

8 And I looked, and beholde a pale horse, and his name that sate on him was Death, and Hell folowed after him, and power was geuen vnto them ouer the fourth parte of the earthe, to kyll with sworde, & with hunger, and with death, and with the beastes of the earth.

or, the great.

9 And when he opened the fyfte seale, I C
sawe vnder the aultre, the soules of them, that were kylled for the worde of God, & for y testimonie which they maynteyned.

10 And they cried w a lowde voyce, saying, How longe tariest thou Lord, holy and trowe, to iudge and to auenge our bloude on them that dwell on the earth?

11 And longe whyte garmētes were geuen vnto euery one of the, & it was sayd vnto them, that they shuld rest for a litel season vntil the number of their felowes, and brethren and of them that should be kylled as they were, were fulfilled.

b He describeth the seconde coming of the Sonne of God, which shal be terrible to his aduersaries.

12 And I behelde whē he opened y syxt se D
ale, & lo, there was a great earth quake, & y sunne was as blacke as sacke clothe made of

of

of heare, & y^e mone waxed euē as bloude:
 13 And the starres of beaue fell vnto the
 earthe, euē as a figge tree casteth her fig-
 ges, when she is shaken of a mighty wynde.

shrinked or
 iuued bac-
 ke.

14 And heauen departed away, as a scro
 le when it is rolled togyther: and all mou-
 taynes and yles were moued out of their
 places.

15 And the kynges of the earth, and the
 great men, and the riche mē, and the chie-
 fs captaynes; & the mighty men, and euery
 boundmā, and euery free man, hyd the sel-
 ues in dennes, and in rockes of the hylles:

16 And sayd to the hylles and rockes,
 *Fall on vs, and hide vs from the presence
 of him that sitteth on the throne, and fro
 the wrath of the Lambe.

17 For the great day of his wrath is come,
 and who can endure it?

2/a. 1. d.
 ne. 10. b.
 luk. 23. d.

THE VYL CHAPTER.

*He seeth the seruantes of God sealed in their
 foreheades out of all nations and people, which
 thoghe they suffre trouble, yet the Lambe feedeth
 them, leadeth them to the fountaines of lyuing
 water, and God shal wype away all teares from
 their eyes.*

ANd after that, I sawe four Angels stād
 on the four corners of the earthe, hol-
 ding the four wyndes of the earth, that
 the wyndes shoulde not blowe on y^e earth,
 nether on the sea, nether on any tre.

2 And I saw another Angel ascende from
 the rising of the sunne, which had the sea-
 le of the lyuing God; and he cryed with

a loude voyce to the foure Angels to who power was geuen to hurt the earth, & the sea, saying, ^a Hurt ye not the earth nether y sea, nether y trees, til we haue sealed y seruantes of our God in their foreheades, ^b And I hearde the nombre of them, ^c B were ^b sealed, & there were sealed ^c an hundred and foure and forty thousande of all the tribes of the children of Israel.

5. Of the tribe of Iuda were sealed twelue thousande. Of the tribe of Ruben were sealed twelue thousande. Of the tribe of Gad were sealed twelue thousande.

6. Of the tribe of Aser, were sealed twelue thousande. Of the tribe of Nephthali were sealed twelue thousande. Of the tribe of Manasses were sealed twelue thousande.

7. Of the tribe of Simeon were sealed twelue thousande. Of the tribe of ^d Levi were sealed twelue thousande. Of the tribe of Issachar were sealed twelue thousande. Of the tribe of Zabulon, were sealed twelue thousande.

8. Of y tribe of ^e Ioseph were sealed twelue thousande. Of the tribe of Benjamin, were sealed twelue thousande.

9. After this I behelde, and lo, a great multitude, which no mā coulde number of all nations and people, and tounge, stode before the throne, & before the Lambe, clothed with longe ^f white garmetes, & ^g palmes in theyr handes.

10. And they cried with a lowde voyce, saying, Saluation cometh of our God, that sitteth vpon the throne, and of the Lābe.

11. And all the Angels stode in the cōpasse of the throne and of the Elders, and

a God prenteth the dāgers & euils, which otherwise wolde ouerwhelme the elect.

b Which bare the seale and marke of God.

c The great number of the Iewes, which go before vs to saluation.

^d He omitteth Dan.

^e That is, the tribe of Ephraim, which was Iosephs sonne.

C

d In signe of puritie.

e In toke of victorie.

of the foure beastes, and fell before the throne on their faces, and worshipped God.

12 Saying, Amen: blessing and glorie, wyfedome, and thanks, and honour, and power, and might, be vnto our God for euer more. Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in longe whyte garmentes, and whence came they?

D 14 And I sayd vnto hym, Lord, thou wotest. And he sayd to me, These are they which came out of great tribulation, and washed theyr garmentes, & made them white in the bloude of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue hym day & nyght in his temple, and he that sytteth in the throne wyl dwell amonge them.

16 *They shal hunger no more, nether thyrst, nether shal the sunne lyght on the, nether any heate.

17 For the Lambe which is in the myddes of the throne shal fede them, and shal fede them, and shal leade them vnto the lychi founytaynes of waters, and *God shal wype awaye all teares from theyr eyes.

f Ther is no puritie nor cleannes but by the bloude of Christ onely.

g Meaning continually, for els in heauen ther is no nyght.

Isa. 19. c.

To whome all power is given.

Isa. 25. c.

chap. 21. d.

A

THE VII. CHAPTER.

The seventh seale is opened, there is silence in heauen, the foure Angels blowe their trumpets, and great plagues follow vpon the earthe.

And when he had opened the seventh seale, there was silence in heauen about the space of halfe an hour. & I saw the foure Angels standing

* As mini
bring spirites,

before God, and to them were geuen seven trompettes.

^a This Angel is Iesus Christ who offereth vp the prayers of the Saints which are in earth, to God his Father.

3. Then another ^a Angel came and stode before the altare hauyng a golden senser, & muche odours was geuen vnto him, that he should offer with the prayers of all Saintes vpon the golden altare, which is before the throne.

^a The prayers of the Saints.

4. And the smoke of the odours which came of the prayers of all Saintes, ascended vp before God, out of the Angels hand.

5. And the Angel toke the senser, and fylled it with ^b fyre of the altare, and cast it into the earth, and ^c voyces were made, and thondrynges, and lightnings, and earthquake.

^B

6. And the seven Angels which had the seven trompettes, prepared them selues to blowe.

7. The fyrst Angel then blewe, and there was made hayle and fyre, which were myngled with bloude, and they were cast into the earth, and the thyrde parte of trees was burnt, and all grene grasle was burnt.

8. And the seconde Angel blew: and as it were a great mountayne, burning with fyre, was cast into the sea, and the thirde parte of the sea turned to bloude.

^C

9. And the thyrde parte of the creatures which were in the sea, dyed, the liuing things *I meane*, and the thyrde parte of shypes were destroyed.

10. Then the thyrde Angel blew, and there fel a great starre from heauē burning as it were a torche, and it fell into the thyrde parte of the ryuers, and into fountaynes of waters.

11 And

^b He meaneth by fyre the grace of God whereby we are purged and made cleane. Eph. 5. c.

^c When this grace is declared, meruelous rebellions arise against it by reason of the wicked.

11 And the name of the starre is called wormewood: therfore the thyrde parte of the waters was turned to wormewood, and many men dyed of the^d waters, because they were made bitter.

d which here sheweth
gnishe false & corrupt doctrine.

12 And the fourth Angel blewe, and the thyrde parte of the sunne was smytten, and the thyrde parte of the mone, and the thyrde parte of statres: so that the thyrde part of them was^e darckned. and the daye was smytten, that the thyrde parte of it could not shyne; and lykewyse the nyght.

e These are plagges for the contempt of the Gospel.

13 And I behelde and heard an Angel flying through the myddes of heaven, saying with a lowde voyce, Wo, wo, wo to the inhabiteurs of the earth, because of the soundes to come of the trompet of the thre Angels which were yet to blowe.

f Horrible threatenings against the infidels and rebellious persons.

THE IX. CHAPTER.

The fyst and syxt Angel blowe their tromperts, the starre falleth from heauen: the locusts come out of the smoke. The fyrst wo is past: the foure Angels that were bounde are loosed, and the thirde parte of men is killed; the elect are exempted.

This starre is the deuill, seeking by all meanes Christs dishonor.

Luk. 8. d.

2 pet. 2. a.

And the syfte Angel blew, and I sawe a starre fall from heauē vnto the earth: And to hym was geuen the keye of the^b bottomlesse pyt.

2 And he opened the bottomlesse pyt, and there arose the smoke of the pit as the smoke of a great fornace: and the sunne, & the ayre were darckned by the reason of the smoke of the pitte.

3 And there came out of the smoke,

^a That is secretly
to persecute and
to sting with
their taile as scor
pions do, such is
the faction of the
hypocrites.
^b Over the infi
dels whome Satan
blyndeth with the
efficacie of error
2. Thess. 2. c.

^e Suche is the ter
ror of the vnbe
leuing conscience
which hath no as
surance of mercie
but feleth the iud
gement of God
against it.

^f Locustes vpon the earth : and vnto them
was geuen power, as the ^a scorpions of the
earth haue power.

4 And it was commanded them, that they
shoulde not hurt the grasse of the earth :
nether any grene thyng : nether any tree :
but only those ^b men which haue not the
seale in theyr foreheades.

5 And to them was commāded that they
should not kyl them, but that they should
be vexed fyue monethes, and that their
payne shoulde be as the payne that cometh
of a scorpion, when he hath stonge a man.

6 * Therefore in those days shal men ^c see
death, and shal not fynde it, and shal desire
to dye, and death shal flye from them.

7 * And the forme of the locustes was ly
ke vnto horses prepared vnto battayle, &
on theyr heades ^d were as it were crownes,
lyke vnto golde, and theyr faces were as
it had bene the faces of men.

8 And they had heere as the heere of wo
men : and theyr teeth were as the teeth of
lyons.

9 And they had habbergions, as it were
habbergions of yron : and the sounde of
their wynges, was as the sounde of charets
when many horses runne together to bat
tayle.

10 And they had tayles lyke vnto scor
pions, and there were stynges in theyr tay
les : and theyr power was to hurt men ^e fyue
monethes.

11 And they haue a kynge ouer the, which
is the ^f Angel of the bottomlesse pyr, who
hename in the Hebrews tongue, is Abad
don : and in the Greke, ^g Apollyon.

^a Locustes, are
false teachers
heretikes, and
worldly subtyl
prelates.

chap. 6. d
Esa. 2. d
eze. 10. c.
luke. 23. d.
VVido. 16.
b.

B
The descrip
tion of hypo
crites and do
mestical con
tries of the
faith.

^f Meaning for
a tyme.
Kynge of hy
pocrites.
^g That is de
stroyng.

12 One wo is past, and beholde two woes come after this.

13 Then the syxt Angel blewe, and I heard a voyce from the foure corners of the golden aultre, which is before God,

14 Saying to the syxt Angel; which had the trompet, Lose the foure Angells, which are bounde in the great ryuer Euphrates.

15 And the foure Angells were losed, whych were prepared for an houre, for a day, for a moneth, and for a yere, to slay the thyrd part of men.

16 And the nombre of horsmen of warre, were twenty thousand tymes ten thousand for I hearde the nombre of them.

17 Also thus I sawe the horses in a vision, and them that sat on them, hauyng fyry habergions, & of iacinte and of brymstone, and the heades of the horses were as the heades of lyons: and out of their mouthes went forth fyre and smoke and brymstone.

18 Of these thre was the thyrd parte of men kylled, that is to say, of fyre, smoke, and brymstone, which proceded out of the mouthes of them.

19 For theyr power is in theyr mouthes, and in theyr tayles: for theyr tayles were lyke vnto serpentes, and had heades, where with they hurte.

20 And the remnaite of the mē which were not kylled by these plages, repented not of the dedes of their handes that they should not worshyp deuyls, and images of gold, and siluer, and brasse, and stone, and of woode, which nether can se, nether

which signifieth their falsc doctrine and hypocrisie.

wherein the strength of hypocrites standeth.

Psal 115. b.

113. c.

heare, nether go.

21 Also they repented not of theyr murder, and of theyr sorcerie, nether of their fornication, nether of theyr thefts.

THE X. CHAPTER.

The Angel hath the boke open, he sweareth there shall be no more time: he giveth the boke vnto Iohn, which eateth it vp.

AND I sawe another mighty Angel come downe from heauen, clothed with a cloude, and the rayne bowe vpon his head: and his face was as the sunne, and his feete as pyllers of fyre.

A
This Angel is
Iesus Christ.

2 And he had in his hande a lytle boke open: and he put his ryght fore vpon the sea, and his lyft fore on the earth.

The boke is
open that e-
very mā may
read and vnder-
stande Christ
manifested in
his Gospel.

3 And cryed with a loude voyce, as when a lion roreth: And when he had cried, seuen thondres spake their voyces.

4 And when the seuen thondres had spoken their voyces, I was about to wryte: but I heard a voyce from heauen saying vnto me, * Seale vp those thynges which the seuen thondres haue spoken, and wryte them not.

Day. 12 b.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, lyfte vp his hande to heauen,

6 And sware by him that lyueth for evermore, which created heauen, and the thynges that therein are, and the earth and the thynges that therein are, and the sea, and the thynges which there in are: that tyme should be no more.

7 But in the dayes of the voice of the se-

men

nenth Angel, when he shal begyn to blowe: euē the mysterie of God shalbe fynysshed, as he declared to hys seruantes the Prophetes.

8 And the voyce which I heard from heauen spake vnto me agayne and sayd, Go and take the litle boke which is open in the hand of the Angel, which standeth vpon the sea & vpon the earth.

9 And I went vnto the Angel, & sayd to him, Geue me the litle boke, and he sayd vnto me, *Take it, and eate it vp, and it shal make thy belly bytter, but it shalbe in thy mouthe as swete as honye.

10 Then I roke the litle boke out of the Angels hande, and ate it vp, and it was in my mouth as swete as hony: but as sone as I had eaten it, my belly was bytter.

11 And he sayd vnto me, thou muste prophēcie agayne among the people and nations, and tounge, and to many kynges.

THE XI. CHARTER.

The temple is measured, two witnesses raised vp by the lord are murdered by the beast, but after receaued to glorie. Christ is exalted, and God praised by the 24 Elders.

AND then was geuen me a rede, lyke vnto a rodde, and the Angel stode by, saing, Ryse and mete the temple of God, and the aulter, and the that worshyp therein.
2 But ^a the lower part which is with out the temple cast out & mete it not: for it is geuen vnto the Gentiles, and the holy citie shal they treade vnder fote two and fourty monethes.

3 And I wy I geue power vnto my two wyt

Gg.i.

^a The Iewish temple was deuised in to thre parts, the body of the temple wherinto euery man entered: the holy places wher the leuites were: and the holy of the holiest wher into the hie priest once a yere entred, in resp^t & therfore of these two later, the first is said to be cast out, because as a thing profane it is neglected when the temple is measured.

On ball.

nesses, and they shal prophesie a thousand,
two hundred, & threescore dayes, clothed in
sacke clothe.

4 These are two^c oliue trees, & two candel
stikes, standing before the God of the earth; <sup>The excellent
graces of the
which beare
witnes to the
Gospel</sup>

5 And if any man wyl hurte them, fyre
procedeth out of their mouthes, and con-
sumeth theys enemyes: for yf any man
wolde hurt them, this wyse muste be
kylled.

6 These haue power to shut beauen; that
it rayne not in the dayes of their proph-
eyng; and haue power ouer waters to tur-
ne them to bloud, and to synyte the earth
with all maner plages, as ofte as they wil.

7 And when they haue synished theyr te-
stimonie, the beaste that cometh out of the
bottomlesse pyt, shal make warre against
them, and shal overcome the, and kyll the.

8 And theyr carkeyes shal lye in the stre-
tes of the great cite; which spirituallly is
called^b Sodome and Egypt; where our
Lorde also was crucified.

9 And they of the people and kinredes,
and tonges, and Gentils shal se their car-
keyes thre daies & an halfe, & shal not suf-
fre their carkeyes to be put in graues.

10 And they that dwell vpon the earth,
shal reioyce ouer them and be glad, and
shal sende giftes one to another: for these
two Prophetes vexed them that dwelt on
the earth.

11 But after thre dayes and an halfe, the
sprite of lyfe coming from God, shal en-
ter into them, and they shal stande vpon
their fete: and great feare shal come
vpon them which sawe them.

12 And

^b To serue strange
Gods ad to be cor-
rupted with false
doctrine is a spiri-
tual Sodome.

^c The infidels are
tormented by
hearing the truth
preached.

12 And they heard a great voyce from heauen, saying vnto the, Come vp hyther. And they ascended vp into heauen in a cloude, and theyr enemyes ~~wept~~ ^{wept} after them.

13 And the same houre was there a great earthquake, and the tenth part of the citie fell; and in the earthquake were slayne names of men, seven thousande: and the remnant were feared, and gaue glorie to God of heauen.

14 The seconde wo is past, & beholde the thyrde wo wyl come anone.

D 15 And the seventh Angel blew, and there were made great voyces in heauen, saying, The^d kyngdoms of this worlde are our Lordes, and his Christes, and he shall raygne for euermore.

d Albeit Satan troubleth the world neuer so much, yet Christ shal raigne.

16 Then the four & twety Elders, which syt before God on theyr seates, fell vpon their faces, and worshypped God,

17 Saying, We geue thee thākes Lord God almighty: which Art, and Wasse, and Art to come: for thou hast receaued thy greates myght, and hast obteyned thy kyngdome.

18 And the Gentils were angry, and thy wrathe is come, and the tyme of the dead that they should be iudged, and that thou shouldest geue rewarde vnto thy seruantes the Prophetes, and Sainctes, and to the that feare thy Name, smal, and great, and shuldest destroy them, which destroye the earth.

19 And the temple of God was opened in heauen, and there was sene in his temple, the arcke of his Couenant: and there folowed lightnings, and voyces, and

and a

Gg. ii.

thondringes, and earthquake, and much
hayle.

THE XIIth CHAPTER.

*There appeareth in bianen a woman clothed
with the sunne: Michael fighteth with the dra-
gon, whych persecuteth the woman; and getteth
victorie to the comfort of the faithfull.*

a A lyuely descrip-
tion of the Chri-
stian Church per-
secuted by Satan.

ANd there appeared a great wonder in A
heaven: A^a woman clothed wyth the
sunne, and the mone vnder her fete and
vpon her head a croune of twelue starres.

2 And she was wyth chylde and cryed tra-
uayling in birth, and payned redy to be
deliuered.

3 And there appeared a nother wonder
in heauen; for beholde a great red dragon
hauing seven heades, and seven crounes
vpon his heades:

4 And his tayle drue the third part of the
starres of heauen and cast the to the earth.

And the dragon stode before the wo-
man, which was redy to be deliuered: for
to deuoure her childe as sone as it were
borne.

b Which is Iesus
Christ the fyrst
borne among ma-
ny brethren.

5^b And she brought forthe a man childe,
which should rule all natiōs wyth a^a rod
of yron: and her sonne was taken vp vnto
God and to bys throne.

Psal. 2. 8.

6 And the woman fled into wildernes
where she hath a place prepared of God,
that they shoud fede her there a thousand
and two hundred and threescore dayes.

7 And there was a battayle in heauen, Mi-
chael and his Angels fought with the dra-
gon, and the dragō fought ad his Angels.

C Michael and
his Angels.

8 But

8 But preuayled not, nether was their place founde any more in heauen.

9 And the great dragon, that old serpent called the deuyl and Satan was cast out, which deuoureth all the worlde. and he was cast into the earth; and his Angels were cast out with him.

10 And I hearde a lowde voice saying in heauen, Now is saluation, & strength and the kyngdome of our God, and the power of his Christ: for the accuser of our brethren is cast doune which accused them before our God day and night.

11 And they overcame him by the blood of the Lambe, and by the worde of his testimony, and they loued not their liues vnto the death.

D 12 Therefore reioice heauens, and ye that dwell in the. Wo to the inhabitors of the earth, and of the sea: for the deuyl is come doune vnto you which hath great wrath, because he knoweth that he hath but a short time.

13 And when the dragon sawe that he was cast vnto the earth, he persecuted the woman which broght forth the man childe.

14 But to the woman were geuen two winges of a great egle, that she might flye into the wildernes, into her place, where she is norished for a tyme, tymes, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman as it had bene a riuer because she should haue bene caught of the floude.

16 But the earthe holpe the woman, and

Gg.iii.

Victorie by
the bloude of
Christ.

c They put their
lyues in danger so
oft as neede requi-
red.

which the
serpent had ap-
pointed for
her.

d God geueth man-
nes to his Chur-
che to escape the
fury of Satan ma-
king his creatures
to serue to the sup-
port thereof.

the earth opened her mouth, & swallowed vp the riuer, which the dragon cast out of his month.

17 Then the dragon was wroth with the woman: and went and made warre with the remnant of her seede, which kepe the commandementes of God, and haue the testimony of Iesus Christe.

18 And I stode on the sea sande.

THE XII. CHAPTER.

The beast deceaeneth the reprobats, and is cōfirmed by an other beast.

a The lyuely portraite of the Romische antichrist who is maynteyned by the seconde beast which is his cleargye.

And I sawe a^a beaste ryse out of the sea, A hauing seuen heades, and ten hornes, and vpon his hornes were tenne crownes, & vpon his heade, the name of blasphemie.

2 And this beaste which I sawe, was lyke a catte of the mountayne, and hys fete were as the fete of a beare, and his mouth as the mouth of a lion: and the^a dragon gaue him his power & his throne, and great autorite.

^a That is the deuil.

3 And I sawe one of his heads as it were wounded to death, but his deadly wound was healed: and all the world wondred & followed the beast.

4 And they worshypped the dragō which gaue power vnto the beast, and they worshypped y^e beaste, saying, Who is lyke vnto the beaste? who is able to warre wyth him.

B

5 And there was geue vnto him a mouthe, that spake greate thinges and blasphemies, and power was geuen vnto him, to do two and fourty monethes;

The blasphemies of the beast.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his Name, & hys

b Antichrists tyme and power is limited.

his tabernacle, and them that dwell in he-
auē.

In their bo-
dies, not in
soules.

7 And it was geue vnto him to make war-
re with the Sainctes, & to ouercome the:
and power was geue him ouer euery kin-
red and tounge, and nation:

e He meaneth
that vniuersal de-
parting wherof S.
Paul speaketh to
the Thessalonians.

Antichrist
hath not pow-
er ouer the
elect.

Chap. 3. a.

10. d. 21. g.

philip. 4. a.

Gen. 9. a.

Mat. 26. e.

C 8 Therefore all that dwel vppō the earth
shal worship him, whose names are not
wrytte in the Boke of lyfe of the Lambe,
which was kyllēd from the begynning
of the worlde.

d As God ordey-
ned fro before all
begynning.

9 If any man haue an eare, let him heare.

e They which le-
ad soules captiues
go them selues in-
to captiuitie.

10 He that leadeth into captiuitie shal
go into captiuitie: he that kylleth with a
sword, must be kyllēd with a sword: he-
re is the paciēce, & the faith of y Sainctes.

11 And I behelde another beast comming
vp our of the earthe, which had two hor-
nes lyke the Lambe, but he spake as dyd
the dragon.

f He spake deug-
lish doctrine wher-
by the Romishe
Antichrist is main-
teyned.

12 And he dyd all y the fyrst beast could
do in his presence, & he causeth y earth,
& the w dwell therein, to worship the fyrst
beaste, whose deadly wounde was healed.

13 And he doeth great wonders, so that he
maketh fire come doune from heauen on
the earth, in the sight of men.

g The man of syn-
ne accordig to the
operation of Sata
shalbe with all
power, signes & mi-
racles of lyes.
2. Thes. 2. c.

14 And deceaueth them that dwel on the
earthe by y meanes of those signes, which
he hath power to do in the sight of the be-
aste, saying to the that dwel on the earth,
that they shoulde make the image of the
beaste, which had the wounde of a sword,
and dyd liue.

D 15 And he had power to geue a sprite vn-
to the image of the beaste, so that the ima-
ge of the beaste shoulde speake, & should

Gg.iiii.

cause that as many as would not worshyp the image of the beast, should be kylled.

16 And he made all, both small and great, ryche and poore, fre and bonde, to receaue a marke in theyr ryght hande or in their foreheade.

^h He that is not sealed with Antichrists marke can not be suffered to lyue amonge men.

17 And ^b that no man myghte bye or sell, saue he that had the marke, or the name of the beast, other the nombre of his name.

18 Here is wysedome. Let him that hath wit count the nombre of the beast; for it is the nombre of a man, and his nombre is syxe hondred, thre score, and syxe.

ⁱ For he is not God, and therefore nether almightie nor eternal.

THE XIII. CHAPTER.

The notable compaignie of the Lake. One Angel announceth the Gospell another, the fall of Babylon: and the thyrd warneth to flye fro the beast, of their happines which liue in the Lord: of the Lords barnest.

^a Testis Christi ru-
lech in his Char-
che to comfort it.

Then I looked, and lo, ^a Lambe stode on the mounte Sion, & wyth hym an hundred fourty and foure thousande, hauyng bys Fathers Name wrytten in theyr foreheade.

^{which was the marke of their electio.}

2 And I hearde a voyce from heauen, as the founde of many waters, and as the founde of a great thoundre: and I heard the voyce of harpers harpyng wyth their harpes.

^b None can prais God, but the elect whome he hath bought.

3 And they songe as it were a newe songe before the throne, &c before the foure beastes, and the Elders, and no man coule learne that songe, but the hundred fourty and foure thousande, which were bought from the earth.

4 These are they, which are not defiled with women, for they are virgins: these follow γ Labe whither soeuer he goeth: these are bought from men, beying the fyrste frutes vnto God and to the Lambe.

5 And in their mouthes was found no gyle: for they are without^d spot before the throne of God.

6 And I sawe an other Angel flye in the myddes of heauen, hauing an euertlasting Gospel, to preache vnto them, that dwell on the earth, and to euery nation, and kinrede, and tongue, and people,

7^e Saing with a loude voice, Feare God, and geue glorie to him, for the houre of his iudgement is come: & worshyp hym, that made heauen and earthe, and the sea, and the fountaynes of water.

C 8 And there folowed another Angel say-
ing, * It is fallen, it is fallen^e Babylon, γ great citie, for she gaue to all nations to drinke the wine of^e the wrath of her for-
nication.

9 And the third Angel folowed the say-
ing with a loude voyce, If any man wor-
ship the beast and his image, and receaue
his marke in his forehead, or on his hande,

10 The same shal drinke the wine of the
wrath of God, yea of the pure wyne, which
is powred into the cuppe of his wrath: ad
he shalbe punyshed in fyre ad brymstone
before the holy Angels, ad before γ Labe.

11 And the smoke of their tormente shal
ascende vp euermore: and they shal haue
no rest day nor night, which worshipp γ
beast and his image, and whosoever rece-
aueth the print of his name.

c By whoredome,
& vnder this vice
he comprehendeth
all other.

d Forasmuche as
their synnes are
pardoned and they
are cled with the
iustice of Christ.

e The Gospel te-
acheth vs to feare
God and honour
him.

f By the which
fornication God is
prouoked to wrath.

Psal. 145 b
14. c.

Esa. 21. c.
iere. 51. a.
chap. 18. a.
which signi-
feth the gre-
at confusio of
the popes
kingdome.

THE XV. CHAPTER.

Seven Angels haue the seven last plagues, the song of them that overcome the beast, the seven vyalles full of Gods wrath.

AND I sawe another signe in heauē grea-
t & merueylous, seven Angels hauing
the seven last plagues: for in them is fulfil-
led the wrath of God.

2 And I sawe as it were a glassy sea, myn-
gled with fyre, and them that had gotten
victorie of the beast, and of his image, &
of his marke, and of the number of his na-
me, stāde at the glassy sea, hauing the har-
pes of God,

B *3* And they ^a song the songe of Moses the
seruāt of God, and the songe of the Lam-
be, saying, Greate and marueylous are thy
workes, Lord God almyghty: iuste & true
are thy ^a wayes kyng of Sainctes.

^a Of praisse & than-
kes geuing for the
victorie gotten aga-
inst Antichrist.

*Or, actes and
deeds.*

Psal. 146. d.

Iere. 10. a.

4 ^a Who shal not feare thee o Lord, and
glorifie thy Name? for thou onely art ho-
ly, and all nations shal come & worshyp-
pe before thee, for thy iudgements are ma-
de manifest.

C *5* And after that I looked, & beholde the
tēple of the tabernacle of testimonie was
open in heauen.

6 And the seven Angels came out of the
tēple which had the seven plagues, clothed
in pure and bright linnen, and hauing
theyr breastes ^b gyrded with golden gy-
rdles.

^b As ready to
execute the venge-
ance of God.

D *7* And one of the foure beastes gaue vn-
to the seven Angels, seven golden vyalles
full of the wrathe of God, which lyuech
for euermore.

8 And the temple was full of the smoke of

God getteth vs
ful entrie into his
Churche by de-
stroying his ene-
mies.

the glorie of God and of his power, and
no man was able to enter into the temple,
till the seven plagcs of the seven Angels
were fulfilled.

THE XVI. CHAPTER

The Angels powre out their vials full of
wrath, and what plagcs follow therof. admoni-
tion to take bede and watche.

ANd I heard a great voyce out of the **A**
temple, saying to the seven Angels,
Go your wayes, powre out the seven vials
of the wrath of God vpon the earth.

2 And the first went, and powred out his
vial vpon the earth, and there fel a noy-
some & a sore wonde vpon the men, which
had the marke of the beast, and vpon the
which worshypped his image.

3 And the seconde Angel shed out his vial
all vpon the sea, and it turned as it were in-
to the bloude of a dead man, and euery ly-
uing thing dyed in the sea.

That is, cor-
rupt & infected.

4 And the thirde Angel powred out his
vial vpon the riuers and fountains of wa-
ters, and they turned to bloude.

5 And I hearde the Angel of the waters
say, Lord thou art iuste, which Art, and
Wast, and Holy, because thou hast iudged
these things.

6 For they shed the bloude of Saintes, **B**
and Prophetes, and therefore hast thou ge-
uen them bloude to drinke: for they are
worthy.

7 And I heard another out of the Sain-
tuarie say, Euen so, Lord God almyghty:
true and righteous are thy iudgements.

8 And

a Forasmuch as
thou destroyest the
rebelles and pre-
seruest thyne

8 And the fourth Angel powred out his vyal on the sunne, and power was geuen vnto him to vexen men wyth heate of fyre.

9 And men boyled in great heate, and ^bblasphemed the Name of God, which hath power ouer these plagies, and they repented not, to geue hym glorie.

b The wicked were hard hearted & stubborn whē God punisheth them.

10 And the fyfthe Angel powred out his vyal vpon the throne of the beaste, and his kyngdome waxed darcke, and they gnawe their tounge for sorowe,

11 And blasphemed the God of heaven, for sorowe, and payne of their sores, and repented not of their dedes.

C 12 And the sixt Angel powred out his vyal vpon the great ryuer Euphrates, and the water dried vp, that the way of the kynges of the East should be prepared.

13 And I sawe thre vncleane sprites lyke frogges come out of the mouth of the dragon, & out of the mouth of the beaste, and out of the mouth of the false prophete.

14 For they are the spirits of deuils, working miracles, to go vnto the kynges of the earth, and of the whole worlde, to gather them to the battayle of that great day of God almyghty.

c Of righteousness & holynes wherewith we are cled through Iesus Christ.

15 Beholde I come as a thefe. Happy is he that watcheth and kepeth his garmentes, lest he walke naked, and men see his fylthynges.

d As if he wolde say, The craftines of destruction wherby as kynges & princes by the craft of Sarā are brought to this place wher they shalbe destroyed.

16 And they gathered them together into a place called in the Hebrue tongue Armagedon.

17 And the seuerth Angel powred out his

Chap. 3. a.
mat. 24. d.
2 pet. 3. c.
1. thes. 5. a.

vyall into the ayre: & there came a loud
 voyce out of heauen from the throne say-
 ing, it is done. *18.* And there folowed voyces, and thou-
 dringes, and lightinges, and there was a
 great earthquake, such as was not synce
 me were vpon the earth, so myghty an earth-
 quake *meane*. *19.* And the great arie was diuided into
 thre partes, and the cities of all nations
 fell. and great Babylon came in remembra-
 ce before God, * to geue vnto her the cup
 of the wyne of the fiercenes of his wrath. *Iere. 35. d.*
20. Every yle fleyed away, & the mountai-
 nes were not founde. *21.* And there fell a great hayle, as it had
 bentalentes, out of heauen vpon the men,
 and men blasphemed God, because of the
 plage of the hayle, for the plage therof
 was exceeding great.

THE XVII. CHAPTER

*The description of the great whore, her synnes
 and punishment. The victorie of the Lambe.*

Then there came one of the seuen An-
 gels, which had the seuen vialles & tal-
 ked with me, saying vnto me, Come, I wyl
 shew thee the danation of the great whore
 that sitteth vpon many waters,
 with whom haue committed fornication
 the kynges of the earth, and the inha-
 byters of the earth are droncken with the
 wyne of her fornication.
3 And he caried me away into the wilder-
 nes in the spire, and I saw a woman sit-
 tyn vpon a scarlet colored beast full of names, or, scarlatine.

Antichrist is co-
 pared to a harlot,
 because he sedu-
 ceth the worlde
 with vaine wordes
 doctrines of lyes,
 & ourwarde appea-
 ringes.

Meaning, of
 euery nation &
 countreis.

mes

mes of blasphemie, which had seuen heades, and ten hornes.

4 And the woman was araied in purple and crimsin, and gilded with golde, and precious stones, and pearles, & had a cup of golde in her hands, ful of abominations; and filthines of her fornication.

B 5 And in her forehead was a name wrytten, ^{A thing seuer and hyd.} A Mysterie, great Babylon, the mother of whoredome, and abominations of the earth.

6 And I sawe the woman droncken with the bloude of Sainctes, and with the bloud of the Martyrs of Iesus: & when I sawe her, I wondred with great meruaile.

7 The Angel sayd vnto me, Wherefore maruaylest thou? I wil shewe thee the mysterie of the woman, and of the beast, which beareth her, which hath seuen heades, and ten hornes.

8 The beast that thou hast sene, was, & is not, and shal ascende out of the bottomlesse pyt, and shal go into perdition, and they that dwel on the earth shal wondre (whose names are not written in the Boke of lyfe fro the begynning of the worlde) when they beholde the beast that was, and is not, and yet is.

b This is the Romane empire which being falle into decay, the where of Rome vsurped authority.

^{which are about Rome.} 9 Here is a mynde, y^e hath wysdome. The seuen heades are seuen meuntynes, on which the woman sitteth: they are also seuen kinges.

C 10 Fyne are fallen, and one is, & another is not yet come: and when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the eyght, and is one of the seuen,

and shal go into destruction.

12 And the ten hornes which thou sawest, are ten kynges, which yet haue not receaued kyngdome, but shal receaue power, as kinges at one houre with the beast.

13 These haue one mynde, and shal geue their power and strenght vnto the beast.

14 These shal fyght with the Lambe, and the Lambe shal ouercome them: for he is Lord of lordes, and Kyng of kynges: and they that are on his syde, called, and chosen, and faithfull.

15 And he sayd vnto me, The waters which thou sawest, where the whore sitteth, are people, and folke, and nations, and tonges.

16 And the ten hornes which thou sawest vpon the beaste, are they that shal hate the whore, and shal make her desolate and naked, and shal eat her fleshe, & burne her with fyre.

17 For God hath put in their hearts to fulfil his wyl, and to do with one consent, for to geue their kyngdome vnto the beaste, vntil the wordes of God be fulfilled.

18 And the woman which thou sawest, is that great citie, which raygneth ouer the kynges of the earth.

THE XVIII. CHAPTER.

The louers of the worlde are sorry for the fall of the whore of Babilon. but they that be of God haue cause to reioyce for her destruction: an admonition to the people of God to flie out of her dominion.

And

He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realms subject to the same.

And breake them to shivers as a potter's pot.
1. Tim. 6. c.
chap. 19. c.
D

A And after that, I sawe another Angel come from heauen, hauing great power, in so muche that the earth was lyghtened with his glorie.

2 And he cryed out mightely with a strong voyce saying, ^a * It is fallen, it is fallen the great Babylon, and is become the habitation of deuyls, and the holde of all foule sprites, and a cage of euery vncleane & hateful byrde.

3 For ^b all nations haue dronken of the wyne of the wrath of her fornication, and the Kynges of the earth haue committed fornication with her, and the marchantes of the worlde are waxed riche of the abundance of her pleasures.

B 4 And I heard another voyce from heauen, say, Go out of her my people, that ye be not parte takers in her synnes, and that ye receiue not of her plagues.

5 For her synnes are ^c commen euen to heauen, and God hath remembered her wyckednesses.

6 ^d Rewarde her euen as she rewarded you, and geue her double accordyng to her workes: and in the cup that she hath filled to you, fyll her the double.

7 And as muche as she glorified her selfe, and lyued wantonly; so muche gyue ye to her punyshment and sorowe, for she sayth in her harte, ^e * I syt beyng ^f a quene, and am no ^g wydowe, and shal se no mourning.

8 Therefore shal her plagues come at one day, death, and sorowe, and hunger, and she shalbe burnt wyth fyre: for stronge is the Lord God which wyl condemne her.

^a This description of the overthrowe of the great whore, is like to that which the prophets vse to declare the destruction of Babylon.

^b The greatest part of the worlde hath bene abused & seduced by this spirituall whoredome.

^c The greke worde is, that her synnes so followe one another, and so rise one after another, that they growe to such an heap, that at length they touche the very heauen.

^d The glorious boasting of the strōg.

9 And the kynges of the earth shal bewepe her, and wayle ouer her, which haue committed fornication, and lyued wantonly with her, when they shal se the smoke of her burning.

10 And shal stande a farre of, for feare of her punysshment, saying, Alas, alas, that great citie Babylon, that myghty citie, for in one houre is her iudgement come.

Lamentation for the destruction of the whore.

11 And the marchantes of the earth shal wepe and wayle ouer her, for no man byeth their ware any more.

12 The ware of golde and syluer, and of precious stone, and of pearles, and of fyne linnen, & of purple, and of sylke, & of scarlet, and of all Thyne woode, and of all manner vessels of yuery, and of all manner vessels of most precious woode, and of brasle, and of yron, and of marble.

Or, crymson, which is very odorous and precious.

13 And of synarion, and odours, and oynmentes, and franckynsence, and wyne, and oyle, and fyne flour, and wheat, and beastes, and shepe, and horses, and charetes, & seruants, and soules of men.

The trafficke of the whorish factors. Such as the wantons vnat Rome.

14 And the apples that thy soule lusted after, are departed from thee; and all thynges which were fat, & had in pryce, are departed from thee, and thou shalt fynde the no more.

That is, the things which thou loudest best.

15 The marchantes of these thynges which were waxed ryche, shal stande a farre of fro her, for feare of the punysshment of her, wepyng and waylyng.

16 And saying, Alas, alas, that great citie, that was clothed in fyne linnen and purple, and scarlet, and gylded with golde, & precious stone, and pearles.

E

17 For in one houre so great riches are co

... ..

This is the first of these marchants sel and best chiepe, which soules notwithstanding the Sonne of God redeemed with his precious blood. 2. pet. 2. a.

me to noight. And euery shyppe gouerner,
and all the people that occupie shippes,
and shipmen and whosoever trauail on the
sea shal stand a farre of:

18 And crye, when they se the smoke of
her burnyng, saying, What citie was lyke
vnto this great citie?

And for the
signes of
great sorrow.

F

Or, noble e-
late.

loze in heauē
for the destru-
tion of Baby-
lon.

19 And they shal cast^o dust on theyr hea-
des, and crye wepyng, and waylyng, and
say, Alas, alas, that great citie, where in
were made ryche all that had shippes on
the sea, by the reason of her^e costlynnes, for
in one houre she is made desolate.

20 Reioyce ouer her thou heauen, and ye
holy Apostles and Prophetes: for God hath
geuen your iudgement on her.

f And hath reue-
ged your cause in
punishing her.

21 Then a mighty Angel toke vp a stone ly-
ke a great millstone, and cast it into the sea,
saying, With suche violence shal that great
citie Babylon be cast, and shal be^s founde
no more.

g It shal not be li-
ke to other cities
which may be bu-
ylded agayne, but
it shalbe destroyed
without mercy.

G 22 And the voyce of harpers, and musi-
cons, and of pipers, and trompetters shalbe
hearde no more in thee: and no craftes ma-
of whatsoever craft he be, shalbe founde
any more in thee: and the founde of a myll
stone, shalbe heard no more in thee.

23 And the light of a candle shal shynne no
more in thee: and the voyce of the bryde-
grome and of the bryde, shalbe heard no
more in thee, for thy marchantes were the
great men of the earth. and with thyne
inchantements were deceaued all nati-
ons.

24 And in her was founde the bloude of
the Prophetes, and of the Sainctes, and of
all that were slayne vpon the earth.

Hh.ii.

THE XIX CHAPTER.

Prayse or thanks are geuen vnto God for iud-
ging the whore, and for auenging the bloude of
his seruantes. The Angel wyl not be worshipped.
The soules and byrdes are called to the slaugh-
ter.

ANd after that, I heard the voyce of mu-
che people in heauen saying, Hallelu-
iah: saluation and glorie, and honour, and
power be to the Lord our God.

That is, pray
se ye God.

2 For true and righteous are his iudge-
mentes, for he hath dammed the great who-
re, which dyd corrupt the earth with her
fornication, and hath auenged the bloude
of his seruantes shede by her hande.

3 And agayne they sayd, Hallelu-iah: and
her smoke rose vp for euermore.

4 And the four and twenty Elders, & the
four beastes fell downe, and worshipped
God that sate on the throne saying, Amen,
Hallelu-iah.

5 Then a voyce came out of the throne,
saying, Prayse our Lord God all ye that are
his seruantes, and ye that feare him, both
smal and great.

6 And I hearde as it were the voyce of mu-
che people, and as the voice of many wa-
ters, and as the voyce of stronge thondrin-
ges, saying, Hallelu-iah, for our Lord God
omnipotent hath raygned.

B

7 Let vs be glad and reioyce and geue ho-
nour to hym: for the mariage of the Lambe
is come, & his wyfe made: her selfe redy:

To wit, the
Church.

8 And to her was grated, that she should be
prayed w pure syne linnen cloth & shining.
For the syne linnen is the rightuousnes of
Sainctes.

Sainctes.

That is, the
Angel.

Mat. 22. a.

luke 14. a.

9 Then he said vnto me, Write ^{*}Happy are they which are called vnto the Lambes supper. And he sayd vnto me, These wordes of God are true.

pray
od.

Who am char-
ged to testifie
of Iesus.

C

He meaneth
Christe.

10 And I fell at his feete, to worshyppe him, but he sayd vnto me, Se thou do it not: I am thy felow seruant, and one of thy brethren, which haue the ^{*}testimonie of Iesus.

Worshyp God: for the ^{*}testimonie of Iesus, is the sprite of prophecie.

11 And I sawe heauen open, and beholde a whyte horse: and he that sate vpon him was called ^{*}Faithful and true, and he that iudgeth rightuously, and fighteth.

12 And his eyes were as a flamme of fyre: and on hys heade were many crownes: and he had a name wrytten, that no man knewe but he hym selfe,

Isa. 63. a.

13 And ^{*}he was clothed with a vesture dipte in bloude, & his name is called, The ^{*}worde of God.

which bring-
eth lyfe and
death.

14 And the warriors which were in heauen, folowed him vpon white horses, clothed with white fyne linnen and pure.

D

Psal. 2. c.

15 And out of his mouth went out a sharpe sword, that with it he should smyte the hethen. for he ^{*}shal rule them with a rodde of yron: for he it is that treadeth the wynefat of fearcenes and wrath of almighty God.

Chap. 17. b.
2 tim. 6. c.

16 And he hath on his vesture, and on his thyghe a name wrytten, ^{*}Kynge of kynges, and Lord of Lordes.

17 And I saw an Angel stand in the sunne, who cried with a lowde voyce, saying to all the foules that dyd flye by the middes

a He sheweth that none ought to be worshipped but only God and that he is of their number whom God vseth to reueile his secrets by to the prophets, that they may declare them to others, also that we must beleue no other spirit of prophecie but that which doth testifie of Iesus and lead vs to him.

Hh.iii.

of heauen, Come and gather your selues together vnto the supper of the great God. The bliding
to the banquet
of God.

18 That ye may eat the fleshe of kynges, & the fleshe of hye Captaynes, and the fleshe of mighty men, and the fleshe of horses, & of them that sit on them, and the fleshe of all free men and bondmen, and of small & great.

19 And I sawe the beaste, and the kynges of the earth, and their warriors gathered together to make battayle agaiſt hym that sat on the horse, and agaiſt his souldiers.

20 But the beaste was taken, and with him that false prophet that wrought miracles before him, with which he deceaued the that receaued the beastes marke, and them that worshypped his image. These both were cast into a pōde of fyre, burning with brimstone. The overthro
we of the be-
ast and his.

21 And the remnante were slayne with the sworde of him that sitteth vpon the horse, which sworde commeth out of his mouth, & all the foules were fylled ful with their fleshe.

THE XX. CHAPTER.

Satan being bounde for a certeyne tyme and after let lose vnto the Church greuously, and after the worlde is iudged, he and his are cast in to the ponde of fyre.

And I sawe an Angel come downe from heauen, hauyng the keye of the bottō-
lesse pyt, and a great chayne in his hande. This Angel is
Christ that
shuld treade
the old serpent
vpon the hea-
de.
2 And he toke the dragon that olde serpent, which is the deuyl and Satan, and he bounde

the 14. for **3** bounde him ^a a thousand yeres:

3 And cast him into the bottomlesse pyr, and he shut hym vp, & sealed *the dore* vpon him, that he should deceaue the people no more, tyl the thousande yeres were fulfilled: for after that he must be losed for a lytle season.

B 4 And I sawe seates, and they sate vpon them, and iudgement was geuen vnto the: & *I sawe* the soules of the, that were beheaded for the wytnesse of Iesus, and for the worde of God: which dyd not worshippinge the beast, nether his image, nether had taken his marke vpon their foreheades, or on their handes: and they shal lyue, and raigne with Christ a thousand yere:

5 But the other of the ^a deade men shal not lyue agayne, vntil the thousand yeres be finished: this is that ^b fyrst resurrection.

^a He meaneth the which are spiritually dead, for in whome Satā lyueth he is dead to God.

The death of the soule which is eternal dānation.

6 Blessed and holy is he, that hath part in the fyrst resurrection: for on suche the seconde death hath no power: but they shal be the Priestes of God and of Christe, and shal raygne with him a thousande yere.

^b wherby God doth quicken vs, & restore vs to newnes of life. Rom. 6.b.

2p. 38. a.
and 39. b.

7 * And when the thousande yeres are expired, Satā shalbe loused out of his prisō.

8 And shal go out to deceaue the people, which are in the foure quarters of the earthe, ^c Gog and Magog, to gather them together to bataile, whose numbere is as the sand of the sea:

^c By the are meant diuers & strange enemies of the Church of God.

9 And they went vp in the playne of the earth: and compased the tentes of the Sainctes about, and the beloued citie: but fire came doune from God, out of hea-

Hh. iiii.

uen, and deuoured them:

10 And the deuil that deceaued them, was cast into a lake of fyre and brimstone, where the beast & the false prophete shal be tormered day and nyght for euermore.

11 And I sawe a great white throne, and one that sate on it, from whose face fled away both the earth and heauē, and theyr place was no more found.

12 And I sawe the dead, both great and smal stande before God: and the ^d bokes were opened, and ^a another Boke was opened, which is *the Boke of life*, and the dead were iudged of those thinges, which were wrytten in the bokes, according to their dedes:

13 And the sea gaue vp her dead, which were in her, & death and ^h hell deliuered vp the deade, which were in the: and they were iudged euery man according to his dedes.

14 And ^e death and ^h hell were cast into the lake of fire: this is the second death.

15 And whosoener was not found writte in the Boke of life, was cast into the lake of fyre.

THE XXI. CHAPTER.

The blessed estat of the godly, and the miserable condition of the wicked. The description of the heauenly Ierusalem: and of the wife of the Lambe.

And I sawe ^a a new heauen, and a newe ^a earth: ^a for the fyrst heauen, & the first earth were vanished away, and there was no more sea.

And

^d Every mis conscience is as a booke wher in his dedes are writte which shal appeare when God openeth the booke.

D

*Phil. 4. 4.
chap. 3. a.
21 8.*

^h Graue.

^h Graue.

^e Hell & death which are the last enemies shalbe destroyed.

^a All things shal be renued & restored into a most excellent & perfect estat, and therefore the day of the resurrection is called the day of restoration of all thinges. *A. 5. 5. g.*

*Esa. 65. e.
and 66.
2. pet. 3. a.*

The holy cō
payne of the
flath.

2 And I Iohn sawe that holy citie newe Ie
rusalem come downe frō God out of hea-
uen, prepared as a bryde trymmed for her
housbande.

3 And I heard a great voyce out of heauē,
saying, Behold the tabernacle of God is
with men, and he wil dwel with them: and
they shalbe his people, and God him selfe
shalbe with them, and be their God.

B 4 *And God shal wipe away all teares
from their eyes: and there shalbe no more
death, nether sorowe, nether cryg, nether
shal there be any more payne, for the first
thynges are gone.

5 And he that sate vpon the throne, sayd,
Beholde I make all thinges newe: and he
sayd vnto me, Write, for these wordes are
faithful and true.

6 And he sayd vnto me, * It is done, I am
α and ω, the beginning and y end. I wil ge
ue to him that is a thirst, of the wel. of the
water of lyfe, frely.

7 He that ouercometh, shal inheret all
thinges, and I wil be his God, and he shal
be my sonne.

C 8 But the feareful and vnbeleuing, and
the abhominable, and murdrers, and who
remongers, and forcerers, and idolaters,
and all lyars shal haue their parte in the
lake which burneth with fire and brimsto
ne, which is the second death.

9 And there came vnto me one of the se-
uen Angels which had the seuen vials full
of the seuen last plagues: and talked with
me saying, Come, I wil shewe thee the bri-
de, the Lambes wife.

10 And he caried me away in the spire
to a great and an hye mountayne, and he

Chap. 1. b.
¶ 22. c.

¶ 25. c.
¶ 7. d.

^b By this description is declared the incomprehensible excellencie, which the heavenly companies do enjoye.

shewed me the great^b citie, holy Ierusalem descending out of heauen from God,

11. Hauing the glorie of God: and her shining was like vnto a stone most precious, euen a Iaspur cleare as Cristall:

The great Citie.

12. And had a great walle and hie, & had twelue gates, & at the gates twelue Angels, & names writtē, which are the twelue tribes of the children of Iſrael:

D
The wall.
The gates

13. On the East parte ~~ther were~~ thre gates, & on the Northside thre gates, towards the South thre gates, and frō the West thre gates:

14. And the walle of the citie had twelue foundations, and in them the names of the Lambes twelue Apostles.

The foundations.

15. And he that talked with me, had a golden rede to measure the citie withall, and the gates therof and the wall therof.

16. And the citie is buylt foure square, and the length, is as large as the bredth of it, and he measured the citie with the rede twelue thousande furlonges: and the lēgth and the bredthe, and the heyght of it are equal.

E

17. And he measured the wall therof, an hundred fourty, and foure cubites: by the measure of man, that is of the Angel,

18. And the buylding of the wall of it was of Iasper: and the citie was pure golde lyke vnto cleare glasse.

19. And the foundations of the wall of y citie were garnished with all maner of precious stones, the first foundation was Iaspur: y second Saphire, the third a Chalcedonye, the fourth an Emeraude:

20. The fift the Sardonyx: the sixt Sardious: the

the seventh Chrysolite: & eyght Beryll: the
nynth a Topas: the tenth a Chrysoprasus:
the eleventh a Iacinthe: the twelue an
Amatist.

21 The twelue gates were twelue pearles,
and euery gate is of one pearle, and the
strete of the citie is pure gold, as shining
glasse, and I sawe no temple therin:

22 For the Lord God almighty & the Lambe
are the temple of it.

Isa. 60. d. **G** 23 *And this citie hath no neede of the sunne
neither of the mone to lighten it: for &
glorie of God did light it: and the Lambe
is the light of it.

Isa. 60. a. 24 *And the people which are sau'd shal
walke in the light of it: and the kynges of
the earth shal bring their glorie vnto
it.

Isa. 60. c. 25 *And the gates of it shal not shut by
day: for there shalbe no night there.

26 And the glorie, and honour of the Gē-
tills shalbe brought vnto it.

Phil. 4. a.
chap. 3. d.
10. d. 27 And there shal entre into it none vn-
cleane thing: neither whatsoeuer worketh abo-
mination or maketh lies: but they w^e are
written in the Lambes* Boke of life.

THE XXII. CHAPTER.

*The riuier of the water of life, the fruitful-
nesse and light of the citie of God. The Lord ge-
ueth euer his seruants warning of thinges for
to come. the Angel wyl not be worshipped. To
the worde of God may nothing be added nor mi-
nished there from.*

A And he shewed me a pure riuier of wa-
ter of life cleere as Cristal: proceeding

out of the throne of God and of the Lambe.

2 In the myddes of the strete of it, and of ether side of the riuer, was there wood of life: which bare twelue maner of frutes: ^{or, tree.} and gaue frute euery moneth: and the leaues of the wodde *serued* to heale the people withall.

3 And there shalbe no more curse, but y^e seate of God and the Lambe shalbe in it: and his seruantes shal serue him.

4 And they shal se his face, and his Name shalbe in their foreheades.

^a The light shal be vchangeable as shyne for euer.

5 ^a And there shalbe no night there, and they nede no candle, nether light of y^e sunne: for the Lord God geueth them light, and they shal raigne for euermore.

B
Esa. 60. d.

6 And he sayd vnto me, These sayings are faithful & true: and the Lord God of the holy Prophetes sent his Angel to shewe vn to his seruantes, the thinges which must shortly be fulfilled.

7 Beholde I come shortly. Happy is he y^e kepeth the saying of the prophecie of this boke.

8 And I am Iohn, which sawe these thinges and heard them. And when I had heard and sene, ^a I fell doune, to worship before the fete of the Angel, which shewed me these thinges:

C
Chap. 19. b.

^b This is not the same as the other Prophecies which were comanded to be hyd til the tyme appointed: as in Daniel 12. chap. because that these things shoulde be quickly accomplished, & sayd now begyn.

9 But he sayd vnto me, Se thou *do* it not, for I am thy felowe seruant, and *the felowe seruant* of thy brethren the Prophetes, and of them which kepe the sayings of this boke: Worship God.

10 And he sayd vnto me, ^b Seale not the sayinges of the prophecie of this boke: for the

the tyme is at hand.

11 He that hurteth, let him hurt still: and he w^h is filthy, let him be filthy still: and he y^e is rightuous, let him be rightuous still: and he that is holy, let him be holy stil.

Rom. 2. a.

12 And behold I come shortly, & my reward is with me, * to geue euery mā according as his worke shalbe.

Esa. 44. a. b.

chap 1. b.

ibid.

13 I am * α and ω, the begynnyng and the end, the first and the last.

14 Blessed are they, that do hys commandementes, that their power may be in the tree of life, and may entre in through the gates into the citie.

15 For without shalbe dogges & inchātters, and whoremongers, and murtherers, and idolaters, & whosoever loueth or maketh leasinges.

D 16 I Iesus sent mine Angel, to testifie vnto you these thinges in the Churches, I am the rote and the generation of Dauid, and the bryght mornyng starre.

Esa 55. a.

iohn 7. f.

17 And the Sprite and the bride say, Come. And let him that heareth, say, Come: and let him that is a thyrst, come: and * let whosoever wyl, take of the water of lyfe, frely.

Deut. 4. a.

and 12. d.

pro. 30. a.

18 For I proteste vnto euery man, that heareth the wordes of the prophecie of this boke * if any mā shall adde vnto thesethinges, God shal adde vnto him the plages, that are written in this boke.

19 And if any man shal minishe of the wordes of the boke of this prophecie, God shal take away his parte out of the Boke of life; and out of the holy citie, and frō those thinges which are written in this boke.

THE REVELATION

Seeing the Lord
is at hand we ought
to be constant & re-
joyce, but we must
beware as we asme
not the length nor
shortenes of the
Lords coming by
our owne imagin-
gion. 1. Pet. 3. b.

20 He which testifieth these things sayth,
Surely, I come quickly. Amen. Euen so
come Lord Iesus.

21 The grace of our Lord I E S U S
Christe be with you all.
Amen.

✱ ✱

THE TABLE OF THE NEW

Testament.

That which many haue scarcely attayned vnto by lōge study and great diligence is offered here vnto thee Reader, in a cōpendious table: to the intent that nothing, which might seme to further thy knollage in the worde of saluatio, might be omitted. The vtilitie wherof thou shalt more profitably learne by triall, the can be in fewe lynts by me abridged. For what can be more necessarie for vs in these later tymes then to haue a perfect and spedy waye to buckle our hartes (which is Gods worde) that we may resist the decaying and cruel sprites, that are sent forth out of the bottomlesse pit with flattering mouthes and stinging tayle, to trouble the Church of Christ, and peruert the soules of many: which thing is here briefly performed in this table of cōmon places and principal points contayned in the New testament: wherein not only the Chapter & letter are noted, by the first figure & the letter following it, but also the very verse, wher the matter or worde is cōtyned, which is signified by the figure, that followeth the Letter. So that hury thou mayest haue euer at hande thy weapon to resist against all heresies and false opinions, to the glorie of God, the quieting of thy conscience, and instruction of others.

A

A Aron Heb 5 b 4.
A Abel, offered by faith Heb.
 11 a 4.

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eph. 3 a 6.

¶ Geue we ought to whoſoeuer de-
ſireth Luk. 6 d 30. f 38.

It is better to geue then to recea-
ue A&t. 20 g 35.

¶ Gifts of God Ioh. 4 b 10. ro. 8 f
32. eph. 2 b 8. iam. 1 c 17. 2. pet. 1
a 3.

God geueth them and repenteth
not Rom. 11 d 29.

They are different and peculiar
Rom. 12 b 6. 1. cor. 7 a 7. eph. 4 b
7. 1. pet. 4 b 10.

¶ Glorie ought to be to Godwards
1. Cor. 1 d 31. 2. cor. 10 d 17.

We ought to glorie in Chriſt and
his Croſſe Gal. 6 c 14. phil. 3 a 3.

Also in our tribulations Rom. 5 a
3.

None ought to glorie in him ſelfe
1. Cor. 129. eph. 2 b 9.

Vayne glorie is forbidden Mat.
23. 2. gal. 5 d 23. phil. 2 a 3.

Gluttonie and drunkennes are
forbidden Luk 21 f 34. rom. 13 d 13.

13. 1. cor. 5 c 1. 6 b 10. gal. 1 d 21.
heb. 13 b 9. 1. pet. 4 a 1.

¶ God, is one Mar. 12 c 26. 1. cor. 8 a
4. eph. 4 a 6. 1. tim. 2 b 5.

He is a ſpirit Ioh. 4 c 24.

He is light and dwelleth in the
light 1. Ioh. 1 b 5. 1. tim. 6 c 16.

He is inuiſible Ioh. 1 c 18. col. 1 b

15. 1. tim. 1 d 17. 6 c 16. 1. ioh. 4
c 12.

Immortal 1. Tim. 1 d 17. 6 c 16.

Father of all Eph. 4 a 6.

Creator of all things A&t 17 f 24.

1. cor. 8 b 6 11 b 12. eph. 3 b 9. heb.

3 a 4. reue. 4 d 11. 10 b 6.

The beginnyng & the ende Reue.
21 b 6.

He worketh all in all thiſs 1. Cor.
12 a 6. eph. 1 b 9.

Nothiſg is impoſſible to him Mat.
19 d 26. luk. 1 d 37. 18 c 27.

All goodnes cometh of him Mat.
7 b 7. ioh. 3 c 27. ro. 11 d 36. 1. cor.

4 b 7. 2. cor. 9 c 8. eph. 4 b. 1. tim. 6
d 17. iam. 1 c 17. 2. pet. 1 a 3.

He geueth life and being to all
A&t 17 f 25. 1. tim. 6 c 13.

He only is good Mat. 19 c 17.

Wiſe Rom. 16 d 27. 1. tim. 1 d 17.
Iud. d 25.

Holy Reue. 15 b 4.

True and faithfull and can not lye
Ioh. 3 d 33. rom. 3 a 4. 1. cor. 129. 1.

theſſ. 5 d 24. 2. theſſ. 3 a 3. tit. 1 a 2.
hebr. 6 d 18. 10 d 23. 1. ioh. 1 d 9 5

d 20.

Only prince, kyng of kyngs, &c.
1. Tim. 6 c 15.

The knower & examiner of harts
A&t. 1 d 24. 15 b 8. ro 8 c 27. 1. theſſ.

2 a 4. 1. ioh. 3 d 20.

The knower of his 2 Tim. 2 c 19.

The only forgener of ſynnes Mar.
2 a 7.

The iuſtifier, ſan&tifier, and quic-
Holy

kener Ioh. 17 c 19. rom. 3 c 24. 4 d
 8 f 30. 1. theff. 5 d 23.
 The only Sauuour 1. Tim. 2 b 3. tit.
 23. Iude d 25.
 Iudge of all Hebr. 12 f 33 1. pet. 1
 c 17.
 He is the only Lawe maker which
 can destroye and saue Iam. 4 c
 12.
 He only teacheth and geueth the
 true wisdom Ioh. 6 c 45. eph. 1
 b 8. c 17. col. 1 b 9. hebr. 8 d 11.
 Iam. 1 a 5. 1. ioh. 5 d 20.
 None is confeller vnto him Rom.
 11 d 24. 1. cor. 2 d 16.
 He only ought to be worshipped
 Mar. 4 b 10. reue. 19 b 10. 22 b 9.
 He dwelleth not in temples made
 with handes Act. 7 f 48. 17 f 24.
 But dwelleth in his, to wit, the
 faithful Ioh. 14 c 17. 1. ioh. 3 d 2.
 Read Faithful
 He hath care ouer vs Hebr. 13 a 5. 1.
 pet. 5 b 7.
 He heareth vs in our requestes
 Mat 7 b 7. 18 c 19. 21 b 22. 1. ioh. 5
 c 15.
 He chasteneth and proueth his
 Hebr. 12 b 6. Iam. 1 b 12. 1. pet. b
 11. 4 c 13. reue. 2 c 10. 3 d 19.
 He exhorteth to repentance and
 attendeth Rom. 2 a 5. 2. pet. 3 b
 9.
 We must followe and be like him
 Mat. 5 g 44. eph. 5 a 1. 1. ioh. 2 a 4.
 Gods, for princes & Iudges Ioh.
 10 f 34.

False gods, as idoles and denlis
 Act. 14 b 10. 19 c 26. 1. cor. 8 a 1
 10 c 20. gal. 4 b 8.
 ¶ Gospel, that is, good tidings, or
 newes Rom. 1 b 16.
 It is the mysterie, or secret of the
 wil of God Rom. 16 d 25. eph. 3 b
 7. 6 d 19. col. 1 c 23.
 The worde of trueth Eph. 1 c 13.
 The administration of the Spirit
 and of iustice 2. Cor 3 c 8.
 By it we obteyne saluation Rom.
 2 b 16. 1. cor. 13 a 2. eph. 1 c 13.
 It ought to be preached publikely
 through all the world e to eue-
 ry creature Mat. 24 b 14. 28 d
 19. mar. 16 c 15. act. 1 b 8. col. 1 c
 23.
 Whatsoeuer is not conteyned in
 it, thogh the Angels of heauen
 bring it, ought not to be hearde
 Gal 1 b 8.
 It is the matter and occasion of di-
 uision and discorde Mat. 10 d 35.
 mar. 13 b 12. luk. 12 g 53. act. 13 g
 50. 14 a 4. 16 c 32. 7 a 5. 17. 18. 19 d
 23. 21 f 30.
 It is hid from the wise, and might-
 y of the worlde, and cōtemned
 of them, & is receaued of the po-
 ore and simple Mat. 13 d 25. ioh. 7
 g. 1. cor. 1 c 21 d 25. 2 b 7.
 What things hynder the recea-
 uing of it Mat. 13 c 12. mar. 4 b
 19. luk. 8 b 14. ioh. 13 f 43. rom.
 9 g 32. ro 13. 2. cor. 4 a 4.
 Kk.

The effect and summe of it 1. Cor.

15 a. 1. tim 3 d 16.

¶ Grace of God through Christ

Ioh. 1 b 13.

By it we are saued Act. 15 c 11. 10.

11 a 5. eph. 2 b 5. tit. 3 b 7.

We ought to trust in it 1. pet. 1 c

13.

Whosoever trusteth in another lo

seth it Gal. 5 a 2.

Grace or thanks rendred to God

before meeles, and after Mat.

14 c 19. 15 d 36. 26 c 26. 1. tim. 4 a

4-5.

We must rendre thanks to God

for all things Eph. 5 d 20. 1. thes.

5 c 18.

H

Hand dried, healed of Christ

Mat. 12 a 13.

To cut of the hand and the fore

Mat. 5 e 30. 18 a 8.

To put the hand to the plough

Luk. 9 g 62.

Laying on of handes Act. 6 b 6. 13

a 3. 1. tim. 4 d 14. 5 d 22. 2. tim. 1

b 6.

¶ Hardenig of the hart cometh of

God Mat. 13 b 15 ioh. 12 f 40. act

28 g 27. rom. 11 a 8.

God hardeneth whome he wil

Rom. 9 d 18.

¶ Haruest is ripe and we must pra

ye God to sede forth labourers

Mat. 9 d 38.

Christ sedeth his Apostles to mo

we the haruest which they had

not sown Ioh. 4 e 38.

¶ Hate of the worlde agaisst Chri-

ste, Read, Christ. Agaisst the

faithful, Reade faithful.

To hate one another is forbidden

Mat. 5 g 44. tit. 3 a 3. 1. ioh. 2 b 9-3

c 15. 4 d 20.

We must hate the euil Rom. 12 b

9.

¶ Heauines which is comendable

1. Cor. 7 c 9.

Discomendable Luk. 18 d 23. 1. cor.

6 c 10.

¶ Heaue, the place of God Mat. 5 e

34. Act. 7 f 49.

Heauen & earth shal passe awaye

Mat. 24 e 35. hebr. 1 c 11. 2. pet. 3 b

10. reue. 21 a 1.

Heauen and earth newe 2. pet. 3 c

13. reue. 21 a 1.

Heauen open Mat. 3 d 16. act. 7 g

56.

¶ Head of Christe, God 1. Co. 11 a

3.

Of the church, Christ Eph. 1 d 22

4 c 15. 5 e 23. col. 1 c 18. 2 b 10.

Of the man 1. Cor. 11 a 3.

The man head of the woma 1. Cor.

11 a 3. eph. 5 e 23.

¶ Hel Luk. 10 c 13. 2. pet. 2 a 4. iude

26 c 13. phil. 2 b 10. reuela. 6 b

8.

Taken for the graue Act. 2 d 27. e

31.

Whose fyre is inquencheable

Mat. 3 c 12. 18 b 9. mar. 9 g 44. luk

3 d 17.

The

- he worme shal not dye there
 Mar. 9 g 44.
 Darkenes wher shalbe weping &
 gnashig of teeth Mat. 8 b 12. 23 b
 13 35 c 30.
 Heires of God. Read, Faith-
 ful.
 The inheritaunce of God in his Sacts
 Ephess. 1 c 18. coloss. 1 b 12. 1. pet.
 3 4.
 The inheritance is geuen by the
 promesse Gal. 3 c 18.
 Heresies & sectes must nede be
 in the worlde, & wherfore 1. Cor.
 11 d 19 2. pet. 2 a 1.
 We must flie from heretikes Tit. 3
 c 10.
 Herode called also Ascalo kil-
 leth the infants Mat. 2 c 16.
 Herode Antipas putteth Iohn Ba-
 ptist to death Mat. 14 a 10.
 He contēneth & mocketh Christ
 Luk. 23 b 11.
 Herode Agrippa putteth Iames
 to death Act. 12 a 2.
 He is deuoured with vermine
 Act. 12 d 23.
 Hypocrisie and hypocrites Mat. 6
 a 2. 7 a 5. luk. 12 a 1. col. 2 d 23. 1.
 Tim. 4 a 2. Read Phariseis.
 Honour to God & to Christ Io.
 5 d 23.
 To father and mother Mat. 15 a 4.
 19 c 19. eph. 6 a 2.
 To Kyngs and Magistrats 1. pet. 3
 c 13.
 To ministers 1. Tim. 5 c 17.
 To Maisters 1. Tim. 6 a 1.
 Men must honour their wyues 1.
 Pet. 3 a 7.
 To geue honour to euery mā that
 deserueth Rom. 13 b 7.
 To all Rom. 12 d 32. 1. petr. 2 c
 17.
 It is vsed, for to helpe, prouide,
 and to intreat wel Mat. 15 a. col.
 2 d 1. tim. 5 a 8.
 Hope is one Eph. 4 a 4.
 It is of God Rom. 15 c 13. 2. thess. 1
 d 16.
 It is of things which are not sene
 Rom 8 c 24.
 By it we are saued, In the same
 place.
 We must haue it in God 1. Tim. 6
 d 17. 1. pet. 1 d 21.
 And in Christ Mat. 12 b 1. rom. 15 e
 12. eph. 1 c 12.
 It bringeth not shame Rom. 5 a
 5.
 It must be sure and stedfast Col. 1
 c 23. heb. 3 b 6. 10 d 23.
 We must be ready to gyue account
 of it 1. Pet. 3 c 15.
 It is our spiritual armour 1. Thess.
 5 b 8.
 We must be glade and reioyse in
 it Rom. 5 a 2. 12 c 12.
 Hospitalitie, which is to receaue
 the poore and strangers, must be
 vsed Mat. 25 d 38. ro. 12 c 13. hebr.
 13 a 1. 1. pet. 4 b 9.
 Housholde Read Familie.
 Humilitie or humblenes towar
 Kk. ii.

- de God Mat. 18 b. luk. 18 c 14.
iam. 4 c 10. 1. pet. 5 b 6.
- Amonge men Mat. 18 a 4. 23 a 12.
luk. 14 b 11. rom. 12 a 7 eph. 4 a 2.
phil. 2 a 3 col. 3 b 12. 1. pet. 5 b 5.
- Iacob A&t. 7 b 12. rom. 9 c 13. hebr.
11 d 20.
- Iames sonne of Zebede, brother
of Iohn, is called of Christ Mat.
4 d 21.
- He was killed of Herode A&t. 12
a 1.
- Iannes and Iambres resist Moses
2. Tim. 3 b 8.
- Idelnes is condemned 1. Thess. 3 c
12. 1. tim. 5 b 13.
- Idel talke Mat. 12 c 36.
- ¶ Idolatrie or worshipping of ima-
ges or creatures is condemned
A&t. 7 c 43. 14 b 10. c 17. 15 d 20. e
29. 17 d 16. 19 e 28. 20. 1 c 15. 1. cor.
8 c 7. 10 b 7. d 19. e 20. gal. 5 d 20.
col. 3 a 5. 1. thess. 5 d 9. 1. pet. 4 a 3.
1. ioh. 5 d 21.
- Idolaters must be auoyded 1. Cor.
5 c 11. 6 b 9. 2. cor. 6 d 16. reue. 2 f
120.
- They are punished and condem-
ned Reue. 9 d 20. 21 c 8. 22 c 15.
- ¶ Ierusalē, the earthly Mat. 5 f 35.
Christs entrie into it Mat. 21 a 17.
b 18. 33.
- The destruction therof foretolde
Mat. 23 d 37.
- The heauenly Ierusalem Gal. 4 d
26. hebr. 11 f 32.
- The newe Ierusalem Reue. 3 c 15.
21 a 2.
- Iesus the name of Christ Mat. 1 d
25. luk. 1 c 31. 21 a 8.
- Iewes, and their excellencie Ro.
3 a 9. 9 a 5.
- Yet they haue bene blynded and
not beleued Ioh. 12 f 38. rom. 11
7 a 3. cor. 3 d 14.
- They were reiectēd, and the Gen-
tills receaued Mat. 8 b 11. 21 d 43.
rom. 11 b 11.
- They shalbe restored agayne if
they remayne not in their vnbe-
lief Rom. 11 c 23.
- They are not to be cast of, but to
beloued and prayed fore Rom.
11 b 10. 10 a 1. 11 d 28.
- There is no difference betwē Iewe
and Gentil Rom. 10 c 12.
- Of the inwarde and outwarde Ie-
we Rom. 2 d 29.
- Iezabel the spiritual whore Re-
ue. 2 f 20.
- ¶ Ignorāce of God A&t. 17 g 30. ro.
10 a 3. 1. cor. 15 c 34. gal. 4 b 9. xph.
4 d 18. 1. thess. 4 a 5.
- Suche as may be pardoned A&t. 3
c 19. 1. tim. 1 c 13.
- That which is indurate and irre-
missible 2. Thess. 1 c 8. 1. tim. 1 b 9.
2. pet. 2 c 12.
- Image of God is Christ Reade,
Christ
- Man is the image of God 1. Cor. 11
d 7. eul. 3 b 10.
- Inconstancie 1. Cor. 1 d 17. gal. 2
6. 2.

63. tim. 4 b 10. ian. 1 b 8.
 Infidelitie is in all Rom. 11 d 30.
 the faithful Mat. 14 d 31. 17 d 20
 mar. 9 d 24. 16 c 14 . luk. 24 d 25.
 ioh. 20 f 27.
 the reprobate Mat. 23 g 49. ioh. 6
 g 64. 10 e 25. act. 19 b 9. rom. 11 c. 2.
 ioh. 1 e 8.
 Infidels and reprobate the chil-
 dren of incredulitie or disobe-
 dience Eph. 2 a 2. 3 b 6. coloss. 3
 16.
 Children of the deuill Mat. 23 e 38.
 ioh. 8 f 44. 1. ioh. 3 b 8.
 Cursed and the children of ma-
 lediction Mat. 25 d 41. 2. pet.
 2 c 14.
 Vessels of wrath & of dishonour
 appointed to perdition Rom. 9 e
 22. 2. tim. 2 c 20. 2. pet. 2 e 12. iude
 43.
 Abominable and reprobate in eue-
 ry good worke Tit. 1 d 16.
 Blynded of the deuill 2. Cor. 4 a
 4.
 Condemned Mar. 16 c 16. ioh. 3 c
 18.
 The angre of God remayneth vpon
 them ioh. 3 d 36.
 They shal go into hell fyre Mat. 3
 e 12. 25 d 41. mar. 9 g 43. ioh. 15 a 6.
 2. thess. 1 c 9. hebr. 10 e 27. reue. 20
 d 14. 21 c 8.
 We may not haue to do with the,
 Reade Faithful.
 Infirmitie, and infirme in faith
 ought to be borne with, that they

may be wone Rom. 14. 21. 13. 21.
 1. cor. 9. d 22. 1. thess. 5 c 14.
 We must not offende them Rom.
 14 c 13. 1. cor. 8 c 9.
 The vertue of God worketh in in-
 firmitie 2. Cor. 12 b 5.
 God chuseth the weake things of
 the worlde 1. Cor. 1 d 27.
 Infirme in the body are healed of
 Christ Mat. 4 d 23. 8 b 13. 9 a 7. e
 22. d 30. 14 d 36. 15 c 28. 19 a 2. luk.
 14 a 4. ioh. 4 g 50. 5 b 8.
 Infirmitie and diseases some ty-
 mes come for synne Ioh. 5 c 14.
 Some tymes for y^e glorie of God
 Ioh. 9 a 3. 11 a 4.
 Iniurie or wronge ought not to be
 done, nor rendered, but to be
 borne Mat. 5 f 39. rom. 12 d 17. 1.
 cor. 6 b 7. 1. thess. 5 c 15. 1. pet. 3 b
 9.
 Ioh. ought to be an ensample of pa-
 cience vnto vs Iam. 5 c 11.
 Iohn Baptist sent of God to beare
 witnes to Christ Ioh. 1 a 6.
 Ioye, Read Glorie
 Ioseph the housband of Marie
 the virgine Mat. 1 c 13. luk. 1
 c 27.
 Ioseph of Arimathea Mat. 27 f 56.
 ioh. 19 g 38.
 Ioseph the Patriarke Act. 7 b 9.
 hebr. 11 e 22.
 Ioseph, called Barsabas Act. 4 g
 36.
 Israelites which are in deed Ro.
 9 b d. Kk. iij.

¶ John Baptists birth Luk 1 e 57.
He preacheth, baptizeth and declareth Christ Mat 3 a 1. b c 6 11.
luk 3 a 3. b c 8 12. ioh. 1 c 23. d 26. e 34. 3 d 29.

Christ witnesseth of him Mat. 11 b 11. luk. 7 d 28.

His death Mat. 14 a 10.

He is Helias Mat. 11 b 14. 17 b 12.

¶ Judas selleth & betrayeth Christ Mat. 26 b 15. e 48.

Christ discovereth him to Iohn ioh. 13 c 26.

He repenteth and hangeth him selfe Mat. 27 a 5.

¶ Iudgement of God, taken for his secret confell and workes are in comprehensible, true, and iust Rom. 11 d 33. reue. 19 a 2.

Iudgement of God taken for correction 1. Cor. 11 g 31. 1. pet. 4 d 17.

Taken for damnation Mar. 3 d 29. 1. cor. 11 f 29.

The vniuersal iudgement Mat. 11 d. 28. 17 g 31. hebr. 9 g 27.

After what sort it shalbe Mat. 25 c 31 32.

What signes shal go before Mat. 24 c 29.

The day and houre is not known Mat. 24 c 36. mar. 13 d 32. 1. thessa. 5 a 2. 2. pet. 3 b 10. reuela.

3 a 3. We must waite for it from houre to houre Mat. 24 d 44. luk. 12 e

36. iam. 5 b 7 8.

The all things shalbe discovere & every man shal receaue his reward Rom. 2 a 6. 2. tim. 4 b 8.

To iudge our brother is forbidde Mat. 7 a 1. ro. 2 a 3. 14 a 3 c 13. 1. cor. 4 a 5. iam. 4 c 11.

We must iudge iustly & not after the persone ioh. 7 d 24.

Iustice and Iustification, Look Christ and Faith.

K

Keyes of kyngdome of heauē (ether to open it, or to shut it)

Mat. 16 c 19. 18 c 18. ioh. 20 f 23.

The keyes of knollage Luk. 11 g 52.

The keyes of hel and death Reuel. 1 d 18.

¶ Kyngdome of God, or of heauē by his spiritual gouernment of the faithful in the persone of Iesus Christ Mat. 3 a 1. mar. 1 b 15.

It is not with obseruation, but is within vs Luk. 17 d 20.

It is taken for preaching of the Gospel Mat. 13 d 30. mar. 4 c.

It is taken for life euerlasting Io. 3 a 3.

It is prepared for the elect Mat. 25 c 34.

Who are shut thence Mar. 10 b 15. ioh. 3 a 3. 1. cor. 6 b 9. 15 f 50.

galar. 5 d 2. eph. 5 b 5. reue. 21 b 8 22 c 15.

We must enter into it by many tribulations

- bolations A&J4 c 21.
 The kyngdome of Christ eternal
 Luk.1 d 33. 2.pet.1 c 18.
 A kyngdome diuided Mar.12 b 25.
 The knollage of God Iohn 17 a 3.
 The geuen of Christ Mat.11
 d 27. Iohn 1 b 17. 14 a 7. 17 d 23.
 Iohn 5 d 20.
 The worlde hath not the knollage
 of God Iohn 1 b 10.
 1g 55. 17 d 25. 1.cor.1 c 21. 1.Iohn
 3 a 6.
 The knollage of synne by y^e Lawe
 Rom.3 c 20. 7 b 7.
 L
 Laboure and trauail comman-
 ded to all 1.Thef. 4 c 11. 2.thef
 3 b 8. c 12.
 Iainct Paul laboured with his
 owne handes A&J18 a 3. 20 g 34.
 1.cor.4 c 12. 1.thef. 2 b 9. 2.thef. 3
 b 8.
 ¶ Lawe ceremoniall was a schole
 maister, & a. b. c. to lead to Chri-
 ste. Gal. 3 d 24. 4 a.
 A shadowe of good things to co-
 me Hebr. 10 a 1.
 It was weake, and impotent to sa-
 ue by Gal. 4 b 9. heb. 7 c 8. 10 a 4.
 It is abolished by Christ, Reade
 Christe.
 The lawe moral, good, iuste, and
 holy Rom. 7 c 12. 1.tim. 1 b 8.
 The lawe spiritual which requi-
 reth perfect and pure obedi-
 ence of the hart Rom. 7 e 14.
 It is geuen to make synne knowe
 Rom. 3 c 20. 7 b 7. d 21. gla. 3
 c 19.
 And to cause it to aboide Rom. 5
 d 20.
 It is the force of synne 1.Cor. 15
 g 56.
 It is the administration of death
 and damnation 2.Cor. 3 b 7 c 9.
 A yoke importable A&J15 c 10.
 Procuring angre Rom. 4 c 15.
 No man can obserue and kepe
 it A&J15 c 10. rom. 7 c. d. 8 b.
 gal. 3 d 13.
 It can not iustifie A&J13. f 38.
 rom. 3 c 20. 4 c 13. 5 d 19. 7 a b. 8 a
 4. 2.cor. 3 b 6. gal. 2 c 16. d 19. 3 b
 11. c 21. d 24.
 He y^e is vnder it is accursed Gal. 3
 b 10.
 Christ hath deliuered vs from
 the curse therof Gal. 3 b 13.
 4 a 5.
 It is writen of God in the hart
 of the faithfull Hebr. 8
 d 10.
 Yet they do not fulfil it perfectly
 Rom. 7 d 23.
 It is not geuen for the iuste, but
 for the vniust 1.Tim. 1 b 9.
 The some therof Mat. 22 d 37. rom.
 13 c 9. gal. 3 c 14.
 ¶ Lazarus the poore man Luk. 16
 c 20.
 The brother of Martha Iohn 11 a
 1 b 11. e 43.
 Leauē we must all things, to fol-
 lowe Christ Mat. 19 d 19. luk.
 14. 33.

14 f 26. g 33.

Lepers healed of Christ Mat. 8 a

2. luk. 17 c 4.

Letter, and Spirit Rom. 7 b 6. 2. cor. 3 b 6.

¶ Leuain taken for euil doctrine Mat. 16 a 6.

The olde leuain ought to be purged 1. Cor. 5 c 7.

Libelle of diuorce. Read Mariage.

¶ Libertie spiritual from the bondage of synne Iohn 8 e 35. Rom. 6 d 20. 8 a 2.

From the subiection and curse of the Lawe Rom. 7 b 6. gal. 3 b 13. 4 a 5. 5 a 1.

From the tyrannie of the deuill, death, & hell Rom. 8 a 2. 1. cor. 15 g 55. heb. 2 d 14.

From the ceremonies of the Lawe Gal. 2 a 4. 5 a 1. colof. 2 c 14.

From all things indifferent 1. Tim. 4 a 4. tit. 1 d 15.

This libertie must not be turned to the offence of our brother, but must be measured by charitie Rom. 14 c 15. 1. cor. 6 c 12. 8 c 7. d 10. 9 c 10. g 32. gal. 5 b 13.

Carnall libertie Gal. 5 b 13. 1. pet. 2 c 16. 2. pet. 2 d 19.

¶ Life bodely is a thing y^e sadeth Iam. 4 d 14.

We ought not to disquiet our selues how to maintayne it Mat. 6 c 35.

We must rendre it and forsake it

for Christs cause Mat. 10 d 39. Iohn 12 d 25. act. 20 c 24. reue. 12 c 11.

¶ Life euerlasting Iohn 17 a 1.

It is the gift of God Iohn 6 c 27. 10 c 28. rom. 6 d 22. tit. 1 a 2. 3 b 7. 1 Iohn 3 d 25.

¶ Lying forbydde Col. 3 b 9. Iam. 3 d 14. reue. 21 g 27. 22 c 15.

Lying in doctrine 2. Thes. 2 c 11. 1. tim. 4 a 1. reue. 2. 2. 3.

Euery man is a lyer Rom. 3 a 4.

And whosoever doth not confesse him selfe to be a synner 1. Iohn 1 d 10.

And he y^e saith he knoweth God, and kepeth not his commandements 1. Iohn 2 a 4.

Also he that denieth Iesus to be Christ 1. Iohn 2 d 22.

And he that sayth he loueth God and hateth his brother 1. Iohn 4 d 20.

Lot 2. Pet. 2 b 7.

His dayes Luk. 17 f 28.

¶ To loue God Mat. 22 d 37. mar. 12 c 30.

To loue Christe Matth. 10 d 23.

To loue our neighbour Matth. 5 g 43. 22 d 39. luk. 10 c 27. gal. 5 c 14. Iam. 2 b 8.

To loue one another Iohn 13 d 34. rom. 12 c 10. 13 b 8. 1. thes. 4 b 9. 1. pet. 8 d 22. 1. Iohn 3 b 11.

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¶ Worshipig of God Mat. 4 b 10.
luk. 4 b 8. act. 14 c 14. 17 f 27. 1.
cor. 14 c 25. 1. thess. 1 d 9. reu. 4 d 9.
14 b 15. b 4. 19 b 10. 22 b 8. Read,
God and Christe.

Worshiping in spirit and trueth
Ioh. 4 c 23.

Superstitious worshiping Act. 10
d 28. 14 b 12. reu. 19 b 10. 22 b 9.

Worshiping of the beast Reu. 13 a
4. 14 c 11. 16 a 2. 19 d 20. Read Ido-
latric.

Wröge ought not to be done nor rē
dered but suffered Mat. 5 f 39. ro.
12 d 17. 1. cor. 6 b 7. 1. thess. 5 c 15.
1. pet. 3 b 9.

Y

Yoke of Christ Mat. 11 d 29.
Nether the anciēt fathers, nor
y Apostles were able to beare y
yoke of the Lawe, therfore the
Christians ought not to be burde
ned with it Act. 15 b 10.

¶ Yöge folke how they shulde or-
der them selues Tit. 3 b 6. 1. pet.
5 b 5 1. tim. 5 c 14.

We must flie yonge desires and
lusts 2. Tim. 1 d 22.

Yonge folke that are learned are

THE SVPPVTATION

not to be reiecte*d* 1.Tim.4 d 12.
tit.2 b 7.

Z

Zacharias Elisabeth Luk 1 a
5.b 12.c 21.

His songe Luk.1 f 68.

Zacharias the sonne of Barachias
slayne betwene the aultre and
the temple Mat.23 e 35.

Zacheus Luk.19 a 1.

Zeke without knollage Rom.10
23.

Ende of the Table.

A PERFECTE SVPPVTATION OF THE YERES

and time from Adam vnto Christ, proued by the
Scriptures, after the colle-
ctio*n* of diuers
auctors.

*The summe of the yeres
of the fyrst age.*

From Adam vnto Noes flou-
de, are yeres 1656.

For when Adam was a 130 yere
olde, he begate Seth.

Seth beyng 105 yeres, begate E-
nos.

Enos beyng 90 yeres, begate Cai-
nan.

Cainan beyng 70 yeres, begate Ma-
halaleel.

Mahalaleel beyng 65 yeres, bega-
te Iared.

Iared at the age of a 162 yeres, be-
gate Enoch.

Enoch beyng 65 yeres, begate Ma-
thufelah.

Mathufelah at the age of 187 ye-
res, begate Lamech.

Lamech beyng 182 yeres begate
Noe.

Noe at the commyng of the floud
was 600 yeres olde, as appea-
reth in the seuenth of Genesis.
The whole summe of the yeres
are 1656.

From the sayd floude of Noe
vnto Abrahams departing fro
Chalde were 363 yeres, and ten
dayes.

For the sayde floude contynued
one whole yere and ten day-
es.

Sem (which was Noes sonne) be-
gate Arphaxat two yeres after
that.

Arphaxat begate Salah when he
was 35 yeres olde.

Salah beyng 30 yeres olde, begate
Heber.

Heber.

Heber at his age of 34 begate Phalech.

Phalech being 30 yeres, begate Regu.

Regu beyng 31 yeres, begate Saruch.

Saruch beyng 30 yeres, begate Nahor.

Nahor beyng 29 yeres, begate Thare.

Thare beyng 70 yeres, begate Abraham.

And Abraham departed from Chalde when he was 70 yeres olde.

These said yeres accompted are 363 yeres, and ten dayes.

From Abrahams departing fro Vr in Chalde vnto the departing of the children of Israel from Egypt are 430 yeres, gathered as foloweth.

Abraham was in Charran fyue yeres, and departed in the 75 yere.

He begate Isaac when he was 100 yeres olde, and in the 25 yere of hys departing.

Isaac begate Iacob when he was 60 yeres olde.

Iacob went into Egypt wyth all hys familie, when he was 130 yeres olde.

Israel was in Egypt 220 yeres, which remaine from that ty-

me.

The rebate 80 yere from this. For so olde was Moses when he conducted the Israelites from Egypt.

So the reste of the yeres, that is to say 130 are deuided betwixt Amram and Chath.

Then Chath begate Amram at his age of 67 yeres.

Amram beyng 65 yeres, begate Moses, who in the 80 yere of hys age, departed with the Israelites from Egypt.

So this supputation is the 430 yeres mencioned in the 12 of Exod. & the 3 to the Galatians.

From the goyng of the Israelites fro Egypt, vnto the fyrst building of the temple are 480 yeres, after this supputation & accompte.

Moses remainyed in the desert or wyldernes 40 yeres.

Iosue & Othoniel ruled 40 yeres.

Aioth 70 yeres.

Debora 40 yeres.

Gedeon 40 yeres.

Abimelech 3 yeres.

Thela 33 yeres.

Iair 22 yeres.

Then were they without a captayne vnto the 18 yere of Iepthe.

Iepthe 6 yeres.

Abissam 7 yeres.

THE SUPPUTATION

Elom 10 yeres.
 Abaton 8 yeres.
 Sampson 20 yeres.
 Heli iudge and prieste 44 yeres.
 Samuel and Saul raygned 40 yer-
 es.

Dauid was kynge 40 yeres.
 Salomon in the 4.yere of his ray-
 gne began the buildyng of the
 temple.

These are the 480 yeres men-
 cioned in the 3 of the kin-
 ges, and the 6. chap.

FRO the firste buylding of the
 temple vnto the captiuitie of
 Babylon are 419 yeres and a
 halfe.

Salomon raigned yet 36 yeres.

Roboam 17 yeres.

Abia 3 yeres.

Asa 41 yeres.

Iosaphat 25 yeres.

Ioram 8 yeres.

Ochafias one yere.

Athalia the quene 7 yeres.

Ioas 40 yeres.

Amasias 29 yeres.

Ozias 52 yeres.

Ioathan 16 yeres.

Achas 16 yeres.

Ezechias 29 yeres.

Manasses 55 yeres.

Amon 2 yeres.

Iosias 31 yeres.

Ioachas 3 moneths.

Eliachim 11 yeres.

Ioachim, Iechonias 3 moneths.
 And here beginneth the captiui-
 tie of Babylon.

The summe of these yeres are
 419 yeres.

Ierusalem was reedified & buyl-
 ded agayne after the captiuitie
 of Babylon 143 yeres.

The captiuitie continued 70 ye-
 res.

The children of Israel were de-
 liuered and restored to their
 fredome in the first yere of Cy-
 rus.

The temple was begone to be
 builded in the 2 yere of the sayd
 Cyrus, & finished in the 46 yere,
 whych was the 6 yere of Darius,
 after that Darius had rayned 20
 yere. Nehemias was restored to
 libertie, and went to builde the
 citie, which was finished in the 32
 yere of the sayd Darius.

All the yeres from the building
 of the temple agayne are 26 ye-
 res.

The whole summe of yeres a-
 mount 143 yeres.

FROM the reedifyng of the ci-
 ty vnto the commyng of
 Christe, are 483 yeres: after
 thys supputation or numbrin-
 ge.

It is mencioned in the 9 of Da-
 niel that Ierusalem should be
 buylte vp agayne, and that fro
 that

the tyme vnto the comming of
 Christ are 67 weekes, and euery
 week is reckened for seue yeres.
 457 weekes amount to 3199 yeres.
 From the 18 yere of Darius vn-
 til the 43 yere of Augustus in the
 18th yere our Sautour Christ
 was borne, are iust and complet
 many yeres, wherupon we rec-
 ke, that from Adam vnto Chri-

st are 3774 yeres 5 moones &
 15 daies. & fro the byrth of Christ
 vnto this presente yere, is 1557.
 Whiche whole summe and num-
 ber of yeres from the begynning
 of the worlde vnto this presente
 yere of our Lord God 1557, are
 iust 3531 6 moones, and the said
 odd ten dayes.

The Ende.

PRINTED BY CONRAD BA-
 DIUS M. D. LVII. THIS
 X. OF IVNE.

Errors committed in the printing.

Match. Chap. 16, verse 10, there was a great wind

Mark Chap. 2, v. 17, called the *Good Samaritan*

Link Chap. 12, ver. 15, Se, and take heed. Chap. 18, ver. 9, ye shall want. Chap. 19, ver. 19, I should that Chap. 19, ver. 42, call a trench.

Chap. 3, ver. 12, but he first descended from heaven, even etc. ver. 29, of the bridegrooms.
Chap. 21, ver. 1, to his disciples at the sea.

[illegible]

Gall. Chap. 3, ver. 1 in 2018-19 18 Gen. 11:1-9
1875-1876 1877-1878 1879-1880 1881-1882 1883-1884 1885-1886 1887-1888 1889-1890 1891-1892 1893-1894 1895-1896 1897-1898 1899-1900 1901-1902 1903-1904 1905-1906 1907-1908 1909-1910 1911-1912 1913-1914 1915-1916 1917-1918 1919-1920 1921-1922 1923-1924 1925-1926 1927-1928 1929-1930 1931-1932 1933-1934 1935-1936 1937-1938 1939-1940 1941-1942 1943-1944 1945-1946 1947-1948 1949-1950 1951-1952 1953-1954 1955-1956 1957-1958 1959-1960 1961-1962 1963-1964 1965-1966 1967-1968 1969-1970 1971-1972 1973-1974 1975-1976 1977-1978 1979-1980 1981-1982 1983-1984 1985-1986 1987-1988 1989-1990 1991-1992 1993-1994 1995-1996 1997-1998 1999-2000 2001-2002 2003-2004 2005-2006 2007-2008 2009-2010 2011-2012 2013-2014 2015-2016 2017-2018 2019-2020 2021-2022 2023-2024 2025-2026 2027-2028 2029-2030 2031-2032 2033-2034 2035-2036 2037-2038 2039-2040 2041-2042 2043-2044 2045-2046 2047-2048 2049-2050 2051-2052 2053-2054 2055-2056 2057-2058 2059-2060 2061-2062 2063-2064 2065-2066 2067-2068 2069-2070 2071-2072 2073-2074 2075-2076 2077-2078 2079-2080 2081-2082 2083-2084 2085-2086 2087-2088 2089-2090 2091-2092 2093-2094 2095-2096 2097-2098 2099-2100 2101-2102 2103-2104 2105-2106 2107-2108 2109-2110 2111-2112 2113-2114 2115-2116 2117-2118 2119-2120 2121-2122 2123-2124 2125-2126 2127-2128 2129-2130 2131-2132 2133-2134 2135-2136 2137-2138 2139-2140 2141-2142 2143-2144 2145-2146 2147-2148 2149-2150 2151-2152 2153-2154 2155-2156 2157-2158 2159-2160 2161-2162 2163-2164 2165-2166 2167-2168 2169-2170 2171-2172 2173-2174 2175-2176 2177-2178 2179-2180 2181-2182 2183-2184 2185-2186 2187-2188 2189-2190 2191-2192 2193-2194 2195-2196 2197-2198 2199-2200 2201-2202 2203-2204 2205-2206 2207-2208 2209-2210 2211-2212 2213-2214 2215-2216 2217-2218 2219-2220 2221-2222 2223-2224 2225-2226 2227-2228 2229-2230 2231-2232 2233-2234 2235-2236 2237-2238 2239-2240 2241-2242 2243-2244 2245-2246 2247-2248 2249-2250 2251-2252 2253-2254 2255-2256 2257-2258 2259-2260 2261-2262 2263-2264 2265-2266 2267-2268 2269-2270 2271-2272 2273-2274 2275-2276 2277-2278 2279-2280 2281-2282 2283-2284 2285-2286 2287-2288 2289-2290 2291-2292 2293-2294 2295-2296 2297-2298 2299-2300 2301-2302 2303-2304 2305-2306 2307-2308 2309-2310 2311-2312 2313-2314 2315-2316 2317-2318 2319-2320 2321-2322 2323-2324 2325-2326 2327-2328 2329-2330 2331-2332 2333-2334 2335-2336 2337-2338 2339-2340 2341-2342 2343-2344 2345-2346 2347-2348 2349-2350 2351-2352 2353-2354 2355-2356 2357-2358 2359-2360 2361-2362 2363-2364 2365-2366 2367-2368 2369-2370 2371-2372 2373-2374 2375-2376 2377-2378 2379-2380 2381-2382 2383-2384 2385-2386 2387-2388 2389-2390 2391-2392 2393-2394 2395-2396 2397-2398 2399-2400 2401-2402 2403-2404 2405-2406 2407-2408 2409-2410 2411-2412 2413-2414 2415-2416 2417-2418 2419-2420 2421-2422 2423-2424 2425-2426 2427-2428 2429-2430 2431-2432 2433-2434 2435-2436 2437-2438 2439-2440 2441-2442 2443-2444 2445-2446 2447-2448 2449-2450 2451-2452 2453-2454 2455-2456 2457-2458 2459-2460 2461-2462 2463-2464 2465-2466 2467-2468 2469-2470 2471-2472 2473-2474 2475-2476 2477-2478 2479-2480 2481-2482 2483-2484 2485-2486 2487-2488 2489-2490 2491-2492 2493-2494 2495-2496 2497-2498 2499-2500 2501-2502 2503-2504 2505-2506 2507-2508 2509-2510 2511-2512 2513-2514 2515-2516 2517-2518 2519-2520 2521-2522 2523-2524 2525-2526 2527-2528 2529-2530 2531-2532 2533-2534 2535-2536 2537-2538 2539-2540 2541-2542 2543-2544 2545-2546 2547-2548 2549-2550 2551-2552 2553-2554 2555-2556 2557-2558 2559-2560 2561-2562 2563-2564 2565-2566 2567-2568 2569-2570 2571-2572 2573-2574 2575-2576 2577-2578 2579-2580 2581-2582 2583-2584 2585-2586 2587-2588 2589-2590 2591-2592 2593-2594 2595-2596 2597-2598 2599-2600 2601-2602 2603-2604 2605-2606 2607-2608 2609-2610 2611-2612 2613-2614 2615-2616 2617-2618 2619-2620 2621-2622 2623-2624 2625-2626 2627-2628 2629-2630 2631-2632 2633-2634 2635-2636 2637-2638 2639-2640 2641-2642 2643-2644 2645-2646 2647-2648 2649-2650 2651-2652 2653-2654 2655-2656 2657-2658 2659-2660 2661-2662 2663-2664 2665-2666 2667-2668 2669-2670 2671-2672 2673-2674 2675-2676 2677-2678 2679-2680 2681-2682 2683-2684 2685-2686

Chap. 2, ver. 25, after all you.

Argum. to the Coloss. exhorteth the Colossians.

James Chap. I, ver. 18, words of James

Revel. Chap. 1. ver. 6. I will shew unto the church. chap. 12. ver. 3,
heades, and seven horns. chap. 16. ver. 17. and
the temple of heaven. chap. 19. ver. 10. with